حياة الصحابة

Hayatus Sahabah

The Lives of the Sahabah

By
Hadhrat Moulana Muhammad Yusuf Kandhelwi
رحمه الله رحمة واسعة
(1917-1965)

Translation Edited By
Mufti Afzal Hoosen Elias

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حياة الصحابة رضي الله عنهم
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Vol-3
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The Chapter Concerning the Belief that the Sahabah رضي الله عنهم Had in the Unseen

This chapter highlights how the Sahabah رضي الله عنهم believed in the unseen and how for the news Nabi ﷺ gave them, they forsook temporary pleasures, human evidence, transitory opinions and worldly experiences. It was as if they were actually witnessing the unseen and rejecting what they witnessed.

The Magnificence of Imaan

Rasulullaah ﷺ Gives the Glad Tidings of Jannah for the Person who Testifies with Conviction that there is none worthy of worship but Allaah

Hadhrat Abu Hurayrah رضي الله عنه narrates, "We were a group of Sahabah رضي الله عنهم including Abu Bakr رضي الله عنه and Umar رضي الله عنه sitting around Rasulullaah ﷺ, when he got up to leave. Because Rasulullaah ﷺ delayed in returning to us, we feared that he may have come to some harm in our absence. This alarmed us and we quickly got up. I was the first to be alarmed and in my search for Rasulullaah ﷺ, I reached an orchard belonging to the Banu Najjaar tribe of the Ansaar. I circled the orchard looking for a gate, but could not find any. I then came across a stream running into the orchard from a well outside. I therefore squeezed through and found Rasulullaah ﷺ there.

'Abu Hurayrah?' Rasulullaah ﷺ asked. 'Yes, O Rasulullaah ﷺ,' I replied. 'What is the matter?' he asked. I explained, 'You were with us when you left. When you delayed in returning to us, we feared that you may have come to some harm in our absence. This alarmed us and I was the first to be alarmed. When I reached this orchard, I squeezed through as a fox would do and entered. The others are all behind me.' Handing me his shoes, Rasulullaah ﷺ said, 'O Abu Hurayrah! Take these shoes of mine and give the **glad tidings of Jannah to every person you meet outside this orchard who testifies with conviction of the heart that there is none worthy of worship but Allaah.**

The first person I met was Umar رضي الله عنه. 'What are these shoes, O Abu Hurayrah?' he asked. These are Rasulullaah ﷺ's shoes. He has sent me to give the glad tidings of Jannah to every person I meet who testifies with conviction of the heart that there is none worthy of worship but Allaah.' Umar رضي الله عنه then struck me so hard on the chest that I fell down on my buttocks. He then instructed me to return and I returned to Rasulullaah ﷺ seeking help in tears. Umar رضي الله عنه

was almost upon me as he came in my footsteps. 'What has happened to you, O Abu Hurayrah?' Rasulullaah ﷺ asked. I related the incident to him saying, 'I met Umar ؓ and when I told him the message you had sent me with, he struck me so hard on the chest that I fell down on my buttocks. He then told me to return.'

'O Umar!' Rasulullaah ﷺ said, 'What made you do that?' Umar ؓ said, 'May my parents be sacrificed for you, O Rasulullaah ﷺ! Did you send Abu Hurayrah with your shoes to give the glad tidings of Jannah to every person he meets who testifies with conviction of the heart that there is none worthy of worship but Allaah?' 'I certainly did,' Rasulullaah ﷺ replied. 'Do not do that,' Umar ؓ pleaded, 'because I fear that people would pin all their hopes in this (and stop doing good deeds). Rather leave them to continue doing good deeds.' Rasulullaah ﷺ then said, 'Then leave them.'"(1)

Rasulullaah ﷺ Gives the Glad Tidings of Jannah for the Person who Dies Without Committing Shirk

Hadhrat Abu Dharr ؓ narrates, "When I came outdoors one night, I happened to see Rasulullaah ﷺ walking all alone. Thinking to myself that perhaps Rasulullaah ﷺ did not like anyone to be walking with him, I started walking where the moonlight was not shining (so that he may not notice me). Rasulullaah ﷺ however turned around and when he saw me, he asked, 'Who is there?' I replied by saying, 'It is Abu Dharr. May Allaah sacrifice me for you!' 'Come here, O Abu Dharr,' Rasulullaah ﷺ called out. After walking with him for a while, Rasulullaah ﷺ said, 'Verily those with plenty of wealth will have the least (rewards) on the Day of Qiyaamah except for the person whom Allaah gives wealth in abundance and he distributes it to his right, his left, in front of him and behind him, using it all in good causes.'

I then walked on a while longer with Rasulullaah ﷺ when he said, 'Sit down here.' It was an open plain surrounded by stones where he made me sit. He then said to me, 'Remain here until I return.' Rasulullaah ﷺ then walked away into the rocky plain until he disappeared from my view. He was away for a long time until I eventually heard him say as he returned, 'Even though he commits adultery or steals?' When he returned, I could not wait to ask, 'May Allaah sacrifice me for you, O Nabi of Allaah ﷺ! With whom were you talking amongst the rocks? I heard no one reply to you.' Rasulullaah ﷺ replied, 'That was Jibra'eel عليه السلام who came to me when I was a amongst the rocks. He said, **'Give your Ummah the good news that whoever of them dies without committing Shirk shall enter Jannah.' 'O Jibra'eel!' I asked, 'Even though he commits adultery or steals?' 'Yes,' he replied.**

'Even though he commits adultery or steals, O Rasulullaah ﷺ?' I echoed. 'Yes,' Rasulullaah ﷺ replied. I repeated, 'Even though he commits adultery or steals?' 'Certainly,' Rasulullaah ﷺ replied, 'even though he drinks wine.'"(2)

(1) Muslims, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.7).
(2) Bukhaari and Muslim, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.7).

Another narration adds that after Hadhrat Abu Dharr رضي الله تعالى عنه repeated the question for the fourth time, Rasulullaah ﷺ said, "Even though Abu Dharr's nose is rubbed in dust (i.e. this shall be the case even though Abu Dharr may not agree)."(1)

The Incident of the Bedouin with Great Understanding

Hadhrat Anas رضي الله تعالى عنه reports that an old Bedouin called Hadhrat Alqama bin Ulaatha رضي الله تعالى عنه once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I am an old man who is unable to learn the Qur'aan. However, I do testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah. In this I have firm conviction." When the old man had left, Rasulullaah ﷺ remarked, "That man has great understanding." It has also been reported that Rasulullaah ﷺ said, "That companion of yours has great understanding."(2)

The Narration of Hadhrat Uthmaan رضي الله تعالى عنه Stating that Jahannam is Forbidden to the One who Recites the Shahaadah

Hadhrat Uthmaan رضي الله تعالى عنه narrates that he heard Rasulullaah ﷺ say, "I know a statement which if a person says sincerely from his heart, he will become forbidden to the fire of Jahannam." To this, Hadhrat Umar رضي الله تعالى عنه said, "Should I not tell you what it is? It is the statement of sincerity upon which Allaah has made Muhammad ﷺ and his Sahabah رضي الله تعالى عنهم steadfast. It is the statement of Taqwa that the Nabi of Allaah ﷺ had encouraged his uncle Abu Taalib to recite at the time of his death. It is to testify that there is none worthy of worship but Allaah."(3)

Rasulullaah ﷺ Gives the Glad Tidings of Forgiveness to the Sahabah رضي الله تعالى عنهم who Recited the Shahaadah with him in a Particular Gathering

Hadhrat Ya'la bin Shaddaad reports that Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه was also present and confirming Hadhrat Abu Shaddaad رضي الله تعالى عنه when he said, "We were with Rasulullaah ﷺ when he asked, 'Is there any stranger amongst you?' Rasulullaah ﷺ was referring to the presence of any Jews or Christians. When we assured Rasulullaah ﷺ that there was none, he had the door closed and said, **'Raise your hands and say: Laa Ilaaha Illallaah'. We (together with Rasulullaah ﷺ)** had our hands raised for a while, after which Rasulullaah ﷺ put his hands down saying, "All praise is for Allaah. O Allaah! You sent me with

(1) Tirmidhi.

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.70). Kharaa'iti in his Makaarimul Akhlaaq and Daar Qutni in his Afraad have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.503).

(3) Ahmad, as quoted in *Majma'uz Zawaa'id* (Vol.1 Pg.15). Abu Ya'la, Ibn Khuzaymah, Ibn Hibbaan, Bayhaqi and others have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.74).

this Kalimah, instructed me with (believing in) it and promised me Jannah for it. Verily, You never break Your promises." (1)

Rasulullaah ﷺ Gives Glad Tidings to the Sahabah رضي الله تعالى عنهم in Kudayd

Hadhrat Rufaa'ah Juhani رضي الله تعالى عنه reports that they were once returning with Rasulullaah ﷺ (to Madinah) when we arrived in Kudayd. When some people started seeking permission from Rasulullaah ﷺ to return to their families, Rasulullaah ﷺ granted permission. Rasulullaah ﷺ then stood up and after duly praising Allaah, he said, "What is the matter with some men who feel that the side of the tree near Rasulullaah ﷺ is more repulsive to them than the other side?" When Rasulullaah ﷺ said this, there was not a person who was not in tears. Someone then remarked, "Whoever seeks leave after this must be a fool!"

Rasulullaah ﷺ then praised Allaah, said many good things and then added, "I testify before Allaah that when a person testifies with sincerity of heart that there is none worthy of worship but Allaah, that I am the Rasul of Allaah and he then proceeds to walk on the right, he will certainly walk the path to Jannah as soon as he dies. My Rabb تبارك وتعالى has promised me that He will admit **seventy thousand members of my Ummah into Jannah without reckoning or punishment. However, I strongly believe that even before they enter, you people as well your righteous forefathers, spouses and progeny will have already occupied your abodes in Jannah."** (2)

Another narration clarifies that it was Hadhrat Abu Bakr رضي الله تعالى عنه who said, "Whoever seeks leave after this must be a fool!" (3)

The Shahaadah Atones for a False Oath

Hadhrat Anas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ charged a particular person for doing something, the man denied it saying, "No. I swear by the Being besides Whom there is none worthy of worship that I did not do it." Rasulullaah ﷺ was however certain that the man had done it, so after repeating himself several times, Rasulullaah ﷺ said, "Atone for this by attesting that there is none worthy of worship but Allaah." (4) Another narration states that Rasulullaah ﷺ said, "Atone for your lie by confirming that there is none worthy of worship but Allaah." (5)

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "When a man took a false oath using the words 'I swear by the Being besides Whom there is none worthy of worship', Allaah forgave him (because he recited the

(1) Ahmad, Tabraani and Bazzaar, all reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.19).
(2) Ahmad and Ibn Maajah, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.20).
(3) Daarmi, Ibn Khuzaymah, Ibn Hibbaan and Tabraani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.287).
(4) Bazzaar.
(5) Abu Ya'la. Both Bazzaar and Abu Ya'la report from reliable sources as confirmed by Haythami (Vol.10 Pg.83). Ibn Hajar has however commented on the chain of narrators.

words of the Kalimah)." (1)

People who Recited the Shahaadah will Leave Jahannam

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "When the people of Jahannam will get together, amongst them will also be those who faced the Qibla (Muslims). The Kuffaar will then say to the Muslims, 'Were you people not Muslims?' When the Muslims reply in the affirmative, the Kuffaar will ridicule, 'Then of what use was your Islaam when you have ended up with us here in the fire?' The Muslims will reply, 'We were detained because of the sins that we committed.' When Allaah hears what the Kuffaar have to say, He will issue orders that all those who faced the Qibla should be removed from Jahannam. When the Kuffaar remaining behind in Jahannam see this, they will lament, 'If only we had been Muslims so that we could leave just as they have left.'" Rasulullaah ﷺ then recited:

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

﴿الٓرٰ قف تِلْكَ اٰيٰتُ الْكِتٰبِ وَ قُرْاٰنٍ مُّبِيْنٍ ۝ رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ﴾ (سورة الحجر: آيت١، ٢)

Alif Laam Raa *(Only Allaah knows the meaning of these letters).* These are the verses of the Book and the clear Qur'aan. Many a time the Kuffaar will wish that they had been Muslims. {Surah Hijr, verses 1,2} (2)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "When some believers in (the Kalimah) 'Laa Ilaaha Illallaah' will enter Jahannam because of their sins, the worshippers of (the idols) Laat and Uzza will ridicule them saying, 'Of what use was your recitation of 'Laa Ilaaha Illallaah' when you are with us in Jahannam.' Allaah will then get angry for their part. He will remove the Muslims from Jahannam and put them in the river of life where their burns will be healed just as the moon recovers from its eclipse. They will then enter Jannah where they will be called 'the people from Jahannam'." (3)

Another narration of Tabraani reports that because of the blackness on their faces, they will be called 'the people from Jahannam'. They will then plead to Allaah saying, "O Rabb! Remove this name from us." Allaah will then command them to bath in a river in Jannah, after which the name will be removed from them (because the blackness will be removed).

A Group of Mu'mineen that will be Saved from Jahannam

Hadhrat Hudhayfah رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Islaam shall fade away just as decorative work fades from a garment. People will have no

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.83).
(2) Tabraani. Ibn Abi Haatim has reported a similar narration.
(3) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.546).

idea what fasting, Sadaqah or sacrifice are. Then such a night will pass over the Qur'aan after which not a single verse of the Qur'aan will be found on earth (the angels will remove every Qur'aan from earth). There shall then remain only a few pockets of people amongst whom an old man and an old lady will say, 'Because we found our forefathers reciting this Kalimah 'Laa Ilaaha Illallaah', we also recite it.'"
To this, one of the narrators called Hadhrat Sila asked, "Of what use will the Kalimah 'Laa Ilaaha Illallaah' be to them when they will have no idea what fasting, Sadaqah or sacrifice are?" When Hadhrat Hudhayfah رضي الله تعالى عنه ignored the question, Hadhrat Sila repeated it thrice. Each time, Hadhrat Hudhayfah رضي الله تعالى عنه ignored the question until on the third occasion, he turned to Hadhrat Sila and said, "O Sila! It will save them from Jahannam! It will save them from Jahannam! It will save them from Jahannam!" (1)

The Statements of Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning the Shahaadah and those Reciting it

Hadhrat Ali رضي الله تعالى عنه once said, "The people with the clearest record with Allaah تبارك وتعالى and who know Him best are those who have the most love for and who most honour the sanctity of the believers in 'Laa Ilaaha Illallaah'." (2)
Hadhrat Saalim bin Abul Ja'd reports that someone once informed Hadhrat Abu Dardaa رضي الله تعالى عنه that Abu Sa'd bin Munabbih had set a hundred slaves free. Hadhrat Abu Dardaa رضي الله تعالى عنه remarked, "Setting a hundred slaves free from the wealth of a single person is a great deed. However, if you please, I can inform you of something better than that. **(It is) Imaan that is attached to the heart day and night and keeping your tongue moist with the Dhikr of Allaah تبارك وتعالى.**"(3)
Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Verily Allaah has distributed good character amongst you just as He has distributed your sustenance. Whereas Allaah has given wealth to those whom He loves as well as those whom He does not love, He gives Imaan only to those whom He loves. **Therefore, it is only when Allaah loves someone that He gives him Imaan.** The person who is too miserly to spend (in Sadaqah), too scared to fight the enemy in Jihaad and cannot exert himself in Ibaadah at nights should recite 'Laa Ilaaha Illallaah', 'Allaahu Akbar', 'Al Hamdu Lillaah' and 'Subhaanallaah' in abundance." (4)

The Gatherings of Imaan

The Eagerness of Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه to Participate in the Gatherings of Imaan

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that whenever Hadhrat Abdullaah bin

(1) Haakim (Vol.4 Pg.545), reporting from reliable sources as confirmed by Dhahabi.
(2) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.76).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219). Ibn Abi Dunya has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.55).
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.90) and Mudhiri in his *Targheeb wat Tarheeb* (Vol.3 Pg.95).

Rawaaha رضي الله عنه met one of the Sahabah رضي الله عنهم, he say to him, "Come! Let us believe in our Rabb for a moment (let us refresh our Imaan by talking about Allaah for a while)." When he said this to someone one day, the man became angry and reported it to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Look at Ibn Rawaaha. He prefers your Imaan to the Imaan of a moment." Nabi ﷺ replied, "May Allaah forgive Ibn Rawaaha. **He loves the gatherings about which the angels boast."** (1)

Hadhrat Ataa bin Yasaar narrates that Hadhrat Abdullaah bin Rawaaha رضي الله عنه once said to one of his companions, "Come here so that we may believe for a while." "Are we not already believers?" the other asked. "Certainly," Hadhrat Abdullaah bin Rawaaha رضي الله عنه replied, **"but let us talk about Allaah so that our Imaan can be increased."** (2)

Hadhrat Shurayh bin Abdullaah reports that Hadhrat Abdullaah bin Rawaaha رضي الله عنه would grab hold of the hand of one of the Sahabah رضي الله عنهم and say, "Stand with me so that we may believe for a while by sitting in a gathering of Dhikr." (3)

Hadhrat Abu Dardaa رضي الله عنه says, "Abdullaah bin Rawaaha رضي الله عنه once caught hold of my hand saying, 'Come! Let us believe for a moment because the heart overturns faster than a pot boiling at its pitch." (4)

Hadhrat Abu Dardaa رضي الله عنه says, "When Abdullaah bin Rawaaha رضي الله عنه would meet me, he would say, 'O Uwaymir! Sit down so that we may discuss (Imaan) for a while.' We would then sit down and discuss, after which he would say, 'This is a gathering of Imaan. The example of Imaan is like that of your *Qamees*. When you have taken it off, you will again be putting it on and when you have put it on, you will again be taking it off. The heart overturns faster than a pot boiling at its pitch." (5)

The Eagerness of Hadhrat Umar رضي الله عنه and Hadhrat Mu'aadh رضي الله عنه to Participate in the Gatherings of Imaan

Hadhrat Abu Dharr رضي الله عنه reports that Hadhrat Umar رضي الله عنه would grab hold of the hands of one or two Sahabah رضي الله عنهم and say, "Stand awhile with me so that we may renew our Imaan." They would then talk about Allaah تبارك وتعالى.(6)

Hadhrat Aswad bin Hilaal reports that they were walking with Hadhrat Mu'aadh bin Jabal رضي الله عنه when he said to them, "Sit with us so that we may believe for a moment." (7)

(1) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.63). Haafidh has commented on the chain of narrators in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.258).
(2) Bayhaqi.
(3) Haafidh Abul Qaasim Laalkaa'ee.
(4) Tayaalisi.
(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.101).
(6) Ibn Abi Shaybah and Laalkaa'ee in his Sunnah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).

Renewing Imaan

Hadhrat Abu Hurayrah رضي الله عنه reports that Rasulullaah ﷺ once said, "**Renew your Imaan.**" "O Rasulullaah ﷺ!" someone asked, "How are we to renew our Imaan?" Rasulullaah ﷺ replied, "**Abundantly recite 'Laa Ilaaha Illallaah'.**" (1)

Rejecting Experience and Eye-Witness Accounts

The incident of a Man With Diarrhoea

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that a man once came to Rasulullaah ﷺ saying, "My brother is suffering from diarrhoea." "Give him honey to drink," Rasulullaah ﷺ said. The man went, gave honey to his brother and then returned saying, "O Rasulullaah ﷺ! I gave him honey but it only made his diarrhoea worse." "Go and give him honey to drink," Rasulullaah ﷺ repeated. The man went, again gave his brother honey and then returned yet again saying, "His diarrhoea is now even worse." Rasulullaah ﷺ said, "**Allaah speaks the truth and it is your brother's belly that is lying.** Go and give him honey." This time when the man gave honey to his brother, he was completely cured. (2)

The Incident of Hadhrat Abdullaah bin Mas'ood رضي الله عنه and his Wife

Hadhrat Zaynab رضي الله عنها who was the wife of Hadhrat Abdullaah bin Mas'ood رضي الله عنه says, "Whenever (my husband) Abdullaah came home after relieving himself, he would clear his throat at the door and spit so that he does not enter upon us unexpectedly while we are in a condition that he would find unpleasant. He happened to return one day while I had with me an old lady who was busy reciting some incantations to cure me from erysipelas(3). When he cleared his throat, I quickly hid her beneath the bed. He then came in and sat next to me. Noticing a thread around my neck, he asked, 'What is this thread for?' I replied, 'An incantation has been read on it for me.' He held it, cut it and then said, '**The family of Abdullaah have no need for Shirk. I have heard Rasulullaah ﷺ say that incantations, talismans and amulets amount to *Shirk* (when people believe that they possess the inherent quality of healing).**'"

Hadhrat Zaynab رضي الله عنها continues, "I then said to him, 'Why do you say that when it is true that I often experience pain in my eye and whenever I go to a particular Jewish lady who recites incantations on it, the pain subsides?' He replied, 'That is because Shaytaan pokes your eye and when the incantations are read on it, he stops poking at it. All you need to do is to recite what Rasulullaah ﷺ used to recite (which is):

"اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ وَأَنْتَ الشَّافِيْ لَا شِفَاءَ اِلَّا شِفَاءُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا"

"O Rabb of mankind, remove the difficulty. You grant a cure for there is

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.82) and Mundhiri in *Targheeb wat Tarheeb* (Vol.3 Pg.75).

(2) Bukhaari and Muslim, as quoted in *Tafseer* of Ibn Katheer (Vol.2 Pg.575).

(3) A severe bacterial skin rash accompanied by fever and vomiting.

none who can cure besides You. There is also no cure like Your cure. Grant a cure that does not leave out any illness." (1)

The Incident of Hadhrat Abdullaah bin Rawaaha رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ and his Wife

Hadhrat Ikramah reports that Hadhrat Abdullaah bin Rawaaha رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ was once lying beside his wife when he got up and went to have intercourse with one of his slave women in another part of the house. His wife was alarmed when she did not see him lying where he had been so she immediately got up and left the room. When she saw him on the slave woman, she returned to her room, took a knife and went back. Hadhrat Abdullaah bin Rawaaha رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ had just finished and had stood up when he met her carrying the knife. "What is the matter?" he asked. "What is the matter indeed!" she replied, "Had I found you where I had seen you just now, I would have plunged this knife between your shoulders!" "And just where did you see me?" he asked. "I saw you upon the slave," she replied. "It could not have been me that you saw," he said. He then continued, **"Rasulullaah ﷺ has prohibited anyone from reciting the Qur'aan when one is impure** (as I should be if I had had intercourse, yet I can recite for you)." "Then recite," she challenged. He then recited the following (couplets which mean):

"Rasulullaah ﷺ came to us reciting the Book
That shines forth like the rising dawn
He brought guidance after darkness and our hearts are convinced that whatever he says must happen
While he spends the night separated from his bed (engaged in Ibaadah) the Mushrikeen lie heavily on their beds"

(Thinking that these are verses of the Qur'aan) His wife said, "I believe in the Book of Allaah and reject what the eyes have seen." When Hadhrat Abdullaah bin Rawaaha رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ went early to Rasulullaah ﷺ the next morning and informed him about what had transpired, **Rasulullaah ﷺ smiled so broadly that his molars became visible.** (2)

The Incident of Hadhrat Umar رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ and Rasulullaah ﷺ at Hudaybiyyah

Hadhrat Habeeb bin Abu Thaabit narrates that when he went to pose some questions to Hadhrat Abu Waa'il رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ, the Sahabi related to them that when they were fighting at Siffeen, someone asked, "Have you not seen those who are called towards the Book of Allaah (to settle their disputes)?" "Yes, we have," replied Hadhrat Ali bin Abi Taalib رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ. It was then that Hadhrat Sahl bin Hunayf رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ said, "You have only yourselves to blame! I have seen us at Hudaybiyyah when Nabi ﷺ entered into a peace treaty with the Mushrikeen. Had we deemed fighting to be the solution, we would have fought (but it was in

(1) Ahmad, as quoted in *Tafseer* of Ibn Katheer (Vol.2 Pg.494).
(2) Daar Qutni (Pg.44,45). The author of Ta'leequl Mughni (Pg.45) has commented on the chain of narrators.

the best interest to enter into the treaty)." He then continued to narrate that at the time Hadhrat Umar asked, "Are we not on the truth and the Mushrikeen on falsehood? Will not our martyrs go to Jannah while their dead will go to Jahannam?" "Certainly," Rasulullaah replied. "Then why should we compromise our Deen?" Umar asked, "Why should we return when Allaah has not yet decided between us and the Mushrikeen?" Rasulullaah reassured him saying, **"O son of Khattaab! I am the Rasul of Allaah and Allaah shall never ever lead me to destruction."**

Hadhrat Umar was still upset when he went away. He proceeded straight to Hadhrat Abu Bakr and asked, "O Abu Bakr! Are we not on the truth and the Mushrikeen on falsehood?" "O son of Khattaab!" Hadhrat Abu Bakr said, **"He is the Rasul of Allaah and Allaah shall never ever lead him to destruction."** It was after this that Allaah revealed Surah Fatah. (1)

Another narration states that Hadhrat Sahl bin Hunayf said, "O people! You have only your own opinions to blame! I have seen myself on the day of Abu Jandal (when Rasulullaah was forced to hand him over to the Mushrikeen according to the demands of the treaty). Had I the ability to reverse this decision of Rasulullaah, I would have certainly done so (but no one's Imaan would allow him to oppose a decision coming from Rasulullaah). Yet another narration adds that when Surah Fatah was revealed, Rasulullaah sent for Hadhrat Umar and recited it to him. (2)

In the chapter concerning Da'wah towards Allaah and His Rasool (Chapter one) and under the discussion of the Treaty of Hudaybiyyah, the narration of Hadhrat Miswar bin Makhramah has already been quoted. The narration states that Hadhrat Abu Jandal addressed the Muslims saying, "O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?" Hadhrat Abu Jandal had endured severe torture at the hands of the Mushrikeen.

Hadhrat Umar then approached Rasulullaah and said, "Are you not the true Nabi of Allaah?" "I am indeed," replied Rasulullaah. Hadhrat Umar asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Rasulullaah. "Then," asked Hadhrat Umar, "why do we have to submit?" Rasulullaah said to him, "I am certainly the Rasool of Allaah. **I cannot disobey Him and He is my Helper."** Hadhrat Umar asked, "Did you not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Rasulullaah replied, "Indeed I did but **did I tell you that it would be this year?"** "No," said Hadhrat Umar. "Then you shall certainly arrive there and perform Tawaaf around it," Rasulullaah assured him.

Hadhrat Umar then approached Hadhrat Abu Bakr and asked him, "Is he not the true Nabi of Allaah?" "He is indeed," replied Hadhrat Abu Bakr. Hadhrat Umar asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Hadhrat Abu Bakr. "Then," asked

(1) Bukhaari and Muslim.
(2) Nasa'ee, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.200).

Hadhrat Umar رضي الله تعالى عنه, "why do we have to submit?" Hadhrat Abu Bakr رضي الله تعالى عنه said to him, "O person! He is certainly the Rasool of Allaah. **He cannot disobey Allaah and Allaah is his Helper."** Hadhrat Umar رضي الله تعالى عنه asked, "Did Rasulullaah ﷺ not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "He did indeed, **but did he tell you that it would be this year?"** "No," said Hadhrat Umar رضي الله تعالى عنه. "Then you shall certainly arrive there and perform Tawaaf around it," Hadhrat Abu Bakr رضي الله تعالى عنه assured him. After narrating this incident, Hadhrat Umar رضي الله تعالى عنه says that he later carried out numerous good deeds to make amends for this behaviour.

The Happiness of Rasulullaah ﷺ when Revelation About Forgiveness and Victory Arrived as they were Returning from Hudaybiyyah

Hadhrat Anas رضي الله تعالى عنه narrates that as Rasulullaah ﷺ was returning from Hudaybiyyah, Allaah revealed the verse:

﴿لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾ (سورة فتح: آیت۲)

So that Allaah may forgive you *(O Rasulullaah ﷺ)* for your past shortcomings and those that may occur in the future. {Surah Fatah, verse 2}

Rasulullaah ﷺ then said, "Such a verse was revealed to me tonight that I love more than everything on earth." When Rasulullaah ﷺ recited the verse to the Sahabah رضي الله تعالى عنهم, they said, "Congratulations to you, O Nabi of Allaah ﷺ. Allaah has made it clear how He will be treating you, but what about us?" It was then that the following verse was revealed:

﴿لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَيُكَفِّرَ عَنْهُمْ سَيِّاٰتِهِمْ ۭ وَكَانَ ذٰلِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ۝﴾ (سورة فتح: آیت۵)

So that Allaah may admit the Mu'mineen men and women into Jannaat beneath which rivers flow. They will live there forever and He shall *(also)* pardon them for their sins. This is the great success in Allaah's sight. {Surah Fatah, verse 5}(1)

Hadhrat Anas رضي الله تعالى عنه reports that after Rasulullaah ﷺ had been prevented from performing Umrah, he was returning from Hudaybiyyah when the following verse was revealed:

﴿اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۝﴾ (سورة فتح: آیت۱)

Indeed, We have granted you *(O Rasulullaah ﷺ)* a clear victory(2). {Surah Fatah, verse 1}

When Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم slaughtered their sacrificial animals at Hudaybiyyah, they were filled with grief and sorrow. Rasulullaah ﷺ

(1) Ahmad. Bukhaari and Muslim have reported a similar narration, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.183).

(2) Allaah granted the victory through the Treaty of Hudaybiyyah because after this treaty large numbers of people accepted Islaam and it led to the conquest of Makkah.

then said, "Such a verse was revealed to me that I love more than all the world." He then recited to them the verse:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ۝ وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ۝﴾

(سورة فتح: آيت ١ تا ٣)

Indeed, We have granted you *(O Rasulullaah ﷺ)* a clear victory *(through the Treaty of Hudaybiyyah). (Allaah granted this victory to Rasulullaah ﷺ so that he may be greatly rewarded for the many people entering the fold of Islaam and together with this,)* So that Allaah may forgive you *(O Rasulullaah ﷺ)* for your past shortcomings and those that may occur in the future; and so that He may complete His favour on you, guide you on the straight path and *(so that)* Allaah may grant you assistance that is most powerful *(with which you can never be defeated)*. {Surah Fatah, verses 1-3}

When Rasulullaah ﷺ recited the verse to the Sahabah رضي الله تعالى عنهم, they said, "Congratulations to you, O Nabi of Allaah ﷺ..." The rest if the narration is the same as the one above. (1)

Hadhrat Mujammi bin Jaariya Ansaari رضي الله تعالى عنه who was one of those Sahabah رضي الله تعالى عنهم who were proficient in the knowledge of the Qur'aan reports that he was also present at Hudaybiyyah. After they had left, they saw people racing their camels. "What is the matter with them?" they asked each other. When they were informed that revelation had come to Rasulullaah ﷺ, they all rushed to Rasulullaah ﷺ, who was then sitting on his camel at a place called *Kuraa'ul Ghameem*. When the Sahabah رضي الله تعالى عنهم had gathered around, Rasulullaah ﷺ recited to them:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝﴾ (سورة فتح: آيت ١)

Indeed, We have granted you *(O Rasulullaah ﷺ)* a clear victory. {Surah Fatah, verse 1}

Someone asked, "O Rasulullaah ﷺ! Is this a victory?" "Yes," Rasulullaah ﷺ replied, "I swear by the Being Who controls the life of Muhammad that this is certainly a victory." The Hadith continues further. (2)

Hadhrat Baraa رضي الله تعالى عنه once said, "You people regard the conquest of Makkah as the 'victory' (referred to in the first verse of Surah Fatah). Although that certainly was a great victory, we (the Sahabah رضي الله تعالى عنهم) regard the 'victory' to be the pledge of *Ridwaan* taken at Hudaybiyyah." The narration still continues further. (3)

Hadhrat Jaabir رضي الله تعالى عنه says, "We regard the 'victory' to be nothing other than the Treaty of Hudaybiyyah." (4)

(1) Ibn Jareer (Vol.26 Pg.44).
(2) Ahmad. Abu Dawood has reported a similar narration, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.173).
(3) Bukhaari, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.182).
(4) Ibn Jareer (Vol.26 Pg.44).

The Incident of the River Nile during the Khilaafah of Hadhrat Umar رضي الله عنه

Hadhrat Qais bin Hajjaaj reports from his teacher that after Egypt was conquered (by the Muslims), the people approached the governor Hadhrat Amr bin Al Aas رضي الله عنه when the month of *Bu'na*(1) started. "O governor!," they said, "There is a ritual (we carry out) for our Nile without which it will not flow." "What is the ritual?" Hadhrat Amr رضي الله عنه enquired. They then explained, "After twelve days of this month have passed, we look for a virgin living with her parents. After satisfying her parents (with a vast sum of money), we adorn her with the best of jewels and clothing and then throw her into the Nile." "This cannot happen in Islaam," Hadhrat Amr رضي الله عنه told them, **"Islaam wipes out all (rituals) that takes place before it."**

It so happened that the Nile did not flow and although the people stayed in Egypt all through the month of Bu'na, they eventually decided to leave Egypt. Hadhrat Amr رضي الله عنه wrote a letter to Hadhrat Umar رضي الله عنه and informed him about the situation. Hadhrat Umar رضي الله عنه wrote back to Hadhrat Amr رضي الله عنه saying, "Your course of action was correct. **I have enclosed a note with this letter that you should throw into the Nile...**" The narration continues further and will be narrated in the chapter discussing unseen assistance from Allaah. The end of the narration states that the note was thrown into the Nile and on the following morning which was a Saturday, the people found that the Nile was already flowing sixteen arm's length high in a single night. In this manner, Allaah cut out the Egyptian ritual to this day. (2)

Hadhrat Alaa bin Hadhrami رضي الله عنه leads the Muslim Army into the Ocean

Hadhrat Sahm bin Minjaab reports, "We were on a military expedition with Alaa bin Hadhrami رضي الله عنه when we approached the island of Daarayn. The ocean however posed an obstacle for us to land on the island. Alaa رضي الله عنه then prayed to Allaah saying, 'O Aleem! O Haleem! O Aliyy! O Adheem! Verily Your servants are in Your path fighting Your enemies. O Allaah! Create for us a way to reach them.' **He then led us into the water and as deep as we went, the water did not even reach our saddle-cloths.** In this manner, we reached the enemy." (3)

Another narration from Hadhrat Abu Hurayrah رضي الله عنه adds that when Ibn Muka'bir the Persian Emperor's governor saw the Muslims (travelling through the water), he said, **"No! By Allaah! We can never fight such people!"** He then boarded his ship and returned to Persia. (4)

Similar narrations have also been reported from Hadhrat Sahm bin Minjaab, Hadhrat Abu Hurayrah رضي الله عنه and Hadhrat Anas رضي الله عنه, as will soon appear in

(1) A month in their Egyptian calendar.
(2) Laalkaa'ee in his Sunnah, as quoted in *Tafseer* of Ibn Katheer (Vol.3 Pg.464).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.7).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.8). Tabraani, Ibn Abi Dunya and Bayhaqi.

the chapter detailing the control that Allaah gave Muslims over the oceans. There the narration will also appear showing **how Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه crossed the Tigris River during the Battle of Qaadisiyyah**. The narration cites the announcement Hadhrat Hujr bin Adi رضي الله تعالى عنه made when he said, "What prevents you from crossing over these few droplets viz. the Tigris." He then recited the following verse of the Qur'aan:

﴿وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتٰبًا مُّؤَجَّلًا﴾ (سورة آل عمران: آيت ١٤٥)

A person shall die only by the command of Allaah; *(at a time that is)* recorded *(in the Lowhul Mahfoodh)*, fixed *(and therefore can neither be postponed nor delayed)*. {Surah Aal Imraan, verse 145}

He then plunged his horse into the river and the other Muslims followed. When the enemy saw them, they took to their heels shouting, **"Demons! Demons!"**

Hadhrat Tameem Daari رضي الله تعالى عنه Drives a Fire Away

Hadhrat Mu'aawiya bin Harmal reports a narration that mentions a fire emerging from *Harra* (a rocky terrain near Madinah). Hadhrat Umar رضي الله تعالى عنه then came to Hadhrat Tameem Daari رضي الله تعالى عنه saying, **"Go and see to that fire!"** "Who am I and what am I?" Hadhrat Tameem رضي الله تعالى عنه said. Hadhrat Umar رضي الله تعالى عنه however insisted until Hadhrat Tameem رضي الله تعالى عنه went with him. The narrator reports that he followed them as they proceeded to the fire where **Hadhrat Tameem رضي الله تعالى عنه rounded up the fire with his bare hands until it returned into the crevice it had come out from**, with Hadhrat Tameem رضي الله تعالى عنه behind it. Hadhrat Umar رضي الله تعالى عنه then remarked, "The one who has witnessed this can never be like the one who has not (because it serves to boost one's Imaan)." (1) Bayhaqi and Baghawi have also reported a similar narration, as will be quoted in the chapter discussing unseen assistance from Allaah.

What Rasulullaah ﷺ saw when He struck A Boulder During Preparations for the Battle of Khandaq and the Glad Tidings he gave the Sahabah رضي الله تعالى عنهم

A Sahabi رضي الله تعالى عنه reports that when Rasulullaah ﷺ gave the command for the trench to be dug, a large boulder presented an obstacle to the digging. Rasulullaah ﷺ took up a spade, placed his shawl beside the trench and recited:

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّعَدْلًا لَا مُبَدِّلَ لِكَلِمٰتِهٖ وَهُوَ السَّمِيْعُ الْعَلِيْمُ﴾

(سورة انعام: آيت ١١٥)

The words of your Rabb have been completed *(perfected)* in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. {Surah An'aam, verse 115}

(1) Abu Nu'aym in his Dalaa'il (Pg.212).

When Rasulullaah ﷺ struck it, a spark flashed and a third of the boulder crumbled as Hadhrat Salmaan Faarsi رضي الله تعالى عنه watched. When Rasulullaah ﷺ struck it a second time, he again recited the verse:

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَّعَدْلًا ۗ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝﴾

(سورة انعام: آيت ١١٥)

> The words of your Rabb have been completed *(perfected)* in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. {Surah An'aam, verse 115}

Again a spark flashed and another third of the boulder crumbled. Hadhrat Salmaan رضي الله تعالى عنه witnessed this as well. Rasulullaah ﷺ then struck it a third time as he recited:

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَّعَدْلًا ۗ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝﴾

(سورة انعام: آيت ١١٥)

> The words of your Rabb have been completed *(perfected)* in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. {Surah An'aam, verse 115}

This time, the last third of the boulder crumbled. Rasulullaah ﷺ then got out from the trench, took his shawl and sat down. "O Rasulullaah ﷺ!" Hadhrat Salmaan رضي الله تعالى عنه said, "I was watching as you struck the boulder and noticed that every time you struck it, a brilliant spark flashed." "O Sulaymaan!" Rasulullaah ﷺ said, "Did you also see that?" "I swear by the Being Who has sent you with the truth that I definitely did," Hadhrat Salmaan رضي الله تعالى عنه replied.

Rasulullaah ﷺ then explained, "When I struck it the **first time, the cities of the Persian Emperor,** their surroundings and numerous other cities were shown to me so vividly that I could see their every detail." The Sahabah رضي الله تعالى عنهم who were present there said, "O Rasulullaah ﷺ! Pray to Allaah that He allows us to conquer those places, to have their progeny as our booty and to raze the place down with our hands." Rasulullaah ﷺ made the du'aa and then continued, "When I struck it **the second time, the cities of the Roman Emperor** and their surroundings were shown to me so vividly that I could see their every detail." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "Pray to Allaah that He allows us to conquer those places, to have their progeny as our booty and to raze the place down with our hands." Rasulullaah ﷺ again complied.

Thereafter, Rasulullaah ﷺ continued, "When I struck it the **third time, the cities of Abyssinia** and the cities in their surroundings were shown to me so vividly that I could see their every detail. You should however leave the Abyssinians alone as long **as they leave you alone** and also leave the **Turks** alone as long as they leave you alone." (1)

(1) Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.102). Abu Dawood has reported the concluding portion which states: "You should however leave the Abyssinians alone as long as they leave you alone and also leave the Turks alone as long as they leave you alone."

Hadhrat Amr bin Auf Muzani reports a similar narration. This narration states that when Nabi ﷺ arrived, he took a spade from Hadhrat Salmaan رضي الله تعالى عنه. He then struck the boulder so hard that the boulder was crushed and a spark so bright flashed that it lit up everything between the two mountains of Madinah. It actually appeared as if it was a lantern in the middle of a dark night. Rasulullaah ﷺ cried out "Allaahu Akbar" as people cry out when they attain victory over an enemy. The Sahabah رضي الله تعالى عنهم echoes the cry of Rasulullaah ﷺ. When Rasulullaah ﷺ struck the boulder a second time, the same thing happened and on the third strike again.

When Hadhrat Salmaan رضي الله تعالى عنه and the other Sahabah رضي الله تعالى عنهم spoke about this to Rasulullaah ﷺ, they asked him what the meaning of the light was. Rasulullaah ﷺ explained, "On the first occasion, the palaces of *Heera* and the cities of the Persian Emperor were lit up for me, appearing (shining) like the canines of a hound. Jibra'eel عليه السلام then informed me that my Ummah shall conquer these places. On the second occasion, the red palaces of Rome were lit up for me, appearing like the canines of a hound. Jibra'eel عليه السلام then informed me that my Ummah shall conquer these places as well. Eventually, on the third occasion, the palaces of *San'aa* were lit up for me, appearing like the canines of a hound. Jibra'eel عليه السلام again informed me that my Ummah shall conquer these places. You should therefore rejoice about this."

The Sahabah رضي الله تعالى عنهم became very happy and said, "Al Hamdu Lillaah! The promise is true indeed." When the Kuffaar armies arrived, the Mu'mineen said:

﴿هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ ز وَمَا زَادَهُمْ اِلَّآ اِيْمَانًا وَّتَسْلِيْمًا ﴾

(سورة احزاب: آيت٢٢)

"This *(trying occasion and Allaah's help that comes with it)* is what Allaah and His Rasool ﷺ have promised us. Allaah and His Rasool ﷺ have spoken the truth." They then increase in Imaan and submission (to Allaah, instead of faltering in these). {Surah Ahzaab, verse 22}

In the meantime, the Munaafiqeen quipped, "He tells you that from Yathrib he can see the palaces of Heera, Madaa'in and the Persian Emperor and that you people will be conquering these places when you are digging a trench and are unable to even contest the enemy on the battlefield." It was with reference to this that Allaah revealed the verse:

﴿وَاِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗٓ اِلَّا غُرُوْرًا ﴾

(سورة احزاب: آيت١٢)

When the hypocrites and those with a disease *(doubts)* in their hearts said, "Allaah and His Rasool ﷺ have made only deceptive promises to us *(they promise victory when all we can see is imminent defeat)*." {Surah Ahzaab, verse 12}[1]

A lengthy narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه will soon appear

(1) Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.100).

in the chapter discussing the unseen assistance from Allaah with regard to the blessings in food. The narration states that (when called for the boulder) Rasulullaah said, "Let me be the first to strike it." Rasulullaah then recited "Bismillaah" and struck the boulder, causing a third of it to be crushed. He then exclaimed, "Allaahu Akbar! The palaces of Rome, by the Rabb of the Kabah!" Rasulullaah then struck the boulder a second time and another portion was crushed. This time, he cried out, "Allaahu Akbar! The palaces of Persia, by the Rabb of the Kabah!" It was then that the Munaafiqeen jibed, "We are busy digging a trench to save our lives and he is promising us the palaces of Rome and Persia?!" (1)

Hadhrat Khaalid Drinks Poison and the Statement of a Christian about the Sahabah

Also coming shortly in the chapter discussing the unseen assistance from Allaah is the incident of poison having no effect on Hadhrat Khaalid bin Waleed and his statement that no soul can die until its time is up." Also to appear are the words of (the Christian) Amr who said, "O assembly of Arabs! I swear by Allaah that you will always have sovereignty over any region you want as long as there is a single member of this generation (of Sahabah) with you." Addressing the people of *Heera*, he also said, "To this day, I have never seen anything as viable as this."

Statements of the Sahabah Attesting that Large Numbers Does not Bring Assistance

Soon to appear in the chapter discussing the sources of assistance is the statement of Hadhrat Thaabit bin Aqram who said, "O Abu Hurayrah! Do you perhaps see a large concentration of forces?" "O yes," replied Hadhrat Abu Hurayrah . Hadhrat Thaabit then said, "You did not witness the Battle of Badr with us for (then you would have seen that) it was not large numbers that assisted us."

There it will also be narrated that when someone remarked, "The Romans are so many while the Muslims so few!" Hadhrat Khaalid bin Waleed responded by saying, **"The Romans are so few while the Muslims so many! Armies are increased only by Allaah's assistance and reduced only by Allaah withdrawing His assistance, and not by their numbers. By Allaah! I wish that (my horse) Ashqar was well and that the enemy was doubled in number."**

Also to appear there is the letter Hadhrat Abu Bakr wrote to Hadhrat Amr bin Al Aas in which he said, "You letter has just reached me detailing the massive build-up of Roman forces. Verily it was neither with large **numbers nor with large armies** that Allaah assisted us during the time of His Nabi . When we were with Rasulullaah , we sometimes fought battles with **only two horses** and at times we even had to take turns riding our camels. When we

(1) Tabraani. Haythami (Vol.6 Pg.132) has commented on the chain of narrators.

fought the Battle of Uhud with Rasulullaah ﷺ, we had only **one horse which Rasulullaah ﷺ rode. It was always Allaah Who backed us and assisted us against those who opposed us."**

The narration has already passed[1] discussing how Hadhrat Abu Bakr رضي الله عنه dispatched the army of Hadhrat Usaamah رضي الله عنه. This was during a time when the Arabs were revolting on all fronts, when (apart from a few tribes) all the Arab tribes started turning away from Islaam, when hypocrisy started surfacing and the Jews and Christians started rearing their ugly heads. At the time, the Muslims were like a lone goat caught in a stormy night because they were still reeling from the loss of their Nabi ﷺ and their numbers were very few compared to the large numbers of the enemy. However, when the Sahabah رضي الله عنهم proposed to Hadhrat Abu Bakr رضي الله عنه that he detain the army of Hadhrat Usaamah رضي الله عنه, he said, "**How can I hold back an army that Rasulullaah ﷺ had dispatched?** I would then be doing something very bold! I swear by the Being Who controls my life that I would prefer having all the Arabs attack me rather than restraining an army that Rasulullaah ﷺ had dispatched! O Usaama! Proceed with your army whence Rasulullaah ﷺ had commanded you and fight in the area of Palestine where Rasulullaah ﷺ had commanded. **Fight the people of Mu'ta for Allaah shall be sufficient for those whom you are leaving behind (in Madinah)."**

The narration has also passed[2] discussing the Battle of Mu'ta when Hadhrat Abdullaah bin Rawaaha رضي الله عنه addressed the Muslims as the enemy amassed a force of two hundred thousand troops. He said to them, **"O people! By Allaah! The thing that you seem to dislike is the very thing for which you have left; martyrdom. We have never fought with reliance in our numbers and our strength. We have always fought on the strength of this Deen that Allaah had blessed us with. March ahead! You will have either one of two excellent things, victory or martyrdom." The others echoed, "By Allaah! Ibn Rawaaha has spoken the truth!"**

There are so many more such incidents of the Sahabah رضي الله عنهم scattered throughout this book and many other books discussing Ahadeeth, battles and biographies of Rasulullaah ﷺ. We shall not lengthen this book with mentioning them all and repeating them.

The Reality and Perfection of Imaan

Rasulullaah ﷺ asks Hadhrat Haarith Bin Maalik رضي الله عنه how he Felt and his Reply

Hadhrat Anas رضي الله عنه reports that Rasulullaah ﷺ entered the Masjid one day

(1) In the chapter concerning Jihaad, under the heading "Rasulullaah ﷺ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid رضي الله عنه even on his Deathbed, after which Hadhrat Abu Bakr رضي الله عنه also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Abu Bakr رضي الله عنه Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrat Usaama رضي الله عنه".

(2) Under the heading "The Enthusiasm of the Sahabah رضي الله عنهم to Die and Give their Lives in the path of Allaah" and the subheading "Hadhrat Abdullaah bin Rawaaha رضي الله عنه Encourages the Sahabah رضي الله عنهم towards Martyrdom".

where he found Hadhrat Haarith bin Maalik رضي الله عنه asleep. Nudging him with his foot, Rasulullaah ﷺ said, "Raise you head." As he raised his head, Hadhrat Haarith رضي الله عنه exclaimed, "May my parents be sacrificed for you, O Rasulullaah ﷺ!" "How do you feel this morning, O Haarith bin Maalik?" Rasulullaah ﷺ asked. Hadhrat Haarith رضي الله عنه replied, "I feel like a true Mu'min this morning, O Rasulullaah ﷺ." Rasulullaah ﷺ said, "Every fact requires substantiation, so how do you substantiate your statement?" Hadhrat Haarith رضي الله عنه replied, "I have turned my eyes away from this world, I keep myself thirsty during the days (because I am fasting) and I stay awake (in Ibaadah) during the nights. In addition to that, it is as if I can actually see the Arsh of my Rabb and as if I can actually see the people of Jannah visiting each other and the people of Jahannam barking at each other." Rasulullaah ﷺ remarked, "You are a man whose heart Allaah has illuminated. You have understood (the reality of Imaan) so now remain steadfast." (1)

Another narration names the Sahabi رضي الله عنه as Hadhrat Haaritha bin Nu'maan رضي الله عنه and states that Rasulullaah ﷺ said to him, "You have seen (the reality of Imaan), so remain steadfast. He is a man in whose heart Allaah has illuminated Imaan." "O Rasulullaah ﷺ!" Hadhrat Haaritha رضي الله عنه then asked, "Pray to Allaah that I become a martyr." Rasulullaah ﷺ then made the du'aa for him. One day the announcement was made, "O horsemen of Allaah! Mount your horses (and ride out in Jihaad)." Hadhrat Haaritha رضي الله عنه was the first to take to his horse and also became the first to be martyred. (2)

Hadhrat Anas رضي الله عنه narrates that Rasulullaah ﷺ was walking somewhere when he met a young man from the Ansaar. "How do you feel this morning, O Haarith?" Rasulullaah ﷺ asked. He replied, "This morning I feel like a true believer in Allaah." "Consider well what you say," Rasulullaah ﷺ advised, "because every statement requires substantiation." He replied, "O Rasulullaah ﷺ! I have turned my eyes away from this world..." The rest of the Hadith is similar to the one quoted above. (3)

Another narration states that Rasulullaah ﷺ said, "Every statement requires substantiation, so how do you substantiate your Imaan?" (4)

Rasulullaah ﷺ asks Hadhrat Mu'aadh رضي الله عنه how he Felt and his Reply

Hadhrat Anas bin Maalik رضي الله عنه narrates that when Hadhrat Mu'aadh bin Jabal رضي الله عنه arrived one day, Rasulullaah ﷺ asked him, "How do you feel this morning, O Mu'aadh?" Hadhrat Mu'aadh رضي الله عنه replied, "I feel like a true believer in Allaah." "Every statement requires substantiation," Rasulullaah ﷺ told him,

(1) Ibn Asaakir.
(2) Askari, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.160).
(3) Ibn Najjaar, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.161).
(4) Ibn Mubaarak in his *Zuhd*. Haafidh has commented on the chain of narrators, as quoted in *Isaabah* (Vol.1 Pg.289). Abdur Razzaaq has reported a similar narration, as have Tabraani, Ibn Mandah, Bayhaqi, Bazzaar and Tabraani, but Haythami (Vol.1 Pg.57) has commented on Bazzaar's and Tabraani's chains of narrators.

"so how do you substantiate your statement?" "O Nabi of Allaah!" Hadhrat Mu'aadh explained, "Every morning I feel that I will not see the evening and every evening I feel that I will never see the morning. Every time I take a step, I feel like I shall not be following it up with another and it is as if I can actually see every nation kneeling (on the Day of Qiyaamah), being called to their records of deeds with their Ambiyaa and the idols they worshipped. It is also as if I can actually see the punishment of the people of Jahannam and the rewards of the people of Jannah." Rasulullaah commended him saying, "You have understood (the reality of Imaan) so now remain steadfast." (1)

Rasulullaah asks Hadhrat Suwayd bin Haaritha and his Companions

In the chapter discussing giving Da'wah towards Allaah and His Rasool (2), the narration of Hadhrat Suwayd bin Haarith has passed. In the narration he states that he was one of seven persons who met Rasulullaah as a delegation. When they arrived in his presence and spoke to him, he was impressed by their mannerisms and appearance. Rasulullaah asked them, "What are you?" They replied, "Mu'mineen." Rasulullaah said, "Every statement has a reality (to substantiate it). What is the reality of your Imaan?" They replied, "Fifteen attributes (prove the existence of our Imaan). Five are those that your messengers have commanded us to believe in, five are those that your messengers have commanded us to carry out and five are those that we have adopted from the Period of Ignorance and are still practising until now unless you dislike them (in which case we are prepared to forsake them)..." The narration continues to mention belief in Allaah, in His angels, in His Books, in His prophets, in predestination - whether good or bad, in Islaam and in good character.

The Incident of a Munaafiq who Approached Rasulullaah to Seek Forgiveness on his behalf

Hadhrat Abdullaah bin Umar narrates that they were sitting with Rasulullaah when Hadhrat Harmalah bin Zaid Ansaari of the Banu Haaritha tribe came and sat in front of Rasulullaah. Pointing to his tongue, he said "O Rasulullaah! Imaan is here." He then pointed to his chest saying, "But in here is only hypocrisy. This heart remembers Allaah very little." Rasulullaah remained silent, but Hadhrat Harmalah repeated himself. Rasulullaah then held the tip of Hadhrat Harmalah's tongue and prayed, "O Allaah! grant him a truthful tongue, a grateful heart, love for me, love for those who love me and point him in the right direction."
Hadhrat Harmalah then said, "O Rasulullaah! I have many brothers

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.242).
(2) Under the heading "Rasulullaah Calls people towards Fulfilling the Faraa'idh of Islaam" and the subheading "The Hadith of Hadhrat Alqama Concerning the Reality of Imaan, Giving Da'wah towards Imaan and the Faraa'idh".

who are Munaafiqeen and I had been their leader. Should I not point them out to you?" Rasulullaah ﷺ replied, "If they come to us as you have come, we shall seek forgiveness on their behalf as we have done for you. However, it is best that Allaah deals with those of them who are obstinate in their ways." (1)

Imaan (Belief) In the Being of Allaah تبارك وتعالى and His Attributes

A Sahabi رضي الله تعالى عنه Recites Surah Ikhlaas in Abundance

Hadhrat Aa'isha رضي الله تعالى عنها narrates that a Sahabi رضي الله تعالى عنه whom Rasulullaah ﷺ dispatched as commander of an expedition used to lead his companions in salaah but would always conclude (the Rakaah) by reciting (قُلْ هُوَ اللّٰهُ اَحَدٌ) (Surah Ikhlaas). When they returned and reported this to Rasulullaah ﷺ, he told them to ask him why he did this. When they asked him, he replied, "(I recite it so often) Because it discusses the attributes of Ar Rahmaan. I therefore love to recite it." Rasulullaah ﷺ then told the Sahabah رضي الله تعالى عنهم, "Inform him that Allaah loves him as well." (2)

Rasulullaah ﷺ Corroborates what a Jewish Scholar had to say about Allaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that a (Jewish) scholar once came to Rasulullaah ﷺ using the address of "O Muhammad" or "O Rasulullaah ﷺ", he said, "Verily Allaah shall place the heavens on one finger, the worlds on another finger, the mountains and trees on another finger, water and clay on another finger and the rest of creation on another finger. He will then shake them saying, "I am the King." In confirmation of the scholar's statement, Rasulullaah ﷺ smiled so broadly that his molars became visible. He then recited the verse:

﴿وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَالْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوٰتُ مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ ۭ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝﴾ (سورة زمر: آيت ٦٧)

They have not revered *(appreciated or comprehended)* Allaah as He deserves to be revered *(they do not realise His power and greatness as they ought to)*. On the Day of Qiyaamah, the entire earth will be in His grasp, and the skies will be folded in His right hand(3). He is Pure and Exalted above all that they ascribe as partners to Him. {Surah Zumar, verse 67}(4)

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.2 Pg.250). Tabraani and Ibn Mandah have also reported the narration, as quoted in *Isaabah* (Vol.1 Pg.320).

(2) Bayhaqi in his Asmaa was Sifaat (Pg.208), as quoted by Bukhaari and Muslim as well.

(3) The meaning of this is best known to Allaah. Allaah says about such verses, "None knows their interpretation except Allaah" [Surah 3, verse 7].

(4) Bayhaqi in his Asmaa was Sifaat (Pg.245), as quoted by Bukhaari and Muslim as well.

The Narrations of Hadhrat Anas رضي الله تعالى عنه and Hadhrat Abu Dharr رضي الله تعالى عنه about how Allaah will Resurrect People

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that someone once asked Rasulullaah ﷺ, "How will the Kaafir be resurrected on his face(1) on the Day of Qiyaamah?" Rasulullaah ﷺ replied, "Indeed the One who makes him walk with his legs can certainly make him walk on his face on the Day of Qiyaamah." (2)

Hadhrat Hudhayfah bin Usayd reports that Hadhrat Abu Dharr رضي الله تعالى عنه once said, "O tribe of Ghifaar! Talk (to each other) without taking oaths because the truthful one to whom the truth was always brought (viz. Rasulullaah ﷺ) told me that people will be resurrected in three groups (on the Day of Qiyaamah). **One group will be riding, eating and well dressed. Another will be walking and running, while the third will be dragged by the angels on their faces and driven towards Jahannam."** Someone from the audience said, "Two of the groups we are aware of, but what about those who will be walking and running?" Hadhrat Abu Dharr رضي الله تعالى عنه replied, "Allaah shall send a calamity on all riding animals (causing them all to die) so that there shall be not a single one left. In fact, a person will want to give away his magnificent orchard in exchange for an old camel with a carriage. However, he will be unable to do this (because no animal will be available)." (3)

Rasulullaah ﷺ Instructs the Sahabah رضي الله تعالى عنهم to say, "مَاشَاءَ اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ"

Hadhrat Tufayl bin Abdullaah رضي الله تعالى عنه who was Hadhrat Aa'isha رضي الله تعالى عنها's uterine brother relates that he once saw a group of Christians in a dream. He said to them, "You people are excellent people, had it not been for your belief that Maseeh (Isa) عليه السلام is Allaah's son." They responded by saying, "And you people are excellent people had it not been for your saying 'مَاشَاءَ اللّٰهُ وَشَاءَ مُحَمَّد' ('What Allaah and Muhammad ﷺ wills')." Thereafter he met a group of Jews and said to them, "You people are excellent people had it not been for your belief that Uzair عليه السلام is Allaah's son." They also responded by saying, "And you people are excellent people had it not been for your saying "مَاشَاءَ اللّٰهُ وَشَاءَ مُحَمَّد" **('What Allaah and Muhammad ﷺ wills')."**

Hadhrat Tufayl then went to Rasulullaah ﷺ and related the dream to him. "Did you relate this to anyone else afterwards?" Rasulullaah ﷺ asked. When he declared that he did, Rasulullaah ﷺ praised Allaah and then addressed the Sahabah رضي الله تعالى عنهم saying, "The dream that your brother has seen has already reached you. You should therefore not say those words but should rather say: ''

(1) As referred to in verse 97 of Surah Bani Israa'eel and verse 34 of Surah Furqaan.

(2) Bayhaqi in his Asmaa was Sifaat (Pg.256). Bukhaari, Muslim, Ahmad, Nasa'ee, Ibn Abi Haatim, Haakim and others have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.28).

(3) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.65). Haakim (Vol.4 Pg.564) has also reported the narration from reliable sources, as confirmed by Dhahabi.

'مَاشَاءَ اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ' ('What the One Allaah Who has no partner wills')." (1)

Hadhrat Hudhayfah رضي الله تعالى عنه narrates that one of the Muslims saw in a dream that he met a man from the Ahlul Kitaab who said to him, "You people are excellent people had it not been for your committing *Shirk* by saying 'مَاشَاءَ اللّٰهُ وَشَاءَ مُحَمَّدٌ' ('What Allaah and Muhammad ﷺ wills')." When he reported the dream to Rasulullaah ﷺ, Rasulullaah ﷺ said, "I had always disliked you saying this. You should rather say, 'What Allaah wills'. Thereafter, you may add what someone else wills." (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when a man came to discuss something with Rasulullaah ﷺ, the man said, "What Allaah wills and **what you will.**" Rasulullaah ﷺ rebuked him saying, **"Are you equating me with Allaah!?** It is only what the One Allaah wills (that will happen)." (3)

A Jew Questions Rasulullaah ﷺ about Volition

Imaam Awzaa'ee reports that a Jew once approached Rasulullaah ﷺ asking about volition. Rasulullaah ﷺ replied, "Everything occurs by the will of Allaah." "What if I decide to stand up?" the man asked. "Then it is by Allaah's will that you will stand," Rasulullaah ﷺ replied. The man asked further, "And if I decide to sit?" "Then it is by Allaah's will that you will sit," Rasulullaah ﷺ replied. Again the Jew asked, "And what if I decide to cut down this date palm?" Again Rasulullaah ﷺ replied, "Then it is by Allaah's will that you will cut it." "And if I then decide to leave it alone?" he asked. "Then," Rasulullaah ﷺ replied, "it is by Allaah's will that you will leave it."

Hadhrat Jibra'eel عليه السلام then came and said to Rasulullaah ﷺ, "You have been inspired to present the correct facts just as Ibraheem عليه السلام was inspired." It is in the same meaning that Allaah says in the Qur'aan:

﴿مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْتَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِىَ الْفٰسِقِيْنَ ۝﴾ (سورة حشر: آيت ٥)

Every date palm that you *(Muslims)* cut *(and burnt)* or left standing on its roots(4) was by Allaah's permission and to humiliate the sinners *(it was done by Allaah's command and not merely to destroy property).* {Surah Hashar, verse 5} (5)

Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Oversleep by the Will of Allaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that when Rasulullaah ﷺ was returning (with the Sahabah رضي الله تعالى عنهم) from Hudaybiyyah, he set up camp at a particular place in the last portion of the night. "Who will stand guard over us?"

(1) Bayhaqi in his Asmaa was Sifaat (Pg.110).
(2) Bayhaqi in his Asmaa was Sifaat (Pg.110).
(3) Bayhaqi in his Asmaa was Sifaat (Pg.110).
(4) This verse refers to the date plantations of the Banu Nadheer tribe that the Muslims destroyed to break the morale of the Jews so that they surrender.
(5) Bayhaqi in his Asmaa was Sifaat (Pg.111).

Rasulullaah ﷺ asked. "I will," Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "I will." "You?" Rasulullaah ﷺ said, "You? (You will fall asleep)" Rasulullaah ﷺ repeated this twice or thrice but eventually appointed Hadhrat Abdullaah bin Mas'ood رضي الله عنه for the task. (He then stood guard as the others slept.) As dawn was beginning to rise, Rasulullaah ﷺ's words held true and Hadhrat Abdullaah bin Mas'ood رضي الله عنه fell asleep. None of the Sahabah رضي الله عنهم woke up until the sun started beating down on their backs. Rasulullaah ﷺ stood up and did as he usually did. He then led the Fajr salaah, after which he said, **"Had Allaah willed, you would have not slept through Fajr.** However, Allaah willed that this should be a lesson for those after you who (would now know what to do in such a situation if they) oversleep (through the time of salaah) or forget (to perform their salaah)." (1)

In his narration about the wudhu utensil, Hadhrat Abu Qataadah رضي الله عنه reports that Rasulullaah ﷺ said, "Verily Allaah seizes your souls when He wills (as you sleep) and releases them when He wills." The Sahabah رضي الله عنهم then proceeded to relieve themselves and perform wudhu. By the time they had finished, the sun was already white. Rasulullaah ﷺ then stood up and led them in salaah. (2)

A Jew Questions Hadhrat Umar رضي الله عنه about the verse "Jannah has the vastness of the heavens and the earth"

Hadhrat Taariq bin Shihaab narrates that a Jew once asked Hadhrat Umar رضي الله عنه, "Tell me where is Jahannam when Allaah says:

﴿وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْأَرْضُ﴾ (سورة آل عمران: آيت ١٣٣)

Jannah has the vastness of the heavens and the earth. {Surah Aal Imraan, verse 133}

Addressing the Sahabah رضي الله عنهم present there, Hadhrat Umar رضي الله عنه said, "Give him an answer." When no one could give a reply, Hadhrat Umar رضي الله عنه said, "Tell me where the day goes when the night appears and fills the earth?" "It is where Allaah wills," the man replied. "Then," said Hadhrat Umar رضي الله عنه, **"Jahannam is also where Allaah wills."** The Jew then remarked, "I swear by the Being Who controls my life that what you have mentioned is exactly what appears in Allaah revealed Book (the Torah)." (3)

Hadhrat Ali رضي الله عنه Debates with a man about Volition

Hadhrat Muhammad narrates that Hadhrat Ali رضي الله عنه was once introduced to a man debating the issue of volition. "O servant of Allaah!" Hadhrat Ali رضي الله عنه said, "Has Allaah created you as He willed or as you will?" "As He willed," the man

(1) Bayhaqi in his Asmaa was Sifaat (Pg.109).
(2) Bayhaqi in his Asmaa was Sifaat (Pg.109). Bukhaari has reported a similar narration.
(3) Abd bin Humayd, Ibn Jareer, Ibn Mundhir and Ibn Khusru, as quoted in *Kanzul Ummaal* (Vol.7 Pg.277).

replied. "Does He make you ill when He wills or when you will?" "When He wills," the man admitted. Hadhrat Ali رضي الله تعالى عنه questioned him further, "Does He then cure you when He wills or when you will?" Again the man replied, "When He wills." "Does Allaah take you where He wills or where you will?" "Where He wills," came the reply. "By Allaah!" Hadhrat Ali رضي الله تعالى عنه said, "Had you replied differently, I would have used my sword to sever the part of your body that hosts your eyes." (1)

Rasulullaah صلى الله عليه وسلم tells the Sahabah رضي الله تعالى عنهم what Hypocrisy is not

Hadhrat Anas رضي الله تعالى عنه narrates that the Sahabah رضي الله تعالى عنهم once said, "O Rasulullaah صلى الله عليه وسلم! We experience a wonderful frame of mind when we are with you, but no sooner we leave your company, our frame of mind changes (we therefore fear being hypocrites)." "How is your relationship with your Rabb?" Rasulullaah صلى الله عليه وسلم asked. **"Allaah is our Rabb in private and in public," they replied. "Then," replied Rasulullaah صلى الله عليه وسلم, "that is not hypocrisy."** (2)

The Incident of Rasulullaah صلى الله عليه وسلم with a Bedouin asking about Reckoning

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that a Bedouin once approached Rasulullaah صلى الله عليه وسلم with a question. "O Rasulullaah صلى الله عليه وسلم!" he asked, "Who will ask the creation to render their accounts on the Day of Qiyaamah?" "Allaah تبارك وتعالى," Rasulullaah صلى الله عليه وسلم replied." "By the Rabb of the Kabah!" the Bedouin cried out, "We are then saved." "What do you mean, O Bedouin?" Rasulullaah صلى الله عليه وسلم asked. The Bedouin explained, "When Someone Magnanimous is in authority, He always forgives." (3)

The Incident of Hadhrat Mu'aadh رضي الله تعالى عنه when Hadhrat Umar رضي الله تعالى عنه Sent him to Collect zakaah

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar رضي الله تعالى عنه once sent Hadhrat Mu'aadh رضي الله تعالى عنه to collect zakaah from the Banu Kilaab tribe. Hadhrat Mu'aadh رضي الله تعالى عنه distributed everything amongst the (poor) people of the tribe until nothing was left over. All he returned with was the sack he had left with, carrying it around his neck. His wife asked, "Where is the gift that collectors usually bring back for their families?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, "I had an inspector with me (and therefore could not bring anything back)." She exclaimed, "You were trusted by Rasulullaah صلى الله عليه وسلم and Abu Bakr رضي الله تعالى عنه but Umar رضي الله تعالى عنه sent an inspector with you?" She then made a furore about it amongst the women of her tribe as she complained about Hadhrat Umar رضي الله تعالى عنه.

When the news reached Hadhrat Umar رضي الله تعالى عنه, he sent for Hadhrat Mu'aadh رضي الله تعالى عنه and asked, "Did I send an inspector with you?" Hadhrat Mu'aadh رضي الله تعالى عنه

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.211).
(2) Bazzaar, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.397).
(3) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.270).

replied, "I had no other excuse but this to give my wife." Hadhrat Umar رضي الله تعالى عنه laughed and gave Hadhrat Mu'aadh رضي الله تعالى عنه something saying, "Give her this to make her happy." Ibn Jareer has mentioned that Hadhrat Mu'aadh رضي الله تعالى عنه was referring to Allaah when he mentioned the inspector. (1)

The Narration of Hadhrat Aa'isha رضي الله تعالى عنها concerning the Lady who Debated

Hadhrat Aa'isha رضي الله تعالى عنها said, "All praise belongs to Allaah Who hears everything. The *Mujaadalah* (the lady who debated) came to speak with Rasulullaah صلى الله عليه وسلم and although I was in the corner of the room, I heard nothing. Allaah then revealed the verse:

﴿قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۝﴾ (سورة مجادله:آيت ١)

Allaah had certainly heard the speech of the lady *(Hadhrat Khowla bint Tha'laba رضي الله تعالى عنها)* who debated with you *(O Rasulullaah صلى الله عليه وسلم)* concerning her husband and who complained to Allaah. Allaah was listening to your discussion. Verily Allaah is All Hearing, All Seeing. {Surah Mujaadalah, verse 1}(2)

Hadhrat Aa'isha رضي الله تعالى عنها said, "Blessed is that Allaah Whose hearing captures everything. As I was listening to Khowla bint Tha'laba complain to Rasulullaah صلى الله عليه وسلم about her husband, there were words that I could not hear. 'O Rasulullaah صلى الله عليه وسلم!' she said, 'He has consumed my wealth, finished my youth and my womb has even borne him children. Eventually, when I have grown old and I can no longer bear children, he has practiced *Zihaar*(3) with me.' She then prayed, 'O Allaah! To You do I place my complaint.' She had not yet stood up when Hadhrat Jibra'eel عليه السلام arrived with the verse:

﴿قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۝﴾ (سورة مجادله:آيت ١)

> Allaah had certainly heard the speech of the lady who debated with you *(O Rasulullaah صلى الله عليه وسلم)* concerning her husband and who complained to Allaah. Allaah was listening to your discussion. Verily Allaah is All Hearing, All Seeing. {Surah Mujaadalah, verse 1}

Her husband was Aws bin Saamit رضي الله تعالى عنه."(4)

The Statements of Hadhrat Abu Bakr رضي الله تعالى عنه Concerning Belief in Allaah تبارك وتعالى

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that when Rasulullaah صلى الله عليه وسلم passed away, Hadhrat Abu Bakr رضي الله تعالى عنه addressed the people saying, "O people! If

(1) Abdur Razzaaq and Muhaamili in his Amaali, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).
(2) Ahmad and Bukhaari, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.318).
(3) A form of divorce during the time.
(4) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.318). Bayhaqi has reported a similar narration in his Asmaa was Sifaat (Pg.36).

Muhammad ﷺ was your deity whom you worshipped, then you should know that he has passed away. However, if your deity was the One in the heavens, then you should remember that He will never die." He then recited the verse:

﴿وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْئًا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝﴾ (سورۃ آل عمران:آیت ۱۴۴)

Muhammad ﷺ is but a messenger *(of Allaah)*. Indeed many messengers have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels ***(and forsake Islaam)?*** He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones. {Surah Aal Imraan, verse 144}(1)

The sermon that Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ delivered has already been quoted in the chapter(2) discussing how the Sahabah رَضِيَ اللهُ عَنْهُم rallied around Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ said, "Allaah had given a lifetime to Rasulullaah ﷺ and kept him alive until he established the Deen of Allaah, made the commands of Allaah explicit, passed on the message of Allaah and exerted himself in the path of Allaah. In this condition, Allaah then took him away after he had left you on a path. Now whoever dies will die after being exposed to the clear proofs (of Imaan) and the great cure (to kufr, which is the Qur'aan). Therefore, whoever took Allaah as his Rabb should know that Allaah is Alive and shall never die. On the other hand, whoever worshipped Muhammad ﷺ and took him as a god should know that their god is no more. Fear Allaah, O people! Hold fast to your Deen and rely on your Rabb because the Deen of Allaah has been established and the word of Allaah is complete. Allaah will assist whoever assists the Deen of Allaah and it is Allaah Who will strengthen His Deen. Indeed, the Book of Allaah that is amongst you is a light and a source of healing. It is through this Book that Allaah had guided Muhammad ﷺ and it contains the details of the things that Allaah has made Halaal and what He has made Haraam. By Allaah! We have no concern for any of Allaah's creation that wishes to attack us because the swords of Allaah are drawn and we shall never put them down. We shall continue fighting those who oppose us just as we did with Rasulullaah ﷺ."

The Statement of Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا when a Woman Passed Away while in Sajdah

Hadhrat Alqamah narrates from his mother that a woman once entered the room

(1) Bukhaari in his Taareekh, Uthmaan Daarmi in his Radd alal Jahamiyyah and Isfahaani in his Hujjah, reporting from reliable sources as confirmed by Ibn Katheer and quoted in *Kanzul Ummaal* (Vol.4 Pg.51).

(2) In the chapter entitled "The Standpoint of the Sahabah رَضِيَ اللهُ عَنْهُم Concerning the Khilaafah after the demise of Rasulullaah ﷺ" and under the subheading "The Sahabah رَضِيَ اللهُ عَنْهُم Unanimously Accept Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ as Khalifah."

of Hadhrat Aa'isha رضي الله تعالى عنها (to visit the tomb of Rasulullaah ﷺ). She was perfectly healthy when she started performing salaah near the grave of Rasulullaah ﷺ but she passed away without lifting her head from Sajdah. To this, Hadhrat Aa'isha رضي الله تعالى عنها said, "All praise to Allaah who gives life and death! There is certainly a lesson in this for me with regard to the death of (my brother) Abdur Rahmaan bin Abu Bakr رضي الله تعالى عنهما." Abdur Rahmaan bin Abu Bakr رضي الله تعالى عنهما had been sleeping one afternoon in the place where he always slept and when some people went to wake him up, they found that he had passed away. This caused Hadhrat Aa'isha رضي الله تعالى عنها to doubt whether something foul had been done or whether the people had been too hasty (to declare him dead) and had buried him alive. Hadhrat Aa'isha رضي الله تعالى عنها therefore took a lesson from (the sudden death of) this woman and the doubts she had (surrounding the death of her brother) vanished from her heart. [1]

Imaan (Belief) in the Angels

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the Turbulence of the Water and Wind when the Nation of Hadhrat Nooh عليه السلام and the Nation of Aad were Destroyed

Hadhrat Ali رضي الله تعالى عنه once said, "Every drop of water passes through a measure in the hand of an **angel** (referred to as the Khazzaan whom Allaah has appointed to the task). However, on the day of Nooh عليه السلام (when his nation was punished), Allaah commanded the water directly without commanding the ***Khazzaan.*** The **water** therefore went out of the *Khazzaan's* control and burst forth. It is for this reason that Allaah says:

﴿إِنَّا لَمَّا طَغَى الْمَآءُ﴾ (سورة حاقه:آيت ١١)

When the waters burst out of control... {Surah Haaqa, verse 11}

Similarly, Every gust **of wind** passes through a measure in the hand of an angel (whom Allaah has appointed to the task). However, on the day of Aad (when they were punished), Allaah commanded the wind directly without commanding the *Khazzaan.* The wind therefore went out of his control. Allaah refers to this when He says:

﴿بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝﴾ (سورة حاقه:آيت ٦)

A freezing wind that was out of *(the Khazzaan's)* control... {Surah Haaqa, verse 6} [2]

Hadhrat Salmaan رضي الله تعالى عنه says at the Time of his Death, "I have a few Visitors who have entered"

Hadhrat Buqayrah رضي الله تعالى عنها who was the wife of Hadhrat Salmaan رضي الله تعالى عنه says,

(1) Haakim (Vol.3 Pg.476).
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.273).

"When Salmaan رضي الله عنه was on his deathbed, he called for me to his upper story room that had four doors. He said, 'O Buqayrah! Open all the doors because I shall have a few visitors today and I know not from which of these doors they will enter. He then asked for some musk and said, 'Dilute it in small container.' When I did this, he said, 'Sprinkle it all around my bed and then go and wait downstairs. When you come to look soon, you shall see something on my bed.' (I did as he bid and) When I came to see, I saw him lying on his bed with his soul having already departed. He appeared as if he was sleeping." (1)

Hadhrat Sha'bi reports that when Hadhrat Salmaan رضي الله عنه was on his deathbed, he called for his wife and said, "Bring me the bag I asked you to keep away." When she brought the bag of musk, he asked for a cup of water. He then put some musk into the water and dissolved it by hand. Thereafter, he said, **"Sprinkle this around me because such creations of Allaah (angels) are coming to me who can smell fragrances but do not eat food. You may then lock the doors behind you and go downstairs."** His wife did as he bade and sat for only a short while when she heard a faint sound. When she went upstairs, Hadhrat Salmaan رضي الله عنه had already passed away.

A brief narration from Hadhrat Ataa bin Saa'ib states that Hadhrat Salmaan رضي الله عنه said, "Because tonight some angels will be coming to me who can smell fragrances but do not eat food." (2)

Some more narrations will soon be quoted in the chapter discussing Allaah's unseen help in the form of assistance from the angels.

Imaan (Belief) in Predestination

Rasulullaah ﷺ's Words to Hadhrat Aa'isha رضي الله عنها at the Funeral of a Child from the Ansaar

Hadhrat Aa'isha رضي الله عنها reports that when Rasulullaah ﷺ was called to the funeral of a child from the Ansaar, she remarked, "O Rasulullaah ﷺ! Glad tiding for him! a sparrow from amongst the sparrows of Jannah! Neither did he do any evil, nor did he reach the age to do any." Rasulullaah ﷺ said, "It is not like that, O Aa'isha! Verily Allaah has created Jannah and created some people whom He has destined shall be its inhabitants even while they are in the backs of their fathers. Similarly, Allaah has created Jahannam and created some people whom He has destined shall be its inhabitants even while they are in the backs of their fathers." (3)

Hadhrat Ubaadah bin Saamit رضي الله عنه enjoins his Son to believe in the Predestination of Good and Evil

Hadhrat Waleed bin Ubaadah narrates, "I once went to see (my father) Ubaadah

(1) Ibn Sa'd (Vol.4 Pg.92).
(2) Ibn Sa'd (Vol.4 Pg.92).
(3) Muslim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.268).

bin Saamit رضي الله تعالى عنه when he was so ill that I anticipated he would soon pass away. 'Dear father,' I said, 'Do take the pains of advising me.' 'Help me to sit,' he said. When we helped him to sit, he said, 'Dear son! You shall never taste Imaan and shall never reach the true reality of knowledge about Allaah until you believe in the predestination of all good and evil.' 'Dear father!' I asked, 'How am I to know what predestination is good and what is evil?' He replied, 'You should know that whatever (fortune or ill-fortune) passes you by was never intended to strike you and whatever strikes you was never intended to pass you by. **Dear son! I have heard Rasulullaah ﷺ say that the first thing that Allaah crated was the pen. He then instructed it to start writing and from that time onwards, it started writing everything that is to happen until the Day of Qiyaamah. Dear son! Should you die without subscribing to this belief, you shall be entering Jahannam."** (1)

A Sahabi رضي الله تعالى عنه Weeps on his Deathbed because He knew Not What Allaah had Destined for him

Hadhrat Abu Nadhrah narrates that a companion of Rasulullaah ﷺ known as Abu Abdullaah رضي الله تعالى عنه was weeping when his companions came to visit him. "Why are you weeping?" they asked, "Did Rasulullaah ﷺ not say to you, 'Trim your moustache and then remain like this until you meet me' (you will therefore be in the company of Rasulullaah ﷺ in the Aakhirah)." "Rasulullaah ﷺ did say this," he confirmed, "however, I have also heard Rasulullaah ﷺ say, 'Allaah grabbed a handful (of souls) with his right hand and said, 'These are for that (Jannah) and I care not any more.' Allaah grabbed another handful (of souls) with his other hand and said, 'These are for that (Jahannam) and I care not any more.' (I am weeping because) I know not in which handful I was." (2)

Hadhrat Muaa'dh رضي الله تعالى عنه Weeps on his Deathbed because He knew Not What Allaah had Destined for him

When death came to Hadhrat Muaa'dh bin Jabal رضي الله تعالى عنه, he started weeping. "What makes you weep?" someone asked. Hadhrat Muaa'dh رضي الله تعالى عنه replied, "By Allaah! It is neither fear for death nor an unsettled debt that makes me weep. However, I heard Rasulullaah ﷺ say, 'There were only two handfuls (of souls that Allaah took). While one handful will go to Jahannam, the other will go to Jannah.' (I am weeping because) I know not in which handful I shall be." (3)

What Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said about People who Contested Belief in Predestination

Hadhrat Muhammad bin Ubayd Makki reports that someone once said to

(1) Ahmad and Tirmidhi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.278).
(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.186).
(3) Tabraani. Haythami (Vol.7 Pg.187) has commented on the chain of narrators.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, "A man who denies predestination has come to us." Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه had gone blind by then, so he told the people to lead him to the person. "What will you do with the man?" the people asked. He replied, "I swear by the Being Who controls my life that if I get my hands on him, I will bite his nose until I sever it from his face and should his neck fall in my hands, I shall break it. This is because I heard Rasulullaah ﷺ say, 'It is as if I can actually see the Mushrik women of the Banu Fihr shaking their buttocks as they circle the Khazraj. This (denying predestination) is the first Sh*irk* to take place amongst this Ummah. I swear by the Being Who controls my life that this evil belief will lead them to deny that Allaah predestines good just as they will deny that He predestines evil." (1)

Hadhrat Ataa bin Abu Rabaah relates, "I came to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه at a time when he was drawing water from the Zamzam well and the bottom of his clothing had already become wet. 'People have started objecting to predestination,' I said. 'Are they really doing that?' he asked. When I confirmed that they were indeed, he said, 'By Allaah! It was with reference to them alone that the verse was revealed:

﴿ذُوْقُوْا مَسَّ سَقَرَ ۞ اِنَّا كُلَّ شَيْءٍ خَلَقْنٰهُ بِقَدَرٍ ۞﴾ (سورة قمر: آيت ٤٨، ٤٩)

> *(It will be said to them)* "Taste the touch of the Blaze!" We have certainly created everything by *(finely calculated)* measure *(so that everything meets the requirements for its task and so that everything happens when it is destined to happen).* {Surah Qamar, verses 48,49}

Such people are the worst of this Ummah! You should neither visit their ill nor perform the Janaazah salaah for their dead. If I should ever see any of them, I shall pierce his eye with these very fingers of mine." (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once said, "I wish that there was a person who denied predestination with me so that I could trample his head." "Why would you do that?" someone asked. He replied, "Because Allaah has created the *Lowhul Mahfoodh* from a pearl. Its two covers are made of rubies, its pen and wiring are of celestial light and its width spans the distance between the heavens and the earth. Every day Allaah glances at it three hundred and sixty times and with every glance He creates, gives life, gives death, gives honour, gives disgrace and does as He pleases." (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه severs Relations with a Friend who Objected to Predestination

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه had a friend in Shaam with whom he corresponded regularly. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه wrote to him one day saying, "The news has reached me that you have

(1) Ahmad.
(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.267).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.267).

raised some objections to the belief in predestination. I warn you never to write to me again because I have heard Rasulullaah ﷺ say, 'There shall be people in my Ummah who will deny predestination.'"(1)

The Statement of Hadhrat Ali رضي الله تعالى عنه concerning predestination and Those who Object to it

Hadhrat Nazzaal bin Sabrah narrates that someone once said to Hadhrat Ali رضي الله تعالى عنه, "O Ameerul Mu'mineen! **There are people here who believe that Allaah does not know about something until it actually takes place.**" **"Their mothers ought to have lost them!"** Hadhrat Ali رضي الله تعالى عنه exclaimed, "From where did they deduce this?" The person replied, "It is their interpretation of the verse:

﴿وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَا۟ اَخْبَارَكُمْ ۝﴾

(سورة محمد:آيت ٣١)

We shall certainly test you *(Muslims)* until We come to know those of you who *(sincerely)* strive *(to uplift Allaah's Deen)* and those who are steadfast and until We examine your condition. {Surah Muhammad ﷺ, verse 31}

Hadhrat Ali رضي الله تعالى عنه said, "Those without knowledge are destroyed." He then mounted the pulpit, duly praised Allaah and said, **"O people! Acquire knowledge, practise it and teach it. Whoever finds it difficult to understand any part of the Qur'aan should ask me.** The news has reached me that some people believe that Allaah does not know about something until it actually takes place. They says this because of the (misunderstanding they have about the) verse:

﴿وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ﴾ (سورة محمد: آيت٣١)

We shall certainly test you *(Muslims)* until We come to know those of you who *(sincerely)* strive *(to uplift Allaah's Deen)*. {Surah Muhammad ﷺ, verse 31}

The words "until we come to know" mean "until we see whether those upon whom striving (for Deen) and steadfastness have been enjoined actually strive and actually remain steadfast through the hardships that have been destined for them".(2)

In the chapter discussing Tawakkul(3), the narration has passed in which Hadhrat Ali رضي الله تعالى عنه said, "Nothing happens on earth until it is decided in the heavens. There are two angels assigned to every person who protect and guard him. However, when a predestined matter arrives, they leave him to it. I therefore have a fortified shield from Allaah which will leave me only when death arrives. No person can taste the sweetness of Imaan until he is convinced that whatever (difficulty) afflicts him would never have passed him by and whatever (good)

(1) Ahmad and Abu Dawood, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.268).
(2) Ibn Abdul Birr in his Ilm, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).
(3) Under the heading "The Tawakkul of the Sahabah رضي الله تعالى عنهم" and the subheading "The Tawakkul of Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه."

passes him by would never have come to him in the first place."

The Couplets Hadhrat Umar رضي الله تعالى عنه would Recite on the pulpit Concerning predestination

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that very often when delivering a sermon on the pulpit, Hadhrat Umar رضي الله تعالى عنه would recite the following couplets (which mean):

"Go easy on yourself because the destinies of all matters are in Allaah's hand Those that He has thwarted can never come to you just as those that He has commanded can never be thwarted"(1)

Imaan (Belief) in the Signs of Qiyaamah

The Words of Rasulullaah ﷺ When Allaah Revealed the verse "When the trumpet is blown"

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when the verse:

﴿فَإِذَا نُقِرَ فِي النَّاقُورِ ۝﴾ (سورة مدثر:آیت ۸)

When the trumpet is blown *(to signal the arrival of Qiyaamah)*... {Surah Muddathir, verse 8}

was revealed, Rasulullaah ﷺ said, "How can I live in luxury when the blower of the horn already has the horn in his mouth and is waiting with his forehead bowed for the command to blow." The Sahabah رضي الله تعالى عنهم then asked, "What du'aa should we make?" Rasulullaah ﷺ then told them to recite:

"حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ، عَلَى اللّٰهِ تَوَكَّلْنَا"

"Allaah is Sufficient for us and He is the Best of Guardians. In Allaah do we trust." (2)

Another narration states that when the Sahabah رضي الله تعالى عنهم heard this from Rasulullaah ﷺ, they were troubled and asked, "O Rasulullaah ﷺ! What should we do." Rasulullaah ﷺ then told them to recite:

"حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ"

"Allaah is Sufficient for us and He is the Best of Guardians." (3)

The Fear of Hadhrat Sauda Yamaaniyyah رضي الله تعالى عنها for the Appearance of Dajjaal

The narration has already passed in the chapter discussing the relationships of women(4) in which Hadhrat Hafsah رضي الله تعالى عنها said to Hadhrat Sauda Yamaaniyyah رضي الله تعالى عنها, "The one-eyed (Dajjaal) has appeared!" "Really!?" Hadhrat Sauda رضي الله تعالى عنها

(1) Bayhaqi in his Asmaa was Sifaat (Pg.243).
(2) Ibn Abi Shaybah, Tabraani and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.270).
(3) Baawardi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.270).
(4) Under the heading "Relationships between Men, Women and Children" and the subheading "The Relationship Between Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Hafsah رضي الله تعالى عنها with Hadhrat Sauda Yamaaniyyah رضي الله تعالى عنها".

cried out. She was extremely shocked and started to shiver. "Where shall I hide?" she asked. "You will have to go to the tent," Hadhrat Hafsah رضي الله تعالى عنها told her. The tent was made of palm leaves and was a hiding place for the people. It was however filled with dirt and spider webs. Hadhrat Sauda رضي الله تعالى عنها went to hide there as Rasulullaah ﷺ arrived. Seeing the two women laughing so much that they were unable to talk, Rasulullaah ﷺ asked, "What is all the laughter about?" Rasulullaah ﷺ had to repeat the question thrice before they pointed towards the tent. Rasulullaah ﷺ went to the tent where he found Hadhrat Sauda رضي الله تعالى عنها shivering (with fear). "What is the matter, O Sauda?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" she said, "The one-eyed one has appeared." "He has not appeared," Rasulullaah ﷺ clarified, "but he is still to appear. He has not appeared but is still to appear." Rasulullaah ﷺ then helped her out and dusted the dirt and spider webs off her.

The Statements of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning Dajjaal

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once asked, "Is there a place in Iraq called **Khurasaan?**" When he was informed that there was, he said, "Verily **Dajjaal** will emerge from there." [1]

Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه stated that **Dajjaal** would be from the Jews of a place called **Marw.** [2]

Hadhrat Abdullaah bin Abu Mulaykah رضي الله تعالى عنه narrates, "When I went to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه early one morning, he said, 'I have not had a wink of sleep all night.' 'Why is that?' I asked. He replied, 'The tailed star has appeared and I now fear that the smoke shall appear (which is a sign of Qiyaamah). It is for this reason that I have not slept all night.'"[3] Another similar narration states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "I now fear that Dajjaal shall appear." [4]

Imaan (Belief) in What is to Happen in the Grave and the Existence of Barzakh

The Words of Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه on his Deathbed

Hadhrat Ubaadah bin Nasi reports that when death came to Hadhrat Abu Bakr رضي الله تعالى عنه, he said to (his daughter) Hadhrat Aa'isha رضي الله تعالى عنها, "Wash these two garments of mine and bury me in them because (in the grave) your father shall be **one of two types** of men; either one who will be dressed in the best of clothing

(1) Ibn Abi Shaybah.
(2) Nu'aym bin Hammaad, as quoted in *Kanzul Ummaal* (Vol.7 Pg.263).
(3) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.139).
(4) Haakim (Vol.4 Pg.459), reporting from reliable sources as confirmed by Dhahabi.

or one whose garments will be most brutally torn off." (1)

Hadhrat Aa'isha رضي الله تعالى عنها reports that when Hadhrat Abu Bakr رضي الله تعالى عنه was about to pass away, she recited a couplet (which means):

"By your life! An abundance of wealth are useless to a youth
when his breath heaves one day and his chest tightens (as he dies)"

"Do not say that, dear daughter," Hadhrat Abu Bakr رضي الله تعالى عنه said, "Rather say:

﴿وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ط ذٰلِكَ مَاكُنْتَ مِنْهُ تَحِيْدُ ۝﴾ (سورة ق: آيت١٩)

> The pangs *(agony)* of death will bring the truth *(of Imaan to every person). (It will then be said to the dying person,)* 'This *(death)* is what you used to avoid *(However, now you have no option).*' {Surah Qaaf, verse 19}

He then continued, "Take these two garments of mine, wash them and bury me in them. The living need new clothing more than the dead because the clothing of the dead are intended to be destroyed." (2)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه became extremely ill, she started weeping and when he fell unconscious, she recited a couplet (which means):

"When tears are forever veiled
They must burst forth (at some time)"

Hadhrat Abu Bakr رضي الله تعالى عنه then regained consciousness and said, "Do not say that, dear daughter. Rather say:

﴿وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ط ذٰلِكَ مَاكُنْتَ مِنْهُ تَحِيْدُ ۝﴾ (سورة ق: آيت١٩)

> The pangs *(agony)* of death will bring the truth *(of Imaan to every person).* (It will then be said to the dying person,) 'This *(death)* is what you used to avoid (However, now you have no option).' {Surah Qaaf, verse 19}

He then asked, **"On what day did Rasulullaah ﷺ pass away?" "On a Monday,"** Hadhrat Aa'isha رضي الله تعالى عنها replied. "And what is today?" he asked further. When she informed **him that it was a Monday,** he said, "I hope in Allaah (that he will take my soul) between now and tonight." He then passed away on Monday night (the night between Monday and Tuesday).

Thereafter, Hadhrat Abu Bakr رضي الله تعالى عنه asked, "In how many sheets was Rasulullaah ﷺ shrouded." Hadhrat Aa'isha رضي الله تعالى عنها replied, "We shrouded him in **three new white sheets made** in *Sahool* that neither included a *Qamees* nor a turban." He then said, **"Wash this cloth of mine** that has traces of Saffron **and add two new sheets with it** (to complete a shroud of three)." "But it is old," Hadhrat Aa'isha رضي الله تعالى عنها noted. Hadhrat Abu Bakr رضي الله تعالى عنه however said, "The living need new clothing more than the dead because the clothing of the dead are intended to be destroyed." (3) Another narration states that he said, "...because it

(1) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.363).
(2) Ahmad, Ibn Sa'd and Daghooli.
(3) Abu Ya'la, Abu Nu'aym, Daghooli and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.362).

(the clothing of the dead) will only be given over to body fluids and decay." (1)

The Words of Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ on his Deathbed

Hadhrat Yahya bin Abu Raashid Nasri narrates that when death approached Hadhrat Umar bin Khattaab رَضِيَ اللهُ تَعَالَى عَنْهُ, he said to his son, "Dear son! When death is approaching (when I am in the throes of death), turn me (on my right side), place your knees against my back, your right hand on my forehead and your left hand beneath my chin. Then when I pass away, close my eyes and shroud me in a shroud of average quality because if there is good in store for me with Allaah, He will exchange it for something much better. However, if things are otherwise, He will quickly remove it. You should also give me an average grave because if there is good in store for me with Allaah, He will extend it for me as far as the eyes can see. However, if things are otherwise, He will narrow it so much that my ribs will interlock. Do not take any women along with you (for my funeral) and do not expound any virtues that were never mine because Allaah knows me best. When you are carrying me (to the grave) then walk swiftly because if there is good in store for me with Allaah, you are taking me to something much better. However, if things are otherwise, then you will need to quickly throw off your shoulders a most terrible thing that you are carrying." (2)

In the chapter discussing the fear that the Khulafaa had for Allaah, the narration(3) has already passed in which Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said when he was about to die, "I swear by the Being besides Whom there is none worthy of worship that if I owned the world and all its contents, I would have offered it as ransom to be saved from the frightening scene that lies ahead of me."

The narration has also passed there(4) in which Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ instructed his son Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ to place his head on the ground. When Hadhrat Abdullaah رَضِيَ اللهُ تَعَالَى عَنْهُ moved his head from his lap to the ground, Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, "My mother and I are destroyed if my Rabb does not have mercy on me!"

The Weeping of Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ whenever he Stood by a Grave

In the chapter discussing the weeping of the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ, the narration of Hadhrat Haani has already passed stating that whenever Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ stopped at a graveyard, he would weep so much that his beard would get wet. Someone once asked him, "You do not weep when you think of Jannah and Jahannam but weep when you think of the grave?" He replied, "I have heard

(1) Ibn Sa'd (Vol.3 Pg.197).

(2) Ibn Sa'd (Vol.3 Pg.58). Ibn Abi Dunya has reported a similar narration in his Quboor, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.427).

(3) Under the subheading "The Narration of Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ Concerning the Fear Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ had for Allaah".

(4) Under the subheading "The Narration of Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Miswar Concerning the Fear Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ had for Allaah."

Rasulullaah ﷺ say, 'The grave is the first stage from amongst the many stages of the Aakhirah. If one is successful there, the later stages are easier. However, if one is unsuccessful there, the later stages will be extremely difficult.'" Hadhrat Uthmaan رضي الله تعالى عنه also added, "I have also heard Rasulullaah ﷺ say that he had never seen a sight more frightening than that of the grave."

The Words of Hadhrat Hudhayfah رضي الله تعالى عنه on his Deathbed

Hadhrat Khaalid bin Rabee narrates that when his tribe and the Ansaar heard that Hadhrat Hudhayfah رضي الله تعالى عنه was gravely ill, they went to him sometime during the middle of the night or at dawn. "What time is it?" he asked them. When they informed him that it was sometime during the middle of the night or dawn, he remarked, "I seek Allaah's protection from the morning of Jahannam." He then asked, "Have you brought something to enshroud me with?" When they told him that they had, he said, "Do not use an expensive shroud because if there is good in store for me by Allaah, **it will be exchanged for something much better.** However, if things are otherwise, it will be quickly removed." (1)

Hadhrat Sila bin Zufar narrates, "Hudhayfah رضي الله تعالى عنه sent Abu Mas'ood رضي الله تعالى عنه and me to purchase a burial shroud for him, we bought a striped and decorated sheet for him for three hundred Dirhams. 'Show me what you have bought for me,' Hudhayfah رضي الله تعالى عنه asked. When we showed it to him, he remarked, 'This shroud is not for me. All I need are two plain white sheets without a Qamees because it will be only a short while before it is exchanged for something either much better or worse.' We then proceeded to purchase two plain white sheets for him." (2)

Another narration states that Hadhrat Hudhayfah رضي الله تعالى عنه said to them, "What will you do with that? If your companion (myself) is a righteous person, Allaah will exchange it for something else (much better) and if your companion is otherwise, it will be thrown from one end of the grave to the other until the Day of Qiyaamah." (3) Yet another narration states that he said, "...and if your companion is otherwise, Allaah will smite his face with it on Day of Qiyaamah."(4)

The Words of Hadhrat Abu Moosa رضي الله تعالى عنه at the Approach of Death

Hadhrat Dahhaak bin Abdur Rahmaan reports that when death drew close to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, he called his attendants and instructed them, "Go and dig me a wide and deep grave." They complied and returned saying, "We have dug your grave wide and deep." Hadhrat Abu Moosa رضي الله تعالى عنه then said, "By Allaah! **The grave is one of two places.** It may either be broadened so much that

(1) Bukhaari in his Adab (Pg.72). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.282) from Hadhrat Abu Waa'il. In his Mustadrak (Vol.3 Pg.380), Haakim has also reported a similar narration in brief from Hadhrat Abu Mas'ood Ansaari رضي الله تعالى عنه.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.282).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.282).
(4) Haakim (Vol.3 Pg.380).

each corner is forty arm's length wide. Then a door to Jannah will be opened for me so that I can look at my wives and my palaces and every other token of hospitality that Allaah has prepared for me. I will then know my way to that home better than I know my home (in this world) today. Thereafter the breeze and comforts of Jannah shall reach me until the Day of Qiyaamah. However, if things are otherwise - may Allaah protect us from it - my grave shall narrow around me until it is narrower than the end of a spear where it meets the head. Then a door to Jahannam will be opened for me from which I can look at my chains, yokes and fellow inmates. I will then know my way to that home better than I know my home (in this world) today. Thereafter the smoke and fire of Jahannam shall reach me until the day I am resurrected."

Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه Longs to be in One of three Conditions

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه was amongst the best of people. He would always say, "I have no doubts about being amongst the inhabitants of Jannah **if I could remain in one of three conditions.** (Firstly) The condition when I am reciting Qur'aan or listening to it being recited, (secondly) the condition when I am listening to Rasulullaah ﷺ's sermon and (thirdly) the condition when I am present at a funeral. At every funeral I have been, I have thought about nothing other than what will become of the deceased or where it is heading." (1)

Imaan (Belief) in the Aakhirah

Rasulullaah ﷺ's Description of Jannah

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that the Sahabah رضي الله تعالى عنهم once said, "O Rasulullaah ﷺ! Whenever we see you, out hearts are softened and we think only of the Aakhirah. However, when we separate from you, the world appeals to us and we start smelling (enjoying) our wives and children." Rasulullaah ﷺ consoled them saying, "Should you remain at all times in the state you are when with me, the angels will actually shake your hands with theirs and visit you in your homes (this is however impossible). If you do not sin, Allaah will replace you with a nation that does sin merely so that He may forgive them (when they repent because He loves to forgive)."

The Sahabah رضي الله تعالى عنهم then asked further, "O Rasulullaah ﷺ! Tell us about Jannah and its buildings." Rasulullaah ﷺ described, "One brick (of the buildings) will be gold and the next silver with cement made of fragrant musk. The pebbles will be pearls and rubies while the grass will be saffron. Whoever enters Jannah shall only enjoy luxuries and never experience any difficulty. He will live forever without ever dying. Neither will his clothing fade nor will his youth ever wane. **There are three persons whose du'aas are never rejected;** the just ruler, the fasting person until he terminates his fast and oppressed person.

(1) Abu Nu'aym, Bayhaqi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.138).

Their du'aa is lifted above the clouds where the doors of the heavens are opened for it and Allaah says, 'I swear by My honour that I shall definitely assist you even though it may be after some time." (1)

The Incident of Hadhrat Faatima رضي الله تعالى عنها when she Went to her Father صلى الله عليه وسلم for something of benefit in this World and Returned with Something of Benefit in the Aakhirah

Hadhrat Suwayd bin Ghafalah رضي الله تعالى عنه narrates that when Hadhrat Ali رضي الله تعالى عنه was suffering extreme hunger one day, he suggested to (his wife) Hadhrat Faatima رضي الله تعالى عنها to approach (her father) Rasulullaah صلى الله عليه وسلم for some food. When she went to Rasulullaah صلى الله عليه وسلم, Hadhrat Ummu Ayman رضي الله تعالى عنها happened to be there. Hearing Hadhrat Faatima رضي الله تعالى عنها knocked on the door, Rasulullaah صلى الله عليه وسلم said, **"That is the knock of Faatima.** She has come at a time that we are not accustomed to having her come to us." "O Rasulullaah صلى الله عليه وسلم!" Hadhrat Faatima رضي الله تعالى عنها said, "The food of the angels is to recite *'Laa Ilaaha Illallaah', 'Subhaanallaah'* and *'Al Hamdu Lillaah'*. What is our food?" Rasulullaah صلى الله عليه وسلم replied, "I swear by the Being Who has sent me with the truth! For the last thirty days, no fire (to cook) has been lit in the house of the family of Muhammad صلى الله عليه وسلم. However, a few goats have come to us. If you please, I shall have five given to you. Alternatively, if you so please, I shall teach you five words (of supplication) that Jibra'eel عليه السلام has taught me." Hadhrat Faatima رضي الله تعالى عنها immediately said, "Do rather teach me the five words that Jibra'eel عليه السلام has taught you." Rasulullaah صلى الله عليه وسلم then told her to say the following words:

"يَا أَوَّلَ الْأَوَّلِيْنَ وَيَا آخِرَ الْآخِرِيْنَ وَيَاذَا الْقُوَّةِ الْمَتِيْنَ وَيَارَاحِمَ الْمَسَاكِيْنَ وَيَاأَرْحَمَ الرَّاحِمِيْنَ"

Hadhrat Faatima رضي الله تعالى عنها then left and when she came back to Hadhrat Ali رضي الله تعالى عنه, he asked, "What happened?" She replied, "While I left you to get something of benefit in this world, I returned with something of benefit in the Aakhirah." "This is the best of all your days," Hadhrat Ali رضي الله تعالى عنه remarked. (2)

The Statement of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Concerning the Reason for People being Oblivious of the Aakhirah

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that they were on a journey with Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه when he heard people talking and having eloquent discussions. "O Anas," he said, "what benefit is there for me in that. Come, let us engage in the Dhikr of our Rabb because it seems like those people can even skin a person with their tongues." He then asked, "O Anas! What has

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.49).
(2) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.302).

made the people delay in matters of the Aakhirah and what has made them oblivious of it?" "Their desires and Shaytaan," Hadhrat Anas رضي الله عنه replied. "No, by Allaah!" Hadhrat Abu Moosa رضي الله عنه said, "It is because the world is before them and the Aakhirah is still to come. Had they witnessed the Aakhirah, they would never turn away from it and never incline towards the world." [1]

Imaan (Belief) in What is to Happen on the Day of Qiyaamah

Rasulullaah ﷺ's Desire for his Ummah to Comprise of Half the people of Jannah

Hadhrat Imraan bin Husayn رضي الله عنه narrates that Rasulullaah ﷺ was on a journey when the verse was revealed:

﴿يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ۝ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ۝﴾ (سورة حج: آيت١، ٢)

O people! Fear *(the punishment of)* your Rabb *(by obeying His commands)*. The earthquake of *(the Day of)* Qiyaamah is a tremendous thing indeed. When you will witness the day *(of Qiyaamah), (you will see that people will be so frightened and worried that)* every nursing mother will forget her suckling infant and every pregnant woman will abort *(her unborn child)*. You will also see people in a drunken stupor although they will not be drunk, but *(they will be in this condition because they will realise that)* Allaah's punishment is severe *(Worried that they should not have to face His punishment, people will be oblivious of everything else)*. {Surah Hajj, verses 1,2}

Rasulullaah ﷺ then asked the Sahabah رضي الله عنهم, "Do you know what day is that?" "Allaah and His Rasool ﷺ know best," the Sahabah رضي الله عنهم submitted. Rasulullaah ﷺ then explained, "That will be the day when Allaah shall say to Aadam عليه السلام, 'Dispatch the people of Jahannam.' 'O my Rabb!' Aadam عليه السلام will say, 'Who are those to be dispatched to Jahannam?' Allaah will reply, '(From every thousand) Nine hundred and ninety nine shall go to Jahannam and one will go to Jannah.'"

This made the Sahabah رضي الله عنهم weep. Rasulullaah ﷺ then said to them, **"Adopt moderation and continue treading the straight path.** Remember that before the coming of every Nabi is a period of ignorance. The quota (for Jahannam) will first be completed from these people. Otherwise (if they are not sufficient), it will be completed from the Munaafiqeen. Your example and that of other nations like a little lump on the foreleg of an animal or like a mole on the side of a camel. I however have great hope that you people (members of my

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.259).

Ummah) will comprise a quarter of the people of Jannah." "Allaahu Akbar!" the Sahabah رضي الله تعالى عنهم exclaimed. Rasulullaah صلى الله عليه وسلم then added, "In fact, I have great hope that you people will comprise a third of the people of Jannah." Again the Sahabah رضي الله تعالى عنهم exclaimed, "Allaahu Akbar!" Thereafter, Rasulullaah صلى الله عليه وسلم said, "**I also have great hope that you people will comprise half the people of Jannah.**" This time again the Sahabah رضي الله تعالى عنهم cried out, "Allaahu Akbar!" The narrator says that he is not sure whether or not Rasulullaah صلى الله عليه وسلم later said that he had hopes of them being as much as two-thirds of the people of Jannah. (1)

A narration from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه also discussing the explanation of the above verse states that Nabi صلى الله عليه وسلم said, "On the Day of Qiyaamah, Allaah will call for Aadam عليه السلام. He will respond by saying, 'At your service, our Rabb! It is an honour to serve You.' A voice will then tell him, 'Allaah commands you remove from your progeny those to be dispatched to Jahannam.' 'O my Rabb!' Aadam عليه السلام will say, 'Who are those to be dispatched to Jahannam?' Allaah will reply, '(From every thousand) Nine hundred and ninety nine shall go to Jahannam (and one will go to Jannah).' It is on this occasion that expectant mothers will abort their foetuses and youngsters will turn white.

﴿وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ۝﴾ (سورة حج:آيت ۲)

You will also see people in a drunken stupor although they will not be drunk, but *(they will be in this condition because they will realise that)* Allaah's punishment is severe." {Surah Hajj, verse 2}

This had a great impact on the Sahabah رضي الله تعالى عنهم and their faces actually turned pale. Rasulullaah صلى الله عليه وسلم then said, "(From every thousand) Nine hundred and ninety nine will be from the Ya'jooj Ma'jooj and only one shall be from amongst you. Compared to the rest of people, you resemble only a single black hair on the side of a white bull or only a single white hair on the side of a black bull. I have great hope that you people (members of my Ummah) will comprise a quarter of the people of Jannah." The Sahabah رضي الله تعالى عنهم exclaimed, "Allaahu Akbar!". Rasulullaah صلى الله عليه وسلم then added, "In fact, (I have great hope that you people will comprise) a third of the people of Jannah." Again the Sahabah رضي الله تعالى عنهم exclaimed, "Allaahu Akbar!" Thereafter, Rasulullaah صلى الله عليه وسلم said, "(I also have great hope that you people will comprise) Half the people of Jannah." This time again the Sahabah رضي الله تعالى عنهم cried out, "Allaahu Akbar!" (2)

Another narration states that what Rasulullaah صلى الله عليه وسلم said (about nine hundred and ninety nine going to Jahannam), the impact was heavy on the Sahabah رضي الله تعالى عنهم and they became very grieved and worried. (3)

Hadhrat Zubayr رضي الله تعالى عنه Asks Rasulullaah صلى الله عليه وسلم about Certain Conditions in the Aakhirah

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reports that when the verse:

(1) Tirmidhi, Ahmad and Ibn Abi Haatim.
(2) Bukhaari, Muslim and Nasa'ee, as quoted in *Tafseer* of Ibn Katheer (Vol.3 Pg.204).
(3) Haakim (Vol.4 Pg.568).

﴿ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ﴾ (سورة زمر: آیت ۳۱)

> Then, on the Day of Qiyaamah, you will all bring cases *(against each other)* in the presence of your Rabb. {Surah Zumar, verse 31}

was revealed, Hadhrat Zubayr رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! Will cases be repeatedly brought against us?" When Rasulullaah ﷺ replied in the affirmative, Hadhrat Zubayr رضي الله تعالى عنه remarked, "In that case, the matter will be a serious one indeed." (1)

Another narration adds that when the verse:

﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ﴾ (سورة تکاثر: آیت ۸)

> Thereafter, on that day *(of Qiyaamah)* you will definitely be questioned about the bounties. {Surah Takaathur, verse 8}

was revealed, Hadhrat Zubayr رضي الله تعالى عنه also asked, "O Rasulullaah ﷺ! What types of bounties will we questioned about when all that we have are the two black things, dates and water?" (2)

Yet another narration states that when the verse:

﴿اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ﴾

(سورة زمر: آیت ۳۰، ۳۱)

> Verily you *(O Rasulullaah ﷺ)* will soon pass away and they will also pass away. Then, on the Day of Qiyaamah, you will all bring cases *(against each other)* in the presence of your Rabb. {Surah Zumar, verse 30-31}

was revealed, Hadhrat Zubayr رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! Together with having to account for specific sins, will cases be repeatedly brought against us regarding the dealings we have between each other?" "Certainly," Rasulullaah ﷺ replied, "cases will be brought repeatedly until everyone to whom a right is due receives his right." "By Allaah!" Hadhrat Zubayr رضي الله تعالى عنه remarked, "In that case, the matter will be a serious one indeed." (3)

Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه Weeps at the Thought of a Verse Concerning Jahannam

Hadhrat Qais bin Abu Haazim reports that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه was once lying down in his wife's lap when he started to weep. His wife then also started to weep. "What makes you weep?" he asked. "Seeing you weep has made me weep as well," she replied. He then said, "I thought of the verse:

﴿وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا﴾ (سورة مریم: آیت ۷۱)

> Every one of you shall pass by it *(everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam)*. This is a decreed

(1) Ibn Abi Haatim.
(2) Ahmad, Tirmidhi and Ibn Maajah.
(3) Ahmad and Tirmidhi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.52). Haakim (Vol.4 Pg.572) has reported a similar narration from reliable sources.

command of your Rabb. {Surah Maryam, verse 71}

(I am weeping because) I know not whether I shall be rescued from it or not." A narration states that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه was ill at the time.(1)

Hadhrat Ubaadah رضي الله تعالى عنه Asks his Family and Neighbours to Take Retribution from him When Death Approached

Hadhrat Ubaadah bin Muhammad bin Ubaadah bin Saamit narrates that when death approached Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه, he requested that his slaves, servants, neighbours and everyone associated with him should be gathered. When they had all gathered, he said, "I expect that this will be my last day in this world and my first night in the Aakhirah. I know not whether my hands or tongue may have caused you any harm which - I swear by the Being Who controls my life - will be a cause for retribution to be taken from me on the Day of Qiyaamah. It is with great emphasis that I stress to each one of you in whose heart is something about this that he must take retribution from.me before my soul departs."

Because Hadhrat Ubaadah رضي الله تعالى عنه had never spoken ill even to his servants, everyone said, "You were a father and a mentor to us (we therefore have no grievance against you)." Hadhrat Ubaadah رضي الله تعالى عنه then asked, "Do you then forgive anything of the sort that may have happened?" When they said that they did, Hadhrat Ubaadah رضي الله تعالى عنه said, "O Allaah! You be witness!" He then continued, "Since there is nothing of the sort, then remember this parting advice of mine. It is with great emphasis that I stress to each one of you not to weep for me. When my soul departs, each of you should perform wudhu properly, go to the Masjid, perform salaah and then seek Allaah's forgiveness for Ubaadah and his soul because Allaah says:

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلٰوةِ﴾ (سورة بقره: آيت٤٥، ١٥٣)

Seek assistance with patience and salaah. {Surah Baqarah, verse 45 and verse 153}

You should hasten with my corpse to the my grave without following me with any fire and without placing a purple cloth beneath me." (2)

Hadhrat Umar رضي الله تعالى عنه's Fear for Reckoning on the Day of Qiyaamah

In the chapter discussing cautiousness in spending, the narration has already passed(3) in which Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه for a loan of four thousand Dirhams. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

(1) Abdur Razzaaq, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.132).

(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.79).

(3) Under the heading "Abstention from using Public Funds for Personal use and for Close Relatives and the subheading "The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه".

sent a message back with the messenger that Hadhrat Umar رضي الله تعالى عنه should take the loan from the public treasury and pay it back later. When the message reached him, Hadhrat Umar رضي الله تعالى عنه felt it most difficult to do so. When Hadhrat Umar رضي الله تعالى عنه met Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, he asked him, "Are you the one who said that I should take the money from the public treasury? Should I die before the caravan returns, you would say, 'The Ameerul Mu'mineen had taken the money. Let us waive it.' I shall then be taken to task for it on the Day of Qiyaamah."

The Weeping of Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه when they Heard a Hadith about the Aakhirah

In the chapter discussing being influenced by the knowledge of Allaah and of Rasulullaah صلى الله عليه وسلم, the narration will Inshaa Allaah be narrated in which Hadhrat Abu Hurayrah رضي الله تعالى عنه gave a heavy sigh and collapsed upon his face when he mentioned the Hadith concerning Allaah's taking accountability from a man with knowledge about the Qur'aan, a wealthy person and a man martyred in the path of Allaah.

It will also Inshaa Allaah be narrated that how Hadhrat Mu'aawiya رضي الله تعالى عنه wept so much when he heard this Hadith that the people thought he would die.

Imaan (Belief) in Intercession

Rasulullaah صلى الله عليه وسلم says, "My Intercession shall be for those members of my Ummah who never commit *Shirk*"

Hadhrat Auf bin Maalik رضي الله تعالى عنه reports, "We were once with Rasulullaah صلى الله عليه وسلم when we set up camp towards the end of the night. Laying down our heads by the foot of our carriages, we all went to sleep. I awoke sometime during the night and was alarmed when I did not see Rasulullaah صلى الله عليه وسلم by his carriage. When I then started to search for Rasulullaah صلى الله عليه وسلم, I found Abu Moosa Ash'ari رضي الله تعالى عنه and Mu'aadh bin Jabal رضي الله تعالى عنه also alarmed by the same thing that alarmed me. As we stood in that condition, we heard a sound from the top of the valley that resembled the sound of a grindstone grinding. (When we headed in that direction, we found Rasulullaah صلى الله عليه وسلم and) We then informed him what our concern was. Rasulullaah صلى الله عليه وسلم explained, 'An angel came to me from my Rabb تبارك وتعالى giving me a choice between intercession and having half my Ummah admitted into Jannah. I chose intercession (because in this way there was hope of even more being admitted into Jannah).'

'O Nabi of Allaah صلى الله عليه وسلم!' I pleaded, 'I ask you in the name of Allaah and in consideration of our relationship with you to include us amongst those you will be interceding for.' 'You people shall certainly be amongst those I will be

interceding for,' Rasulullaah ﷺ confirmed. We then accompanied Rasulullaah ﷺ back to the camp where we found all the others also alarmed by Rasulullaah ﷺ's absence. Rasulullaah ﷺ then explained to them saying, 'An angel came to me from my Rabb تبارك وتعالى giving me a choice between intercession and having half my Ummah admitted into Jannah. I chose intercession.' 'O Nabi of Allaah ﷺ!' they pleaded, 'We ask you in the name of Allaah and in consideration of our relationship with you to include us amongst those you will be interceding for.' When they had all gathered around Rasulullaah ﷺ, he said, **'I make everyone present here witness to the fact that my intercession shall be for those members of my Ummah who never commit Shirk.**"(1)

The Du'aa Rasulullaah ﷺ will Make for his Ummah Before Allaah shall be his Intercession on their Behalf

Hadhrat Abdur Rahmaan bin Abu Aqeel رضي الله تعالى عنه reports, "I went to Rasulullaah ﷺ with a delegation from the Thaqeef tribe. When we made our animals sit at the door, there was not a person we hated more than the man we had come to see. However, by the time we left, there was no one more beloved to us than the man we had been to see. One of us said, 'O Rasulullaah ﷺ! Why don't you ask Allaah for a kingdom like the kingdom of Sulaymaan عليه السلام?' Rasulullaah ﷺ laughed and said, 'Your companion here (myself) shall perhaps receive something better from Allaah than the kingdom of Sulaymaan عليه السلام. Allaah has granted every Nabi عليه السلام that He sent a special prayer (that is sure to be accepted). There were those who used the prayer for this world while others used it to curse their nations when they disobeyed them. It was then because of it that these nations were destroyed. Allaah also granted me one such prayer that I have kept in store with my Rabb and shall use it to intercede for my Ummah on the Day of Qiyaamah." (2)

Rasulullaah ﷺ says, "I am an Excellent man for the Sinners of my Ummah"

Hadhrat Ummu Salamah رضي الله تعالى عنها narrates that Rasulullaah ﷺ once said, **"I am an excellent man for the sinners of my Ummah."** "O Rasulullaah ﷺ!" a man from the Muzaynah tribe asked, "If you are such for the sinful ones, then what about the righteous ones?" Rasulullaah ﷺ replied, "While the righteous ones of my Ummah shall enter Jannah because of their good deeds, the sinners shall await my intercession. Although my intercession shall be available to every member of my Ummah, **it will not be for a person diminishing the rank of my Sahabah** رضي الله تعالى عنهم."(3)

(1) Baghawi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.271).
(2) Baghawi, Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.272). Bukhaari and Haarith bin Abu Usaamah have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.411).
(3) Shiraazi in his Alqaab and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.272).

The verse of the Qur'aan that kindles the Most Hope According to Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Ali bin Abi Taalib رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that Rasulullaah ﷺ once said, "I shall continue interceding on behalf of my Ummah until my Rabb asks, 'Are you now satisfied, O Muhammad?' I shall then say, 'Yes. I am satisfied.' Turning to the people, Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'O people of Iraq! Don't you people believe that the verse of the Qur'aan that kindles the most hope is the verse:

﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۭ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝﴾ (سورة زمر: آيت ٥٣)

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)*! Never lose hope of Allaah's mercy *(so do not abstain from seeking forgiveness thinking that you will not be forgiven)*. Verily, Allaah forgives all sins *(that are free of kufr and Shirk)*. Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53}

When the people admitted that they believed so, Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ said, "However, we who are members of Rasulullaah ﷺ's family believe that the verse of the Qur'aan that kindles the most hope is the verse:

﴿وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝﴾ (سورة ضحى: آيت ٥)

Your Rabb shall soon grant you and you shall be pleased. {Surah Duha, verse 5}

What Allaah will grant Rasulullaah ﷺ shall be the privilege of intercession." [1]

The Statement of Hadhrat Buraydah رَضِيَ اللهُ تَعَالَى عَنْهُ in front of Hadhrat Mu'aawiya رَضِيَ اللهُ تَعَالَى عَنْهُ Concerning Intercession

Hadhrat Ibn Buraydah narrates that (his father) Hadhrat Buraydah رَضِيَ اللهُ تَعَالَى عَنْهُ once went to Hadhrat Mu'aawiya رَضِيَ اللهُ تَعَالَى عَنْهُ where a man was busy talking (in praise of Hadhrat Mu'aawiya رَضِيَ اللهُ تَعَالَى عَنْهُ). "Will you permit me to speak, O Mu'aawiya," Hadhrat Buraydah رَضِيَ اللهُ تَعَالَى عَنْهُ asked. Thinking that he will also speak as the previous person was doing, Hadhrat Mu'aawiya رَضِيَ اللهُ تَعَالَى عَنْهُ granted him permission. Hadhrat Buraydah رَضِيَ اللهُ تَعَالَى عَنْهُ said, "I heard Rasulullaah ﷺ say, 'On the Day of Qiyaamah I expect to intercede on behalf of as many people as there are trees and stones on earth.' You, O Mu'aawiya should pin your hopes in this intercession (because you will need it) while Ali رَضِيَ اللهُ تَعَالَى عَنْهُ need not pin his hopes in it (because he will enter Jannah without it)." [2]

The Reply Hadhrat Jaabir رَضِيَ اللهُ تَعَالَى عَنْهُ gave a person who Denied Intercession

Hadhrat Talq bin Habeeb says, "I was a person who most vehemently denied

(1) Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.273).
(2) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.56).

intercession until I met Hadhrat Jaabir رضي الله تعالى عنه. After I recited to him all the verses of the Qur'aan I could recite that spoke of the people of Jahannam remaining there forever, he said, 'O Talq! Do you think that you have more knowledge of the Qur'aan and the Sunnah than I? The verses you have recited refer to those who belong in Jahannam. They are the Mushrikeen. However, those (for whom intercession will take place) are **people (Mu'mineen) who have sinned,** who will be punished for their sins and **then be removed from Jahannam.'** He then held both his ears and said, 'May these become deaf if I have not heard Rasulullaah ﷺ **say that they will leave Jahannam after having entered it** (because of Rasulullaah ﷺ's intercession). We also recite the Qur'aan as you recite." [1]

Hadhrat Yazeed Faqeer reports, "I was once sitting with Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه as he was busy narrating Ahadeeth. When he narrated that some people would leave Jahannam, I became very angry because during those days I was one who rejected such a belief. I therefore said, 'I am not as astonished with common people (making such statements) as I am astonished with you companions of Rasulullaah ﷺ! You believe that people will leave the fire of Jahannam when Allah says:

﴿يُرِيْدُوْنَ اَنْ يَّخْرُجُوْا مِنَ النَّارِ وَمَا هُمْ بِخٰرِجِيْنَ مِنْهَا ۡ وَلَهُمْ عَذَابٌ مُّقِيْمٌ ۝﴾

(سورة مائده: آيت٣٧)

They will try to escape from the Fire *(of Jahannam)* but they will not be able to escape. They will have a permanent punishment. {Surah Maa'idah, verse 37}

His companions started rebuking me, but he was the most tolerant of them all. 'Leave the man alone!' he said. He then explained, 'That verse refers to the Kuffaar.' He then recited the verse:

﴿اِنَّ الَّذِيْنَ كَفَرُوْا لَوْ اَنَّ لَهُمْ مَّا فِي الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ لِيَفْتَدُوْا بِهٖ مِنْ عَذَابِ يَوْمِ الْقِيٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝ يُرِيْدُوْنَ اَنْ يَّخْرُجُوْا مِنَ النَّارِ وَمَا هُمْ بِخٰرِجِيْنَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيْمٌ ۝﴾ (سورة مائده: آيت٣٦، ٣٧)

Without doubt *(even)* if the Kuffaar possessed all *(the wealth)* within the earth and as much more in addition to ransom themselves from the punishment of the Day of Qiyaamah, it will not be accepted from them. They shall have *(to suffer)* a painful punishment. They will try to escape from the Fire *(of Jahannam)* but they will not be able to escape. They will have a permanent punishment. {Surah Maa'idah, verses 36,37}

He then asked, 'Do you recite the Qur'aan?' 'I certainly do,' I replied, 'in fact, I have memorised it.' He then said, 'Does Allaah not say:

﴿وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰۤى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ۝﴾

(سورة بنی سرائيل: آيت٧٩)

(1) Ibn Mardway.

In a portion of the night perform the Tahajjud salaah that is an extra *(salaah)* for you. Soon your Rabb will accord to you *(O Muhammad ﷺ)* the "Maqaam Mahmood" *("The Praised Position")*. {Surah Bani Israaeel, verse 79}

That (Maqaam Mahmood) is the position (of intercession). Allaah will detain some people (Mu'mineen) in Jahannam for a while because of their sins without speaking to them. Then when Allaah wills, He will remove them from Jahannam.'"

Hadhrat Yazeed says, "After this, I never repeated my mistake of denying this belief." (1)

Imaan (Belief) in Jannah and Jahannam

The Sahabah رضي الله تعالى عنهم Picture the Scene of Jannah in a Gathering with Rasulullaah ﷺ as if they can Actually see it before their Eyes

Hadhrat Handhala Kaatib Usaydi رضي الله تعالى عنه who was one of Rasulullaah ﷺ's scribes narrates, "We were once with Rasulullaah ﷺ when we spoke of Jannah and Jahannam (with) so much (conviction) that it seemed to appear before our very eyes. I then went to my wife and children with whom I started laughing and playing. However, when I thought of the state of mind I had been in (with Rasulullaah ﷺ), I left the house. I then met Abu Bakr رضي الله تعالى عنه, to whom I said, 'O Abu Bakr! I have become a Munaafiq.' 'Why do you say that?' he asked. I explained, 'When we are with Nabi ﷺ and he speaks to us about Jannah and Jahannam, it seems as if it is before our very eyes. However, when we leave his presence and become engrossed with our wives, children and occupations, we forget.' Abu Bakr رضي الله تعالى عنه remarked, 'But we do the same.' I then approached Rasulullaah ﷺ and mentioned this to him. Rasulullaah ﷺ said, 'O Handhala! If you can be with your families as you are when you are with me, the angels will actually shake hands with you on your beds and on the street. O Handhala! There are times for this and times for that." (2)

Rasulullaah ﷺ Tells the Sahabah رضي الله تعالى عنهم about the Last Day

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that one night they spent a long time speaking to Rasulullaah ﷺ. When they went to him early the following morning, Rasulullaah ﷺ said, "I was shown the Ambiyaa and their Ummahs (nations). As the Ambiyaa passed by me, I would see a Nabi with a group of followers, another with three persons and another with no followers at all." At this juncture Hadhrat Qataadah recited the verse:

﴿أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ۝﴾ (سورة هود: آيت٧٨)

(1) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.54).
(2) Hasan bin Sufyaan and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.100).

Is there not a righteous man among you? {Surah Hood, verse 78}

Rasulullaah ﷺ continued, "Eventually Moosa bin Imraan عليه السلام passed by me with a large group of the Bani Israa'eel. I asked, 'O Rabb! Who is this?' 'This,' I was told, 'is your brother Moosa and those of the Bani Israa'eel who followed him.' I then asked, 'Dear Rabb! And where is my Ummah?' 'Look to your right amongst the hills,' Allaah said. When I looked, I saw the faces of scores of people.' 'Are you satisfied?' Allaah asked. 'I am satisfied, my Rabb,' I replied. Allaah then said, 'Now look to the horizon on your left.' When I looked, I again saw the faces of scores of people.' 'Are you satisfied?' Allaah asked again and again I replied by saying, 'I am satisfied, my Rabb.' Allaah then said further, 'Verily with these there are also seventy thousand who will enter Jannah without reckoning.'"

At that moment, Hadhrat Ukaasha bin Mihsin رضي الله عنه who was a veteran of the Battle of Badr said, "O Nabi of Allaah ﷺ! Pray to Allaah to include me amongst them." "O Allaah!" Rasulullaah ﷺ prayed, "Include him amongst them." Another man then stood up with the request, "O Nabi of Allaah ﷺ! Pray to Allaah to include me amongst them as well." Rasulullaah ﷺ however, said, "Ukaasha has beat you to it."

Rasulullaah ﷺ then said, "May my parents be sacrificed for you! If you are able to include yourselves amongst the seventy thousand, you should certainly do so. Otherwise, you must include yourselves amid the men amongst the hills or amongst the men on the horizon because I have seen a great many whose conditions were unlike these. I however have great hope that you people (members of my Ummah) will comprise a third of the people of Jannah." "Allaahu Akbar!" the Sahabah رضي الله عنهم exclaimed. Rasulullaah ﷺ then added, "In fact, I have great hope that you people will comprise half of the people of Jannah." Again the Sahabah رضي الله عنهم exclaimed, "Allaahu Akbar!" Thereafter, Rasulullaah ﷺ recited the verse:s

﴿ثُلَّةٌ مِّنَ الْأَوَّلِينَ ۝ وَثُلَّةٌ مِّنَ الْآخِرِينَ ۝﴾ (سورة واقعه: آيت٣٩، ٤٠)

A large group from among the early ones and a large group from among the later ones. {Surah Waaqi'ah, verses 39,40}

When the Sahabah رضي الله عنهم later started discussing amongst themselves about who the seventy thousand would be, some opined, "They must be those who were born to Muslims and then never committed *Shirk*." When this reached Rasulullaah ﷺ, he clarified the matter saying, **"They will be those who never brand themselves (with something hot as a form of treatment), who never use amulets, never divine with birds and who have trust only in their Rabb."** (1)

A Bedouin asks Rasulullaah ﷺ about a Tree in Jannah

Hadhrat Sulaym bin Aamir reports that the Sahabah رضي الله عنهم always used to say,

(1) Ibn Abi Haatim, Ibn Jareer and several other reliable sources, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.293). In his Mustadrak (Vol.4 Pg.578), Haakim has reported a similar narration from reliable sources as confirmed by Dhahabi.

"Verily Allaah gave us tremendous benefit from the Bedouins and their questions." A Bedouin came one day and said, "O Rasulullaah ﷺ! Allaah has mentioned **a tree in Jannah that is harmful to its owner."** "What tree is that?" Rasulullaah ﷺ asked. "It is the lotus tree that has thorns which can hurt a person." Rasulullaah ﷺ replied, "Does Allah not say:

﴿فِيْ سِدْرٍ مَّخْضُوْدٍ ۝﴾ (سورة واقعه: آيت٢٨)

They will be *(enjoying themselves)* in *(gardens of)* thornless lotus trees... {Surah Waaqi'ah, verse 28}

Allaah will remove the thorns from the trees and replace each of them with a fruit. The tree will actually grow fruit and each fruit will have seventy two different flavours, with no two flavours being alike." (1)

Hadhrat Utba bin Abdus Sulami رضي الله عنه reports that he was sitting with Rasulullaah ﷺ when a Bedouin arrived and said, "O Rasulullaah ﷺ! I hear you speak about a tree in Jannah that has more thorns than any other tree I know, the acacia tree." Rasulullaah ﷺ replied, "Allaah will remove the thorns from the trees and replace each of them with a fruit resembling the testes of a large goat. **Each fruit will have seventy two different flavours with no two flavours being alike."** (2)

A Bedouin asks Rasulullaah ﷺ about the Fruit of Jannah

Hadhrat Utba bin Abdus Sulami رضي الله عنه reports that a Bedouin once came to Rasulullaah ﷺ to enquire about the pond (Kowthar) and to speak about Jannah. He asked, "Are there fruit there?" "Of course," Rasulullaah ﷺ replied, **"And there is also a tree there called Tooba."** The narrator says that Rasulullaah ﷺ then mentioned a few other things that he cannot recall. However, the Bedouin then asked, "Which tree in our region resembles the trees of Jannah?" Rasulullaah ﷺ replied, "There is nothing there resembling the trees in your region, but have you been to Shaam?" When the Bedouin said that he had not, Rasulullaah ﷺ said, "There is a tree in Shaam that bears a resemblance. The tree is the walnut tree, which grows on a single trunk with the upper branches spreading out." The Bedouin asked further, "What is the size of its clusters?" Rasulullaah ﷺ replied, "The distance a spotted crow flies in a month." "And what is the size of its roots?" he asked. Rasulullaah ﷺ said, "Should one of your young camels start travelling, it will be unable to cover the distance of its roots even after its ribs break because of old age."

The Bedouin asked further, "Are there grapes in Jannah?" "There are," Rasulullaah ﷺ replied. "Then," the Bedouin asked, "what is the size of a grape?" "Has your father ever slaughtered a large goat?" Rasulullaah ﷺ asked. When he replied in the affirmative, Rasulullaah ﷺ asked further, "And then did he skin the goat and give your mother the skin saying, 'Make this into a bucket for us?'" "Oh yes,"

(1) Ibn Najjaar.
(2) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.288).

the Bedouin replied. (Each grape will be the size of such a bucket). The Bedouin then asked, "Then will such a grape be able to fill my family and I?" "Certainly," Rasulullaah ﷺ replied, "and (it will) also (fill) most of your tribe." (1)

An Abyssinian Man Dies in Rasulullaah ﷺ's Gathering after Hearing the Description of Jannah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that an Abyssinian man once came to Rasulullaah ﷺ. "Ask what you wish," Rasulullaah ﷺ said to him. The man said, "O Rasulullaah ﷺ! You people have been favoured above us in terms of looks, complexion and (now) Nabuwaat. Tell me. If I believe in all that you believe in and do as you do, will I be with you in Jannah?" "Of course," Rasulullaah ﷺ replied. Rasulullaah ﷺ then added, **"In fact, I swear by the Being Who controls my life that the brilliant complexion of a black person will be seen in Jannah from a distance of a thousand years. Whoever recites *'Laa Ilaaha Illallaah'* has entered into a pledge with Allaah and whoever recites *'Subhaanallaah wa Bihamdihi'* shall earn the reward of one hundred and twenty four thousand good deeds."**

The man asked further, "How will we be destroyed after this, O Rasulullaah ﷺ?" Rasulullaah ﷺ said, "A person will come on the Day of Qiyaamah with so many good deeds that they will be even to heavy for a mountain to bear. Thereafter, Allaah's bounties (to the person) will be brought (to be paid for by the good deeds) and if it were not for Allaah's mercy enshrouding the person, the bounties would surely exhaust all the deeds.

Thereafter Allaah revealed the verses:

﴿هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا ۝ وَاِذَا رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّمُلْكًا كَبِيْرًا ۝﴾ (سورة دهر: آيت ١ تا ٢٠)

Undoubtedly, a moment in time has passed by man when he was not even something worth mentioning *(he was still a drop of semen)*...If you look *(around)* there *(in Jannah)*, you will see *(tremendous)* bounties and an enormous kingdom (vastly superior to anything in this world). {Surah Dahar, verses 1-20}

The Abyssinian then asked, "Will my eyes be able to see whatever your eyes will see in Jannah?" "Most assuredly," Rasulullaah ﷺ replied. The man then started weeping until he passed away. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "I saw Rasulullaah ﷺ personally lowering the man's body into the grave." (2)

Hadhrat Abdullaah bin Wahab reports from Hadhrat Ibn Zaid رضي الله تعالى عنه that an Abyssinian man was with Rasulullaah ﷺ when Allaah revealed the Surah:

﴿هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا ۝﴾ (سورة دهر: آيت١)

Undoubtedly, a moment in time has passed by man when he was not

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.290).
(2) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.457).

even something worth mentioning (he was still a drop of semen)...
{Surah Dahar verses 1}

Rasulullaah ﷺ recited the Surah to the Sahabah رضي الله تعالى عنهم and when he reached the verses describing Jannah, he gave a deep sigh and passed away. Rasulullaah ﷺ remarked, "It was the longing for Jannah that snuffed out the soul of your brother." (1)

Hadhrat Ali رضي الله تعالى عنه Gives Hadhrat Umar رضي الله تعالى عنه the Glad Tidings of Jannah on his Deathbed

Hadhrat Abu Matar reports that he heard Hadhrat Ali رضي الله تعالى عنه say, "When Umar رضي الله تعالى عنه was stabbed by Abu Lu'lu, I went to him and found him weeping. 'What makes you weep, O Ameerul Mu'mineen?' I asked. He replied, 'It is the news from the heavens that makes me weep. I know not whether I shall be taken to Jannah or to Jahannam.' I then said to him, 'Rejoice with the glad tidings of Jannah because more times than I can count I have heard Rasulullaah ﷺ say, **'The two leaders of the middle-aged people of Jannah shall be Abu Bakr and Umar.** What excellent men are they both?!' Umar رضي الله تعالى عنه asked, 'Will you testify to my entering Jannah, O Ali?' I said, 'I certainly will. O Hasan! You also be witness for your father that Rasulullaah ﷺ said, 'Verily Umar shall be amongst the inhabitants of Jannah.'"(2)

Hadhrat Umar رضي الله تعالى عنه Weeps at the Mention of Jannah

In the chapter discussing the abstinence of Hadhrat Umar رضي الله تعالى عنه(3), the narration has already passed which mentions that when served a good meal, Hadhrat Umar رضي الله تعالى عنه said, **"While we eat this, what will the poor Muslims have who die without filling themselves with even barley bread?"** Hadhrat Umar bin Waleed replied, "They shall have Jannah." Tears then started to flow from the eyes of Hadhrat Umar رضي الله تعالى عنه as he said, **"If this (food) is our share while they have made off with Jannah, then they have certainly excelled us with a tremendous virtue."**

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Is Hopeful of Jannah on his Deathbed

Hadhrat Mus'ab bin Sa'd (the son of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه) relates, "My father's head was in my lap as he was surrendering his soul (to death). When he saw my eyes filling with tears, he asked, 'What makes you weep, dear son?' I replied, 'Your position and the condition I see you in.' 'Don't cry for me,' he said, 'because Allaah will never punish me and I shall be amongst the inhabitants of Jannah (as Rasulullaah ﷺ clearly stated). As long as Mu'mineen do things to please Allaah, Allaah will reward them for their deeds. As for the

(1) *Tafseer* of Ibn Katheer (Vol.4 Pg.453).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.438).
(3) Under the subheading, "His Abstinence in Eating".

Kuffaar, their good deeds (done for Allaah) will serve to lighten their punishment. When their good deeds are finished, it will be said, 'Everyone who did anything should claim the reward of their deeds from those they did it for.'"(1)

Hadhrat Amr bin Al Aas رضي الله تعالى عنه Fears the Life after Death at the time of his Death

Hadhrat Ibn Shamaasa Mahri reports that they went to see Hadhrat Amr bin Al Aas رضي الله تعالى عنه when he was on his deathbed. Turning his face towards the wall, he wept for a long while as his son recounted to him the glad tidings that Rasulullaah ﷺ had given him. He kept weeping all the while with his face towards the wall until he finally turned his face towards the people and said, **"Verily the best deed that I have to my account is my recitation of the Shahaadah *'Laa Ilaaha Illallaah Muhammadur Rasulullaah* ﷺ'. I have however passed through three stages.** The first stage I found myself in was the time when there was none I hated more than Rasulullaah ﷺ. At that time there was nothing I would have liked more than to grab hold of him and kill him. Had I died during that period, I would have surely been from amongst the inmates of Jahannam. Allaah then placed Islaam in my heart and I approached Rasulullaah ﷺ to pledge my allegiance to him saying, 'Do give me your right hand so that I may pledge allegiance to you, O Rasulullaah ﷺ.' However, when he gave me his hand, I withdrew mine. 'What is the matter, O Amr?' he asked. 'I wish to make a condition,' I replied. 'What is the condition?' he queried. I said, 'The condition is that I should be forgiven.' Rasulullaah ﷺ explained, **'O Amr! Don't you know that Islaam wipes out everything (every sin) that took place before it, that Hijrah wipes out everything that took place before it and that Hajj wipes out everything that took place before it?'"**

Hadhrat Amr bin Al Aas رضي الله تعالى عنه continued, "At that time I saw myself in a state that none was more beloved to me nor more respected in my sight than Rasulullaah ﷺ. If I was asked to describe Rasulullaah ﷺ, I would be unable to do so because I was never able to look at him directly out of respect for him. Had I died during that stage of my life, I would have expected to be amongst the inhabitants of Jannah. Thereafter (came the third stage when) we became governors and I know not what is my condition after this. When I die, let not any wailing woman or fire accompany my bier. Throw the sand into a heap when you bury me and when you have completed the burial, **I want you to stand by my graveside for as long as it takes to slaughter a camel and distribute its meat.** In this way, I will have company for awhile until I can prepare the answers I will have to give to the messengers from my Rabb." (2)

Hadhrat Abdur Rahmaan bin Shamaasa narrates that when death approached Hadhrat Amr bin Al Aas رضي الله تعالى عنه, he started to weep. His son Abdullaah رضي الله تعالى عنه asked, "What makes you weep? Is it for fear of death?" "Not at all," Hadhrat Amr

(1) Ibn Sa'd (Vol.3 Pg.147).
(2) Ibn Sa'd (Vol.4 Pg.258). Muslim (Vol.1 Pg.76) has reported a similar narration.

رضي الله عنه replied, "By Allaah! It is for what is to happen after death." His son said, "But you have lived in a most excellent period." He then started reminding his father about his association with Rasulullaah ﷺ and about his conquests in Shaam. Hadhrat Amr رضي الله عنه said, "You have omitted to mention the best of all; the Shahaadah *'Laa Ilaaha Illallaah'...*" The narration continues briefly like the one above. The narration however ends with Hadhrat Amr رضي الله عنه saying, "When I die, no woman should wail over me, neither should any such person follow me who praises me or carries a fire. Tie my loincloth firmly because I shall be in a struggle (when the angels wrestle my soul from me, in which condition my body should not become exposed). Heap the sand upon my grave because my right side is by no means more deserving of sand than the left. You should also not place any wood or stones in my grave." (1)
Another narration adds that afterwards Hadhrat Amr رضي الله عنه (again) turned his face to the wall and said, "O Allaah! You issued commands but we disobeyed. You forbade us but we did not abstain. We now need nothing else but Your forgiveness." Yet another narration adds Hadhrat Amr رضي الله عنه then placed his hand around his neck like a yoke, raised his head to the sky and said, "O Allaah! I am not powerful enough to take revenge and not innocent enough to offer excuses. I do not deny any of my sins but am seeking pardon. There is none worthy of worship but You." He continued repeating this until he passed away. May Allaah be pleased with him. (2)
According to another narration, Hadhrat Amr رضي الله عنه said the following after advising his son: "O Allaah! You issued commands that we did not fulfil and You forbade us from things but we destroyed ourselves (by doing them). I am not innocent enough to offer excuses and not powerful enough to take revenge. There is none worthy of worship but You." He continued repeating this until he passed away. (3)

The Previously Quoted Statements of the Sahabah رضي الله عنهم Concerning Belief in Jannah and Jahannam

In the chapter discussing the assistance rendered to Rasulullaah ﷺ (4), the words of the Ansaar have been quoted when Khaybar was conquered, Rasulullaah ﷺ said to the Ansaar, "You have fulfilled your duty towards us. Now, if you please, you may hand over your shares (of plantations) in Khaybar (to the Muhaajireen) and have your date crops (in Madinah all for yourselves without sharing it with the Muhaajireen, who will now receive from Khaybar)." The Ansaar (accepted the proposal and) said, "You have placed several responsibilities on us while you have taken the responsibly that (in exchange for this) we shall have Jannah. We have now fulfilled what you had asked of us and require your

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.26).
(2) Muslim.
(3) Ibn Sa'd (Vol.4 Pg.260).
(4) Under the heading "The Financial Assistance that the Ansaar gave to the Muhaajireen" and the subheading "Sharing Dates and an Ansaari رضي الله عنه Refuses to be Paid Back".

condition to be met." Rasulullaah ﷺ said, "You have it."

In the chapter discussing Jihaad[1], the words of Hadhrat Umayr bin Humaam رضي الله تعالى عنه have passed. When Rasulullaah ﷺ encouraged them on to fight during the Battle of Badr, he exclaimed, "Wow! All that stands between me and my entry into Jannah is the Mushrikeen killing me." He then threw down the dates in his hand, grabbed his sword and fought until he was killed.

Another narration states that when he exclaimed, "Wow!", Rasulullaah ﷺ asked him why he said this. He replied, "O Rasulullaah ﷺ! By Allaah! There is no reason other than that I should be among its inhabitants." Rasulullaah ﷺ assured him, "You are certainly from amongst its inhabitants." Hadhrat Umayr رضي الله تعالى عنه took out some dates from his quiver and started eating them. However, he then said, "If I live until I have eaten these dates, it would take too much time." He then threw down the dates he had left and jumped into the thick of battle until he was martyred. May Allaah shower His mercy on him.

In the chapter discussing injuries sustained in Jihaad, the words of Hadhrat Anas bin Nadhr رضي الله تعالى عنه have passed[2] when he said, "How wonderful is the fragrance of Jannah that I smell coming from behind Mount Uhud!" He then fought until he was martyred.

In the chapter discussing the desire the Sahabah رضي الله تعالى عنهم had for fighting in the path of Allaah[3], the words of Hadhrat Sa'd bin Khaythama رضي الله تعالى عنه have passed who said, "Had it not been to attain Jannah, I would have certainly given you (O father) preference (to have it your way). However, I really do aspire for martyrdom on this trip." This he said after his father stated that only one of them will be able to participate in the expedition (to Badr).

The words of Hadhrat Sa'd bin Rabee رضي الله تعالى عنه have also passed[4] who said during the Battle of Uhud, "Salaams to Rasulullaah ﷺ and to you. Tell Rasulullaah ﷺ that I can smell the fragrance of Jannah." This he said to Hadhrat Zaid bin Thaabit رضي الله تعالى عنه who brought him the message that Rasulullaah ﷺ had sent Salaams for him and wished to know how he was feeling.

Also quoted were the words of Hadhrat Haraam bin Milhaan رضي الله تعالى عنه in the chapter discussing the battle at Bir Ma'oona[5]. When he was martyred, he cried out, "By the Rabb of the Kabah, I am successful!" he was referring to his successful entry into Jannah.

In the chapter discussing the valour of Hadhrat Ammaar رضي الله تعالى عنه[6], his words are

(1) Under the heading "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ﷺ Gives Encouragement before a Battle and the Statement of Hadhrat Umayr bin Hamaam رضي الله تعالى عنه".

(2) Under the heading "Enduring Injuries while in Jihaad in the path of Allaah" and the subheading "The Injury of Hadhrat Anas bin Nadhr رضي الله تعالى عنه".

(3) Under the heading "The Enthusiasm of the Sahabah رضي الله تعالى عنهم to Die and Give their Lives in the path of Allaah" and the subheading "The Incident of Hadhrat Khaythama رضي الله تعالى عنه and his son".

(4) Also under the heading "The Enthusiasm of the Sahabah رضي الله تعالى عنهم to Die and Give their Lives in the path of Allaah" but under the subheading "The Incident of Hadhrat Sa'd bin Rabee رضي الله تعالى عنه".

(5) Also under the heading "The Enthusiasm of the Sahabah رضي الله تعالى عنهم to Die and Give their Lives in the path of Allaah" but under the subheading "The Last Words of Hadhrat Haraam رضي الله تعالى عنه Because of which his Killer Accepted Islaam".

(6) Under the subheading "His Desire for Jannah as he Fought".

quoted as follows: **"O Haashim! Advance! Jannah lies beneath the shadow of swords and death lies at the points of spears.** The doors of Jannah have been flung wide open and the damsels of Jannah have been beautified. Today I shall meet those I love, Muhammad ﷺ and his group. He then launched an attack with Haashim رضي الله عنه and they were both martyred.

Again in the chapter[1] are his words when he said, "O Assembly of Muslims! Are you running away from Jannah? I am Ammaar bin Yaasir! Are you running away from Jannah? I am Ammaar bin Yaasir! Come to me!"

In the chapter discussing refusal to be an Ameer[2], the words of Hadhrat Abdullaah bin Umar رضي الله عنه are quoted when he said, "Never before had my heart ever aspired for worldly things and I almost said, 'That person (myself) desires the Khilaafah who had hit your neck and the neck of your father to accept Islaam until he made you two enter its fold!' However, I thought of Jannah and its bounties and refrained from saying it." This he said when Hadhrat Mu'aawiya رضي الله عنه announced, "Who is desirous of the Khilaafah?"

The words of Hadhrat Sa'eed bin Aamir رضي الله عنه has also passed. When after spending in Sadaqah, he was told that his wife and in-laws also have a right, he said, "Just as I would not give preference to anything else over their rights, I would also not forsake my desire for the wide-eyed damsels of Jannah in exchange for pleasing some people. **Should a damsel of Jannah peep into this world, the world will be illuminated just as the sun illuminates it."**

Another narration[3] states that he once told his wife, "Take it easy. I had some companions who have recently left me. Even in exchange for the world and all its contents, I would not like to leave the path they tread. If a single damsel of Jannah has to even peep into this world from the sky, everything on earth would be illuminated and the radiance of her face would outshine the sun and the moon. The scarf that she is given to wear is more precious than the world and all that it contains. It is therefore more appropriate that I leave you for them rather than leaving them for you." His wife then accepted what had happened and was satisfied.

Also quoted in the chapter discussing perseverance through illness are the words of a woman from the Ansaar who thrice repeated, "No! By Allaah! I would rather exercise patience, O Rasulullaah ﷺ instead of jeopardising (my entry into) Jannah." This she said when Rasulullaah ﷺ said to her, "Which would you prefer; that I pray to Allaah to cure you (of your fever) or that you exercise patience and be assured of Jannah?"

Also quoted were the words of Hadhrat Abu Dardaa رضي الله عنه[4] when he said, "I

(1) Under the subheading "He Lends Courage to the Muslims and Fights Bravely During the Battle of Yamaamah".

(2) Under the subheading "The Incident that Occurred Between Hadhrat Abdullaah bin Umar رضي الله عنه and Ummul Mu'mineen Hadhrat Hafsah رضي الله عنها Concerning Dowmatul Jandal".

(3) In the chapter discussing how the Sahabah رضي الله عنهم spent in the path of Allaah, under the heading "The Spending of Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi رضي الله عنه" and the subheading "His Spending as the Governor of Shaam".

(4) Under the heading "The Sahabah رضي الله عنهم Exercise Patience with Illness" and the subheading "The Patience of Hadhrat Abu Bakr رضي الله عنه and Hadhrat Abu Dardaa رضي الله عنه"

wish for Jannah" when his friends asked him what he wished for.

Also quoted in the chapter discussing patience upon the death of children were the words of Hadhrat Ummu Haaritha رضي الله تعالى عنها upon the martyrdom of her son. She said, "O Rasulullaah ﷺ! Tell me what has become of Haaritha. If he is in Jannah, I shall exercise patience. If not, I shall show Allaah what I will do." She was referring to wailing, which had not yet been forbidden at the time. Another narration states that she said, "O Rasulullaah ﷺ! If he is in Jannah, I shall not weep and will not be grieved. However, if he is in Jahannam, I shall continue weeping as long as I live." "O Ummu Haarith!" Rasulullaah ﷺ consoled her, **"There is not only one Jannah. There are many levels of Jannah and Haarith is in *Firdous* which is the highest of them all." She then returned laughing as she said, "Well done, Haarith! Well done!"**

Hadhrat Aa'isha رضي الله تعالى عنها Weeps at the Thought of Jahannam and the Words of Rasulullaah ﷺ

Hadhrat Aa'isha رضي الله تعالى عنها narrates that she once started to weep at the thought of Jahannam. "What is the matter, O Aa'isha?" Rasulullaah ﷺ asked. She replied, "I thought of Jahannam and started to weep. Will you think of your family on the Day of Qiyaamah?" Rasulullaah ﷺ said, **"There are three places where none shall think of another.** (1) At the scales until a person knows whether his scale (of good deeds) is heavy or light. (2) When the books of actions will be handed out until a person will call out (out of jubilation) 'Come and see my book!' or until he knows whether his book will be given in his right hand (a sign of success) or in his left hand from behind his back (a sign of failure). (3) At the bridge of *Siraat* when it is spanned across Jahannam. **There shall be hooks on either side and plenty of thorns.** Allaah shall detain whoever He wills with these until they find out whether they have attained salvation or not." (1)

An Old Man and a Youngster Pass Away at the Mention of Jahannam

Amongst the Sahabah رضي الله تعالى عنهم was a very old man when Rasulullaah ﷺ recited to them the verse:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ﴾

(سورة تحريم: آيت٦)

O you who have Imaan! Save yourselves and your families from the Fire (of Jahannam), the fuel of which is people and stones. {Surah Tahreem, verse 6}

"O Rasulullaah ﷺ!" the old man asked, "Are the stones of Jahannam like the stones of this world?" Rasulullaah ﷺ replied, "I swear by the Being Who controls my life that a single boulder of Jahannam is larger than all the

(1) Haakim (Vol.4 Pg.578). Dhahabi has commented on the chain of narrators.

mountains of this world." The old man then fell unconscious. Placing his hand on the old man's heart, Rasulullaah ﷺ discovered that he was still alive. Rasulullaah ﷺ therefore said, "Respected old man! Say *'Laa Ilaaha Illallaah'."* When the old man recited the Kalimah, Rasulullaah ﷺ gave him the glad tidings of Jannah. The Sahabah رضي الله تعالى عنهم remarked, "Is this (tidings of Jannah) only for him?" Rasulullaah ﷺ replied, "Yes, because Allaah says:

﴿ذٰلِكَ لِمَنْ خَافَ مَقَامِيْ وَخَافَ وَعِيْدِ﴾ (سورة ابراهيم: آيت ١٤)

This is for him who fears standing before Me *(on the Day of Qiyaamah)* and who fears My warning *(of punishment)*. {Surah Ibraaheem, verse 14}[1]

In the chapter discussing the fear the Ṣahabah رضي الله تعالى عنهم had for Allaah[2], a similar incident as occurred to the old man is reported about a youngster. It is also related there that when the fear for Allaah gripped a young Ansaari, he wept so much every time he heard mention of Jahannam that this kept him indoors. When this was mentioned to Rasulullaah ﷺ, he went to the house. As Rasulullaah ﷺ entered, he embraced the Ansaari رضي الله تعالى عنه, who then expired (in Rasulullaah ﷺ's arms). Rasulullaah ﷺ then said, "Enshroud your companion because fear of Jahannam has ruptured his liver." [3]

The Previously Quoted Statements of the Sahabah رضي الله تعالى عنهم Concerning Fear for Jahannam

The restlessness of Hadhrat Shaddaad bin Aws رضي الله تعالى عنه in his bed has already been quoted[4] with his words, "O Allaah! The fire of Jahannam has dispelled my sleep." Thereafter, he would stand up and perform salaah until the morning.

Several incidents have also reported in the chapter discussing the weeping of the Sahabah رضي الله تعالى عنهم.

In the chapter discussing the Battle of Mu'ta, the weeping of Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه has been reported together with his words: "I swear by Allaah that it is neither love for this world nor my attachment to you that makes me weep. However, I have heard Rasulullaah ﷺ recite a verse from the Qur'aan that speaks of the fire of Jahannam:

﴿وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا﴾ (سورة مريم: آيت ٧١)

Every one of you shall pass by it *(everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam)*. This is a decreed command of your Rabb. {Surah Maryam, verse 71}

I have no idea how am I to return after this crossing."

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.391).
(2) Under the subheading "The incident of a young Ansaari".
(3) Haakim has reported the narration from reliable sources from Hadhrat Sahl رضي الله تعالى عنه while Ibn Abi Dunya has reported a it from Hadhrat Hudhayfah رضي الله تعالى عنه.
(4) Under the heading "The Fear of the Sahabah رضي الله تعالى عنهم" and the subheading "The Fear of Hadhrat Shaddaad bin Aws Ansaari رضي الله تعالى عنه".

Conviction in the Promises of Allaah

The Conviction of Hadhrat Abu Bakr رضي الله تعالى عنه in the Battle between the Romans and the Persians as Promised by Allaah

Hadhrat Nayyaar bin Mukram Aslami رضي الله تعالى عنه reports that the Persians were prevailing over the Romans at the time when Allaah revealed the verses:

﴿الٓمٓ ۞ غُلِبَتِ الرُّوْمُ ۞ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۞ فِيْ بِضْعِ سِنِيْنَ ۞﴾ (سورة روم: آیت۱ تا ٤)

Alif Laam Meem *(The people of)* Rome will be defeated *(by the Persians)* in the *(land that is)* nearer *(to the Arabs than the)* land *(of the Persians)* and, after their defeat, *(the Romans)* will again be victorious within a few years. {Surah Room, verses 1-4}

The Muslims liked the Romans to be victorious because they were people with a divine scripture just like the Muslims. It is for this reason that Allaah says:

﴿وَيَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ ۞ بِنَصْرِ اللّٰهِ ۚ يَنْصُرُ مَنْ يَّشَآءُ ۚ وَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۞﴾

(سورة روم: آیت٤، ٥)

And on that day *(when Rome defeats Persia)* the Mu'mineen will rejoice about Allaah's assistance. Allaah assists whoever He wills, and He is the Mighty *(none can defeat Him)*, the Most Merciful. {Surah Room, verses 4-5}

On the other hand, the Quraysh liked the Persians to be victorious because neither of them had a divine scripture nor believed in resurrection. When Allaah revealed these verses, Hadhrat Abu Bakr رضي الله تعالى عنه went out of his house shouting:

﴿الٓمٓ ۞ غُلِبَتِ الرُّوْمُ ۞ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۞ فِيْ بِضْعِ سِنِيْنَ ۞﴾ (سورة روم: آیت۱ تا ٤)

Alif Laam Meem *(The people of)* Rome will be defeated *(by the Persians)* in the *(land that is)* nearer *(to the Arabs than the)* land *(of the Persians)* and, after their defeat, *(the Romans)* will again be victorious within a few years. {Surah Room, verses 1-4}

Some members of the Quraysh then said to him, "This will decide the affair between us and you (it will prove whether your religion is true or not). Since your guide assumes that Rome will defeat Persia in a few years time, let us place a bet on it. Hadhrat Abu Bakr رضي الله تعالى عنه agreed because betting had not yet been forbidden at the time. Hadhrat Abu Bakr رضي الله تعالى عنه and the Mushrikeen therefore took a bet and agreed on the sum. They then said to Hadhrat Abu Bakr رضي الله تعالى عنه, "How would you specify 'a few' which can be anything between three to nine years[1]? Specify a time in between so that we may have a time frame between us

(1) The Arabic word 'بضع' used in the verse denotes any number between 3 and 9.

(when we will determine who has won and who has lost). The time period they then set was six years.

When six years passed without the Romans attaining victory, the Mushrikeen took the payment from Hadhrat Abu Bakr رضي الله تعالى عنه. However, it was when the seventh year entered that the Romans defeated the Persians. Some Muslims therefore criticised Hadhrat Abu Bakr رضي الله تعالى عنه for stipulating six years because Allaah had only mentioned "a few years" (without specifying). Nevertheless, (seeing that the Qur'aanic prediction was true) many people accepted Islaam on this occasion. [1]

Hadhrat Baraa رضي الله تعالى عنه narrates that when the verses:

﴿الٓمٓ ۝ غُلِبَتِ الرُّوْمُ ۝ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۝﴾

(سورۃ روم: آیت۱ تا ۳)

Alif Laam Meem *(The people of)* Rome will be defeated *(by the Persians)* in the *(land that is)* nearer *(to the Arabs than the)* land *(of the Persians)* and, after their defeat, *(the Romans)* will again be victorious. {Surah Room, verses 1-3}

were revealed, the Mushrikeen said to Hadhrat Abu Bakr رضي الله تعالى عنه, "Don't you see what your master believes? He assumes that Rome will defeat Persia." Hadhrat Abu Bakr رضي الله تعالى عنه immediately replied, **"My master is true."** They then challenged Hadhrat Abu Bakr رضي الله تعالى عنه to a bet and specified a time period. When the time expired before Rome could defeat Persia and the news reached Rasulullaah ﷺ, he was displeased and asked Hadhrat Abu Bakr رضي الله تعالى عنه, "What made you do this?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "To prove the veracity of Allaah and His Rasool ﷺ." Rasulullaah ﷺ advised him saying, "Now approach them to increase the bet and set the time for 'بِضْعٍ' (a period anywhere between three and nine years)."

Hadhrat Abu Bakr رضي الله تعالى عنه then approached the Mushrikeen saying, "Would you like to renew the bet? The renewal is a better deal." They agreed. It was before the expiry of the (specified) years that Rome defeated Persia, set up a stronghold in Madaa'in and built the city of Roomiyya. (After collecting the payment) Hadhrat Abu Bakr رضي الله تعالى عنه came to Rasulullaah ﷺ with it saying, **"This is unlawful (what should I do with it)."** Rasulullaah ﷺ then told him to give it away as Sadaqah. [2]

The Conviction of Hadhrat Ka'b bin Adi رضي الله تعالى عنه about the Domination of Islaam

Hadhrat Ka'b bin Adi رضي الله تعالى عنه says, "I came with a delegation from Heera to Nabi ﷺ. When Rasulullaah ﷺ presented Islaam to us, we accepted and then returned to Heera. It was not long thereafter that the news of Rasulullaah ﷺ's demise reached us. My companions started having doubts and said, 'Had he been

(1) Tirmidhi.

(2) Ibn Abi Haatim, Ahmad, Tirmidhi, Nasa'ee and Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.423).

a true Nabi, he would not have died.' I said to them, 'But the Ambiyaa before him all passed away as well.' I therefore remained steadfast and left for Madinah. On the way I happened to pass by a monk without whom we usually made no decisions. I said to him, 'Tell me about the purpose I am heading for because some uncertainty has cropped up in my heart. 'Bring something with your name,' he said. I then brought an anklebone (because an anklebone is also called *Ka'b* in Arabic). He took out some hairs and told me to throw the anklebone into them. When I did so, I saw Rasulullaah ﷺ as I had seen him and saw his demise taking place at the exact time he passed away. My sights on my Imaan were therefore bolstered (and I continued to Madinah).

(Upon my arrival in Madinah) I went to see Hadhrat Abu Bakr رضي الله تعالى عنه and after reporting everything to him, I stayed on with him. He dispatched me to **Maqoqis (the king of Alexandria)** and when I returned (after he had passed away), Hadhrat Umar رضي الله تعالى عنه sent me back. I therefore returned to Maqoqis with Hadhrat Umar رضي الله تعالى عنه's letter (of appointment). This was after the Battle of Yarmook about which I had no idea. Maqoqis said to me, 'Do you know that the Romans fought a battle with the Arabs and defeated them?' 'That is not possible,' I said. 'Why not?' he asked. I said, 'Because Allaah promised His Nabi ﷺ that He would make his Deen dominate over all religions. And Allaah never breaks a promise.' Maqoqis then said, 'By Allaah! The Arabs massacred the Romans just as the nation of Aad were massacred. Your Nabi ﷺ had spoken the truth.' Maqoqis then asked me about all the prominent Sahabah رضي الله تعالى عنهم and sent gifts for them. I also said to him, 'Abbaas رضي الله تعالى عنه who is the uncle of Rasulullaah ﷺ is still alive. You should maintain good relations with him as well.'"

Hadhrat Ka'b رضي الله تعالى عنه continues, "I had been Hadhrat Umar رضي الله تعالى عنه's business partner and when he formed a registry to distribute allowances, he included me amongst (his tribe) the Banu Adi bin Ka'b." (1)

The Statements of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه about Conviction in the Allaah's Promise to Assist the Mu'mineen

In the chapter discussing the Jihaad against the Murtaddeen(2), the following words of Hadhrat Abu Bakr رضي الله تعالى عنه are quoted: He said, "I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there

(1) Baghawi, Ibn Shaaheen, Abu Nu'aym, Ibn Sakan and Ibn Yunus in his history of Egypt, as quoted in *Isaabah* (Vol.3 Pg.298).

(2) Under the heading "Hadhrat Abu Bakr رضي الله تعالى عنه Ensures that Jihaad is Waged Against the Murtaddeen and Those Who Refused to Pay Zakaah" and the subheading "Hadhrat Abu Bakr رضي الله تعالى عنه Consults with the Muhaajireen and the Ansaar about Waging Jihaad and Delivers a Sermon in this Regard".

can be no going back on His word. Allaah has declared:

﴿وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا
اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ
مِنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ط يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ
هُمُ الْفٰسِقُوْنَ ۝﴾ (سورة نور: آيت٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. {Surah Noor, verse 55}

The words of Hadhrat Umar رضي الله تعالى عنه have also passed[1] when he encouraged the Muslims to wage Jihaad saying, "Where are those Muhaajireen who were always leaping towards the promises of Allaah? **March to the lands that Allaah has promised in His Book that He would make you inherit.** Allaah has declared:

﴿لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ لا﴾ (سورة توبه: آيت٣٣)

To make it *(Islaam)* dominate over all other religions. {Surah Taubah, verse 33, Surah Fatah, verse 28 and Surah Saff, verse 9}

Also quoted[2] are the words of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه when he encouraged the Muslims to wage Jihaad saying, "Allaah is definitely True. He has no partner in His kingdom and never goes back on His word. Allaah The Majestic declares:

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ ۝﴾

(سورة انبياء: آيت١٠٥)

Without doubt, We have already written in the Zaboor after the reminder *(the Torah)* that My pious bondsmen shall inherit the land. {Surah Ambiyaa, verse 105}

This earth is your legacy and the promise of your Rabb. For the past three years, Allaah has give you use of this land. You are feeding others from it and yourselves eating from it. To this day, you have killed its people (in the wars that took place), collected their wealth and taken prisoners from amongst them. In the previous battles, those before you have caused much harm to them. Now their army has come to you (the army of Yazdgird, numbering approximately two hundred thousand). You are amongst the pride of the Arabs, their nobles, the cream of every tribe and the most honourable of those you have left behind you. If you are detached from the world and aspirant to the Aakhirah, Allaah shall grant you both worlds. This battle cannot take you any closer to your deaths

(1) Under the heading "Hadhrat Umar Bin Khattaab رضي الله تعالى عنه Encourages Jihaad in the Path of Allaah and Consults with the Sahabah رضي الله تعالى عنهم in Matters Arising Before him" and the subheading "Hadhrat Umar رضي الله تعالى عنه Encourages People Towards Jihaad".

(2) Under the heading "Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Encourages the Muslims to Wage Jihaad" and the subheading "The Speech of Hadhrat Sa'd رضي الله تعالى عنه during the Battle of Qaadisiyyah".

(because death is predestined). However, if you lose courage, become cowardly and weak, your strength will leave you and you will be destroying your Aakhirah."

Conviction in the Words of Rasulullaah ﷺ

Hadhrat Khuzaymah bin Thaabit Corroborates the Words of Rasulullaah ﷺ in a Dispute with a Bedouin

Hadhrat Umaarah bin Khuzaymah bin Thaabit narrates from his uncle who was a Sahabi that Rasulullaah ﷺ once purchased a horse from a Bedouin. Rasulullaah ﷺ asked the Bedouin to follow him (home) so that he could give him the money. The Bedouin however fell behind because Rasulullaah ﷺ walked very briskly. Not knowing that Rasulullaah ﷺ had already purchased the horse, two men entered into negotiations with the Bedouin to buy the horse. When one of them offered him a price higher than that which Rasulullaah ﷺ agreed to pay, the Bedouin called to Rasulullaah ﷺ saying, "If you wish to buy the horse, buy it now. Otherwise, I am going to sell it." Rasulullaah ﷺ stood still when he heard this and, returning to the Bedouin, he said, **"Did I not already buy it from you." The Bedouin denied it saying, "No! I swear by Allaah that I did not sell it to you!" "But I did buy it from you,"** Rasulullaah ﷺ insisted.

As the two contested the issue, people started gathering around them. The Bedouin finally said, **"Then present a witness to attest that you did buy it from me."** Every Muslim who came by reprimanded the Bedouin saying, "Shame on you! Rasulullaah ﷺ speaks nothing but the truth!" In the meantime, Hadhrat Khuzaymah bin Thaabit had also come along and heard the exchange of words between Rasulullaah ﷺ and the Bedouin. When the Bedouin demanded a witness from Rasulullaah ﷺ, **Hadhrat Khuzaymah said, "I testify that you sold it to Rasulullaah ﷺ." Turning to Hadhrat Khuzaymah, Rasulullaah ﷺ asked, "On what basis do you testify?" Hadhrat Khuzaymah** replied, "On the basis that I believe in you, O Rasulullaah ﷺ!" **Thereafter, Rasulullaah ﷺ regarded the testimony of Hadhrat Khuzaymah as equal to the testimony of two men.** (1)

Another narration states that Rasulullaah ﷺ asked, "O Khuzaymah! On what basis do you testify when you were not with us?" "O Rasulullaah ﷺ!" he replied, "When I believe the news you give from the heavens, how can I not believe what you say?" Rasulullaah ﷺ then always considered the testimony of Hadhrat Khuzaymah to be equal to the testimony of two men. Another narration states that Hadhrat Khuzaymah said, "I am convinced that you speak only the truth and we have believed you in matters of our Deen that are much more important." Rasulullaah ﷺ then permitted his testimony. (2)

(1) Ibn Sa'd (Vol.4 Pg.378). Abu Dawood (Pg.508) has reported a similar narration.
(2) Ibn Sa'd (Vol.4 Pg.379).

Hadhrat Abu Bakr رضي الله عنه Verifies Rasulullaah ﷺ's Account of his Night Journey (to the heavens)

Hadhrat Aa'isha رضي الله عنها narrates that after Rasulullaah ﷺ was taken on the historic night journey to Masjidul Aqsa (and then to the heavens), he narrated it to the people the following morning. On that occasion (by disbelieving it), some people who had previously professed Imaan left the fold of Islaam. The people then rushed to Hadhrat Abu Bakr رضي الله عنه saying, "What have you now to say about your friend who claims that he was taken on a night journey to Baytul Maqdas?" **"Did he say that?"** asked Hadhrat Abu Bakr رضي الله عنه. "Yes, he did," they confirmed. Hadhrat Abu Bakr رضي الله عنه then said, **"If he said it, then he is speaking the truth."** The people exclaimed, "Do you believe that he could have gone to Baytul Maqdas at night and then returned before dawn?" "Of course," Hadhrat Abu Bakr رضي الله عنه said, "In fact, I believe him regarding matters that seem much more unbelievable than that. I believe in the news from the heavens that he brings day and night." **It was because of this that Hadhrat Abu Bakr رضي الله عنه received the title of Siddeeq.** (1)

Another narration states that on this occasion, some people who had previously professed Imaan left the fold of Islaam, while others believed (without question). The incident was in essence a great test for the people. (2) Yet another narration states that after hearing Rasulullaah ﷺ's account, they went to Hadhrat Abu Bakr رضي الله عنه saying, "What have you now to say about your friend who says **that he travelled a distance of a month's journey last night and returned before dawn?"** "Did he say that?" asked Hadhrat Abu Bakr رضي الله عنه... The rest of the narration is the same as above. (3)

Hadhrat Umar رضي الله عنه's Conviction in the Words of Rasulullaah ﷺ Concerning the Extinction of Species

Hadhrat Jaabir bin Abdullaah رضي الله عنه reports that during the year in which Hadhrat Umar رضي الله عنه became the Khalifah, **the numbers of locusts declined drastically.** When Hadhrat Umar رضي الله عنه made enquiries and received no response, he sent riders to many areas including Shaam and Iraq to enquire whether locusts had been seen or not. A rider eventually retuned from Yemen with a handful of locusts that he placed before Hadhrat Umar رضي الله عنه. When he saw them, Hadhrat Umar رضي الله عنه thrice exclaimed, "Allaahu Akbar!" He then said, "I heard Rasulullaah ﷺ say, **'Allaah تبارك وتعالى has created a thousand species; six hundred in the oceans and four hundred on land. The first of these to become extinct is the species of locusts. As soon as they become extinct, the**

(1) Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.21).
(2) Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.353).
(3) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.7).

others will follow like (the beads of) a necklace when the string is cut.'"(1)

Hadhrat Ali's Conviction in the Words of Rasulullaah Concerning his Assassination

Hadhrat Fudhaala bin Abu Fudhaala Ansaari relates, "I accompanied my father (Hadhrat Abu Fudhaala) to *Yamba* to visit Hadhrat Ali who had become extremely ill there. My father who was also a veteran of the Battle of Badr said to him, 'What keeps you camping at this place? If you die here, there are none here but the Bedouins of the Banu Juhaynah tribe. Persevere until you reach Madinah and should you die there, your companions will be nearby and they will perform the (Janaazah) salaah for you.' Hadhrat Ali however said, '**I shall not die from this illness because Rasulullaah emphatically told me that I shall not die until I become the Khalifah and then this (his beard) becomes dyed with the blood of this (his forehead).**'"(2)

Hadhrat Ali narrates that Hadhrat Abdullaah bin Salaam one day came to him as he placed his foot in the stirrup (of his animal, ready to ride off). "Where do you intend going?" Hadhrat Abdullaah bin Salaam asked. When Hadhrat Ali informed him that he was headed for Iraq, Hadhrat Abdullaah bin Salaam remarked, "Remember that if you go there, it will be the sharp edge of a sword that is sure to strike you." Hadhrat Ali says, "I swear by Allaah that I had heard this from Rasulullaah even before he (Hadhrat Abdullaah bin Salaam) said it." (3)

Hadhrat Mu'aawiya bin Jareer narrates that Hadhrat Ali was once inspecting the cavalry when Ibn Muljim passed by. When Hadhrat Ali asked him his name, he gave a name other than that of his father. "You are lying," Hadhrat Ali told him. When he eventually gave his father's name, Hadhrat Ali said, "Now you have spoken the truth. (Turning to the others, Hadhrat Ali said) **Rasulullaah informed me that my assassin will be a man from amongst the Jews and this man is from them. Nevertheless, let him go.**"(4)

Hadhrat Ubaydah narrates that whenever Hadhrat Ali saw Ibn Muljim, he would recite the following couplet (which means):

"While I wish him life, he wishes to kill me
Bring me an excuse from a friend from the Muraad(5) *clan"*(6)

Hadhrat Abu Tufayl narrates that he was with Hadhrat Ali bin Abi Taalib when Abdur Rahmaan bin Muljim came. After issuing instructions for his allowance to be given to him, Hadhrat Ali pointed towards his beard and

(1) Abu Ya'la, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.131).
(2) Ahmad in his Zawaa'id, Ibn Abi Shaybah, Bazzaar, Haarith, Abu Nu'aym, Bayhaqi in his Dalaa'il and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).
(3) Humaydi, Bazzaar, Abu Ya'la, Ibn Hibbaan, Haakim and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).
(4) Ibn Adi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.62).
(5) Ibn Muljim belonged to the Muraad clan.
(6) Abdur Razzaaq, Ibn Sa'd and Wakee, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).

said, "None can stop this wretch from dying, from the top with this (the blood of my forehead)." Hadhrat Ali رضي الله تعالى عنه then recited the following couplets (which mean):

"Bolster your heart for death because death shall come your way
And never fear being murdered when murder arrives at your valley"(1)

Hadhrat Ammaar رضي الله تعالى عنه's Conviction in the Words of Rasulullaah صلى الله عليه وسلم Concerning his Death

Hadhrat Ummu Ammaar رضي الله تعالى عنها who brought Hadhrat Ammaar رضي الله تعالى عنه up reports that when Hadhrat Ammaar رضي الله تعالى عنه became very ill one day, he said, "I am not going to die from this illness because my beloved friend Rasulullaah صلى الله عليه وسلم informed me that I will be killed in a battle between two warring armies of Mu'mineen." (2)

Already quoted in the chapter discussing the enthusiasm of the Sahabah رضي الله تعالى عنهم to die in the path of Allaah(3) are his words when he said, "I am to meet Al Jabbaar (Allaah) and marry the damsels of Jannah! Today I shall meet my beloved friends, Muhammad صلى الله عليه وسلم and his companions because Rasulullaah صلى الله عليه وسلم informed me that the last provision of my worldly life shall be the curds of milk."

Also in the same chapter the narration has passed stating that Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه was fighting in the Battle of Siffeen but was not martyred. He then approached Hadhrat Ali رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! This is that very day (about which Rasulullaah صلى الله عليه وسلم said that I would be martyred. How come I am still alive?)." Hadhrat Ali رضي الله تعالى عنه replied, "Do not worry about that." This occurred three times until Hadhrat Ammaar رضي الله تعالى عنه was given some milk. He drank it and said, **"Indeed, Rasulullaah صلى الله عليه وسلم said that this (milk) will be the last drink that I shall drink in this world." He then stood up and fought until he was martyred.**

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه reports from the daughter of Hishaam bin Waleed bin Mughiera رضي الله تعالى عنها who nursed Hadhrat Ammaar رضي الله تعالى عنه that Hadhrat Mu'aawiya رضي الله تعالى عنه once visited Hadhrat Ammaar رضي الله تعالى عنه when he was ill. When he left, Hadhrat Mu'aawiya رضي الله تعالى عنه said, **"O Allaah! Do not let his death be on our hands because I have heard Rasulullaah صلى الله عليه وسلم say that it will be a rebellious group that will kill Ammaar."** (4)

Hadhrat Abu Dharr رضي الله تعالى عنه's Conviction in the Words of Rasulullaah صلى الله عليه وسلم Concerning his Death

Hadhrat Ibraheem bin Ashtar narrates from his father that when death approached Hadhrat Abu Dharr رضي الله تعالى عنه, his wife started to weep. "What makes you weep?" he asked. "I am weeping," she said, "because I do not have the

(1) Ibn Sa'd and Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.247).
(3) Under the heading "Miscellaneous Stories about the Enthusiasm of the Sahabah رضي الله تعالى عنهم to Fight in the path of Allaah" and the subheading "The Enthusiasm of Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه to Fight in the Path of Allaah".
(4) Abu Ya'la and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.247).

strength to bury you or a cloth large enough to shroud you." "Do not weep," he consoled her, "because I was part of a group of persons to whom Rasulullaah ﷺ said, 'One of you shall certainly die in a wilderness in the **presence of a party of Mu'mineen.**' Since every person from that group has passed away in a city amongst large numbers of people, It will definitely **be I who will die in a wilderness.** By Allaah! Neither am I lying nor did Rasulullaah ﷺ tell me a lie. Go watch the road." She said, "But the people performing Hajj have long stopped travelling and the road is closed."

She however still ran to a hillock, stood upon it and looked (to the road). (When she saw no one,) She then returned to nurse Hadhrat Abu Dharr رضي الله عنه. Thereafter, she would again run to the hillock. As she was busy doing this, she suddenly noticed some travellers whose animals were carrying them along swiftly, appearing like vultures perched on their carriages. When she waved to them with her sheet, they turned towards her. As they reached her and asked her what the matter was, she replied, "There is a man from amongst the Muslims who is about to pass away. Will you please shroud him (and bury him)?" "Who is this man?" they enquired. As soon as she informed them that he was Hadhrat Abu Dharr رضي الله عنه, they all exclaimed, "May our parents be sacrificed for him!" They then whipped their animals and raced towards him.

When they reached him, Hadhrat Abu Dharr رضي الله عنه said, "Congratulations to you (because Rasulullaah ﷺ had referred to you as Mu'mineen)!" He then related the Hadith to them and said, "I have heard Rasulullaah ﷺ say that when two or three children of a couple pass away and they exercise patience and anticipate rewards from Allaah, they will not even see Jahannam. Do listen well. Had I a sheet large enough to be my burial shroud, I would have not want to be shrouded in anything else but that which is my own. Similarly, if my wife had a sheet large enough to be my burial shroud, I would have not want to be shrouded in anything else but that which is hers. (However, we have nothing of the sort, so we appeal to one of you to give something). I however plead to you in the name of Allaah and Islaam **that no such person should provide the shroud who has been a governor, a chief, a leader or an envoy.**"

Every member of the group had assumed one of these posts at some stage besides a young man from the Ansaar, who said, "I shall provide the shroud because I have not assumed any of the positions you have mentioned. I shall shroud you in the shawl I am wearing and two more sheets in my bag that my mother had woven for me." Hadhrat Abu Dharr رضي الله عنه said, "You should then be the one to shroud me." The young Ansaari then shrouded Hadhrat Abu Dharr رضي الله عنه in the presence of the group. Amongst the group was Hujr bin Adbar and Maalik Ashtar and all of them hailed from Yemen. [1]

Hadhrat Abdullaah bin Mas'ood رضي الله عنه narrates that Hadhrat Uthmaan رضي الله عنه had sent Hadhrat Abu Dharr رضي الله عنه to a place called Rabdha, where his death came to him. At the time, there was none with him besides his wife and slave. His

(1) Ibn Sa'd (Vol.4 Pg.233).

parting instructions to them was, "Bathe me, shroud me and then place me in the centre of the road. Then say to the first passing caravan, 'This is Abu Dharr a companion of Rasulullaah ﷺ. Do assist us in burying him.'" When he passed away, the two did as he instructed and placed him in the centre if the road.

It was Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه with a group of people from Iraq who happened to pass by on their way to performing Umrah. It was the sight of a corpse on the road that startled the party just as their camels were about to trample upon it. Hadhrat Abu Dharr رضي الله تعالى عنه's slave then approached them saying, "This is Abu Dharr a companion of Rasulullaah ﷺ. Do assist us in burying him." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه burst out crying loudly as he said, "Rasulullaah ﷺ spoke the truth when he said (to Hadhrat Abu Dharr رضي الله تعالى عنه), **'You walk by yourself, will die by yourself and will be resurrected by yourself.'"** He then dismounted along with his companions and they buried Hadhrat Abu Dharr رضي الله تعالى عنه. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then informed the people about Hadhrat Abu Dharr رضي الله تعالى عنه and what Rasulullaah ﷺ had mentioned to him on the journey to Tabook. (1)

Hadhrat Khuraym bin Aws رضي الله تعالى عنه's Conviction in the Words of Rasulullaah ﷺ Concerning Shaymaa bint Buqaylah

Hadhrat Khuraym bin Aws رضي الله تعالى عنه relates, "I migrated to Rasulullaah ﷺ and met him upon his return from Tabook, when I accepted Islaam. I heard Rasulullaah ﷺ say, 'I have been shown the city of Heera together with Shaymaa bint Buqaylah from the Azd tribe riding a white mule and wearing a black scarf.' 'O Rasulullaah ﷺ!' I said, 'When we conquer Heera and find her as you have described, may I have her (as my slave)?' 'She is yours,' Rasulullaah ﷺ replied.

(After the demise of Rasulullaah ﷺ) When people started leaving the fold of Islaam, no one from (my tribe) the Banu Tay left Islaam. We then marched to Heera with Khaalid bin Waleed رضي الله تعالى عنه and the first sight that met us as we entered the city was Shaymaa bint Buqaylah just as Rasulullaah ﷺ had described her. She was riding a white mule and wearing a black scarf. I immediately seized her saying, 'She is the one whom Rasulullaah ﷺ described to me.' When Khaalid bin Waleed رضي الله تعالى عنه asked me for witnesses, Muhammad bin Maslama رضي الله تعالى عنه and Muhammad bin Basheer رضي الله تعالى عنه both from the Ansaar stood witness for me. He then made her over to me. When he came to make a treaty (with the Muslims) Shaymaa's brother Abdul Maseeh bin Buqaylah offered to buy her from me. 'I shall accept nothing less than ten hundreds for her,' I told him. He readily gave me a thousand Dirhams and I handed her over to him. When the other Muslims told me that he would have easily paid me a hundred thousand had I asked for it (because he was extremely wealthy), I submitted, 'I

(1) Ibn Sa'd (Vol.4 Pg.234).

never knew that there existed a number greater than ten hundreds.'"(1)

Hadhrat Mugheirah bin Shu'ba رضي الله تعالى عنه is Convinced by the Words of Rasulullaah ﷺ Promising assistance and Victory

Hadhrat Jubayr bin Hayya reports, "When the Kaafir leader *Bandaarfaan* sent a message that the Muslims send someone to him for negotiations, Hadhrat Mugheirah bin Shu'ba رضي الله تعالى عنه was selected for the task. I can actually picture him with his long hair and one eye. Hadhrat Mugheirah رضي الله تعالى عنه proceeded to see the leader and when he returned, we asked him what he said. He said, 'I praised Allaah and then said, 'We lived in a most remote place, were the hungriest of people, the most ill-fortuned of them and furthest from prosperity until Allaah sent a Nabi to us. He promised us assistance (Allaah's) in this world and Jannah in the Aakhirah. We have then continued to know only victory and assistance from our Rabb تبارك وتعالى every since Rasulullaah ﷺ came to us. We have now come to you where we see a vast kingdom and prosperous lives. By Allaah! (After seeing all of this,) We shall now never return to our ill-fortuned times. **We shall now either take control over everything in your hands or be killed in your land."(2)**

Hadhrat Jubayr bin Hayya also narrates a lengthy Hadith in which an army under the command of Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه was sent to the people of Ahwaaz. When they requested for someone to be sent to them, Hadhrat Mugheirah bin Shu'ba رضي الله تعالى عنه was sent. When the interpreter asked, "What kind of people are you?" Hadhrat Mugheirah رضي الله تعالى عنه replied, "We are Arabs who had suffered immense misfortune and hardship for a very long time. Out of hunger, we were forced to suck on leather and date stones. Our clothing was made of animals hair and wool and we worshipped trees and rocks. Suffering in this condition, the Rabb of the heavens and the earth sent to us a Nabi from our own people, whose parents we knew well. Our Nabi Rasulullaah ﷺ instructed us to fight you people until you either worship the One Allaah or pay the Jizyah. Our Nabi Rasulullaah ﷺ also conveyed to us the message of our Rabb that any of us who die (while fighting) shall go to Jannah where he will enjoy bounties that have never been seen before. As for those of us who survive, they will have you people as slaves." (3)

The Conviction of Hadhrat Abu Dardaa رضي الله تعالى عنه in the Words Rasulullaah ﷺ Taught him for Protection

Hadhrat Talq narrates that a man once came to Hadhrat Abu Dardaa رضي الله تعالى عنه saying,

(1) Abu Nu'aym in his Dalaa'il (Pg.196) and Tabraani, as quoted in *Isaabah* (Vol.1 Pg.224). Bukhaari has reported a similar narration in brief and Ibn Mandah in detail, as quoted in *Isaabah* (Vol.3 Pg.371).

(2) Abu Nu'aym in his Dalaa'il (Pg.198).

(3) Bayhaqi in his Asmaa was Sifaat (Pg.148), as narrated by Bukhaari. Abu Nu'aym has also reported the narration in his Dalaa'il (Pg.199)

"O Abu Dardaa! Your house has burnt down!" "It could not have burnt," Hadhrat Abu Dardaa رضي الله عنه said. Another person then came with the same news and again Hadhrat Abu Dardaa رضي الله عنه adamantly said, "It could not have burnt." Eventually a third person came to him saying, "O Abu Dardaa! A fire raged (through your street) but went off as soon as it reached your house." Hadhrat Abu Dardaa رضي الله عنه said, "I knew that Allaah would never do that (never allow my house to burn down)." "O Abu Dardaa رضي الله عنه!" the people said, "We do not know which of your words are more astonishing; whether it is 'It could not have burnt' or 'I knew that Allaah would never do that'."

Hadhrat Abu Dardaa رضي الله عنه then explained, "That is because of some words that I heard from Rasulullaah ﷺ. Whoever recites them in the morning will not suffer any calamity until the evening. (The words are:)

"اَللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ الْكَرِيْمِ مَاشَاءَ اللّٰهُ
كَانَ وَمَالَمْ يَشَألَمْ يَكُنْ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ أَعْلَمُ أَنَّ اللّٰهَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ وَّأَنَّ اللّٰهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا اَللّٰهُمَّ اِنِّيْ أَعُوْذُبِكَ مِنْ شَرِّ نَفْسِيْ
وَمِنْ شَرِّ كُلِّ دَآبَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا اِنَّ رَبِّيْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ"

"O Allaah! You are my Rabb. There is none worthy of worship but You. In You do I place my trust and You are the Rabb of the Glorious Throne. Whatever Allaah wills shall happen and what He does not will can never happen. There is no power or might but with the High and Majestic Allaah. I know that Allaah has power over all things and that He has knowledge of all things. O Allaah! I seek Your protection from the evil within me and from the evil of every creature over which You have control. Indeed my Rabb is (the One Who guides people) on the straight path." (1)

Statements of the Sahabah رضي الله عنهم that have Been Quoted Previously Concerning Conviction in the Words of Rasulullaah ﷺ

In the chapter of Da'wah(2), the words of Hadhrat Adi رضي الله عنه have been quoted who said, "I swear by the Being in whose control is my life, the third prophesy shall also come true because Rasulullaah ﷺ said it."

Also quoted(3) were the words Hadhrat Hishaam bin Al Aas رضي الله عنه and other Sahabah رضي الله عنهم who said to Jabala bin Ayham, "By Allaah! We shall soon be taking from you this place where you sit and we shall also be taking the kingdom of your high emperor (Heraclius), Inshaa Allaah! Our prophet Muhammad ﷺ

(1) Bayhaqi in his Asmaa was Sifaat (Pg.125).
(2) Under the heading "Rasulullaah ﷺ Preaches to Individuals" and the subheading "Rasulullaah ﷺ Invites Hadhrat Adi bin Haatim رضي الله عنه to Islaam".
(3) Under the heading "The Sahabah رضي الله عنهم Dispatch Individuals and Groups to Give Da'wah" and the subheading "Hadhrat Hishaam bin Al Aas رضي الله عنه and others are sent to Heraclius".

has informed us of this."

In the chapter discussing the importance Hadhrat Abu Bakr رضي الله تعالى عنه gave to dispatching armies to Shaam(1) were the words of Hadhrat Ali رضي الله تعالى عنه to Hadhrat Abu Bakr رضي الله تعالى عنه. He said, "I feel that whether you march against them yourself or whether you send others against them, you will have Allaah's assistance, Inshaa Allaah." Hadhrat Abu Bakr رضي الله تعالى عنه said, "May Allaah always give you good news! How do you know this?" Hadhrat Ali رضي الله تعالى عنه replied, **"I have heard Rasulullaah ﷺ say that this Deen will always dominate those who oppose it until the Deen and its adherents are victorious."** Hadhrat Abu Bakr رضي الله تعالى عنه exclaimed, "Subhaanallaah! What a beautiful Hadith! You have made me very happy with this. May Allaah always keep you happy."

Soon to be narrated in the chapter discussing the unseen assistance that Allaah gave the Muslims shall be the narration in which Hadhrat Abdullaah bin Umar رضي الله تعالى عنه **grabbed hold of a lion's ear, pinched it and removed it from the road saying,** "Rasulullaah ﷺ has not spoken an untruth about you. I heard Rasulullaah ﷺ say, **'Only that which man fears shall gain the upper hand over him. If man fears only Allaah, nothing but Allaah will have the upper hand over him."**

Conviction in the Recompense for Actions

The Conviction of Hadhrat Abu Bakr رضي الله تعالى عنه in the Recompense for Actions

Hadhrat Abu Asmaa narrates that Hadhrat Abu Bakr رضي الله تعالى عنه was once having lunch with Rasulullaah ﷺ when the verse was revealed:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝﴾(سورة زلزال: آيت ۷، ۸)

> Whoever *(sincerely)* does an atom's weight of good will see it *(its consequences when he is rewarded for it)* and whoever does an atom's weight of evil *(without securing Allaah's forgiveness for it)* will see it *(its consequences when he is punished for it).* {Surah Zilzaal, verses 7,8}

Hadhrat Abu Bakr رضي الله تعالى عنه stopped eating and said, "O Rasulullaah ﷺ! Will we see (be punished for) each and every evil that we perpetrate?" Rasulullaah ﷺ replied, "Everything that happens to you (in this world) which you dislike is retribution (for your sins), while the rewards for good deeds will be given to those who deserve them in the Aakhirah." (2)

Another narration states that Rasulullaah ﷺ replied, "O Abu Bakr! Do you see everything that happens which you dislike? Well, these are from (the punishment for) the weight of sins while the (rewards for the) weight of good deeds will be

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(1) Under the heading "Hadhrat Abu Bakr رضي الله تعالى عنه Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah رضي الله تعالى عنهم About Fighting the Romans" and the subheading "Hadhrat Ali رضي الله تعالى عنه Gives Glad Tidings to Hadhrat Abu Bakr رضي الله تعالى عنه, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah رضي الله تعالى عنهم to March in Jihaad".

(2) Ibn Abi Shaybah, Ibn Rahway, Abd bin Humayd, Haakim and others.

kept in store for you and be given in full on the Day of Qiyaamah. Confirmation for this appears in Allaah's Book where He says:

﴿وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ ﴾ (سورة شورىٰ: آيت ٣٠)

(O mankind!) The misfortunes that afflict you *(in this world)* are a result of the *(evil)* actions you earn, and *(because of your many sins, you deserve to suffer even more adversities, but)* Allaah pardons a great deal *(of your sins, because of which you are spared many more hardships).* {Surah Shura, verse 30}[1]

Hadhrat Abu Bakr رضي الله تعالى عنه reports that he was once with Rasulullaah ﷺ when the verse was revealed:

﴿مَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴾ (سورة نساء: آيت ١٢٣)

Whoever commits an evil act will meet *(receive)* its punishment and will not find for himself any friend nor any assistant besides Allaah. {Surah Nisaa, verse 123}

Rasulullaah ﷺ then said, "O Abu Bakr! Should I not recite to you a verse that was just revealed to me?" When Hadhrat Abu Bakr رضي الله تعالى عنه asked to hear it, Rasulullaah ﷺ recited it for him. Hadhrat Abu Bakr رضي الله تعالى عنه says, "All I know is that it seemed my back was about to break, causing me to yawn. 'What is the matter with you, O Abu Bakr?' Rasulullaah ﷺ asked.' I said, 'O Rasulullaah ﷺ! Which of us do not sin? Will we be punished for everything we do wrong?' Rasulullaah ﷺ replied, **'As for you and the Mu'mineen, you will suffer retribution (for your sins) in this world so that you have no sins to your account when you meet Allaah. However, the others (the Kuffaar) shall have their accounts accrued until they are punished for it on the Day of Qiyaamah."**[2]

Hadhrat Abu Bakr رضي الله تعالى عنه once asked, "O Rasulullaah ﷺ! When we will be punished for every sin, who can keep himself in good stead after the verse:

﴿وَمَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ﴾ (سورة نساء: آيت ١٢٣)

Whoever commits an evil act will meet *(receive)* its punishment... {Surah Nisaa, verse 123}

Rasulullaah ﷺ said, "May Allaah forgive you, O Abu Bakr! Do you not fall ill? Do you not get tired? Do you never feel depressed? Do you never suffer hardship? Do calamities never befall you?" "These things do happen," Hadhrat Abu Bakr رضي الله تعالى عنه replied. Rasulullaah ﷺ then said, "This is the retribution (for your sins) in this world." [3]

The Conviction of Hadhrat Umar bin Khattaab رضي الله تعالى عنه in the Recompense for Actions

Hadhrat Muhammad bin Muntashir narrates that a man once came to Hadhrat

(1) Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.275).
(2) Abd bin Humayd, Tirmidhi and Ibn Mundhir. Tirmidhi has commented on the chain of narrators.
(3) Ahmad, Ibn Mundhir, Abu Ya'la, Ibn Hibbaan, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.239).

Umar رضي الله تعالى عنه saying, "I know which is the harshest verse in Allaah's Book." (Because referring to a verse of the Qur'aan as being harsh is disrespectful) Hadhrat Umar رضي الله تعالى عنه got down and struck the man with his lash saying, "Have you studied the verse so deeply that you know all about it?" The man then went away. The following morning Hadhrat Umar رضي الله تعالى عنه said to the man, "Which verse were you referring to yesterday?" The man said that it was the verse:

﴿وَمَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ﴾ (سورۃ نساء: آیت ۱۲۳)

Whoever commits an evil act will meet *(receive)* its punishment... {Surah Nisaa, verse 123}

He then said, "(This means that) Since every one of us commits sins, we will be punished for it." Hadhrat Umar رضي الله تعالى عنه said, "When this verse was revealed, neither did we enjoy food nor drink until Allaah relieved us by revealing the verse:

﴿وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا﴾

(سورۃ نساء: آیت ۱۱۰)

Whoever commits a *(minor)* sin or wrongs himself *(by committing a major sin)* and then seeks Allaah's forgiveness, he will surely find that Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 110}[1]

The Conviction of Hadhrat Amr bin Samurah رضي الله تعالى عنه and Hadhrat Imraan bin Husayn رضي الله تعالى عنه

Hadhrat Tha'laba رضي الله تعالى عنه narrates that Hadhrat Amr bin Samurah bin Habeeb bin Abdush Shams رضي الله تعالى عنه once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! **I have stolen a camel from a certain tribe, so please do cleanse me."** When Rasulullaah ﷺ sent a message to the people of the tribe, they confirmed that one of their camels were missing. Rasulullaah ﷺ then gave instructions for his hand to be amputated, upon which he said (to his hand), **"All praise belongs to Allaah Who has cleansed me of you who wanted to admit my entire body into Jahannam."** [2]

Hadhrat Hasan narrates that some friends went to visit Hadhrat Imraan bin Husayn رضي الله تعالى عنه when he was suffering from a disease. One of them said, "We are extremely distressed by what we see of your ailing body." "Do not be distressed by what you see," he said, "What you see is because of my sins and those that Allaah has forgiven (without punishing me) are even more." He then recited the verse:

﴿وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ﴾

(سورۃ الشعراء: آیت ۳۰)

The misfortunes that afflict you *(in this world)* are a result of the *(evil)* actions you earn, and *(because of your many sins, you deserve to suffer*

(1) Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.239).
(2) Ibn Maajah, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.56).

even more adversities, but) Allaah pardons a great deal *(of your sins, because of which you are spared many more hardships).* {Surah Shura, verse 30}[1]

The Belief of Hadhrat Abu Bakr رضي الله تعالى عنه and another Sahabi رضي الله تعالى عنه Concerning Recompense

The narration has already been quoted[2] that when death came to one of Hadhrat Abu Bakr رضي الله تعالى عنه's sons, the youngster kept looking at the pillow. After he has passed away, the people informed Hadhrat Abu Bakr رضي الله تعالى عنه that they noticed his son looking towards the pillow. When they lifted the corpse off the pillow, they noticed five or six Dinaars beneath it. Hadhrat Abu Bakr رضي الله تعالى عنه hit one hand on to the other saying, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I do not think that your skin will be able to withstand (the punishment for not spending in Sadaqah) those Dinaars." [3]

Also previously quoted in the chapter discussing swearing at a Muslim[4] are the words of Rasulullaah ﷺ to a man who came to enquire about his slaves. Rasulullaah ﷺ said, "On the Day of Qiyaamah, their cheating, disobedience and lies will be calculated together with the punishment you gave them. If your punishment is equal to their wrongs, the slate will be clean and you will neither have anything for you or against you. However, if your punishment exceeds their wrongs, they will be allowed to have revenge for the excess." The man then stepped aside and started crying loudly. Rasulullaah ﷺ then said, "Did you not read (in the Qur'aan) that Allaah says:

﴿وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۗ وَاِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا ۗ وَكَفٰى بِنَا حٰسِبِيْنَ ۝﴾ (سورة انبياء: آيت ٤٧)

On the Day of Qiyaamah, We will erect the scales of justice *(to weigh the good and bad actions of people)* and no soul will be oppressed *(wronged)* in the least. Even if a deed *(good or bad)* is equal to the weight of a mustard seed, We shall bring it *(to be weighed on the scales).* We suffice as Reckoners *(and need no one else for the task).* {Surah Ambiyaa, verse 47}

The man then said, "O Rasulullaah ﷺ! I see nothing for them and myself better than being separated from each other. I make you witness that they are all free."[5]

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.116).
(2) Under the heading "Rebuking and Advising Caution to those who Do Not Abstain from Worldly Luxuries and Who Indulge themselves" and the subheading "The Incident of Hadhrat Abu Bakr رضي الله تعالى عنه and a Son of his who was About to Pass Away".
(3) Ahmad and Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).
(4) Under the subheading "A Narration of Hadhrat Aa'isha رضي الله تعالى عنها Concerning a man who Swore his Slave".
(5) Tirmidhi, reporting from reliable sources.

The Strength of the Imaan of the Sahabah رضي الله تعالى عنهم

The Sahabah رضي الله تعالى عنهم Abide by the verse "Whether you make known what is in your hearts or hide it..."

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that the Sahabah رضي الله تعالى عنهم felt a hard blow when Allah revealed the verse:

﴿لِلّٰهِ مَافِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ؕ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ﴾

(سورة بقره: آيت٢٨٤)

(To Allaah belongs whatever is in the heavens and whatever is in the earth. Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it *(will remind you of it on the Day of Qiyaamah)*. He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things *(ownership, knowledge and control of everything are in Allaah's hands)*. {Surah Baqarah, verse 284}

They approached Rasulullaah ﷺ, knelt down and said, "O Rasulullaah ﷺ! We have been instructed to do something that is beyond our capabilities." Rasulullaah ﷺ said, "Do you wish to say what the people given the two previous books[1] before you said when they stated, 'We hear and we disobey!' Rather say, "We hear and we obey. (We ask) Your forgiveness, (O) our Rabb. To You is our return." When the Sahabah رضي الله تعالى عنهم started to say the same words and their tongues grew accustomed to it, Allaah followed the verses up with the following:

﴿اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ قف لَانُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ قف وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ق غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ﴾ (سورة بقرة: آيت٢٨٥)

The Rasool *(Muhammad ﷺ)* believed in that which has been revealed to him from his Rabb and *(so do)* the Mu'mineen. Each one believes in Allaah, His angels, His Books and His Rusul. *(They say)* "We make no distinction between one and another messenger *(we believe in every one of them, unlike others like the Jews and the Christians who reject some prophets)*," and they say, "We hear *(Allaah's commands)* and we obey. *(We ask)* Your forgiveness, *(O)* our Rabb. To You is our return." {Surah Baqarah, verse 285}

When this happened, Allaah abrogated the initial decree by revealing:

﴿لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَآ

(1) The Jews and the Christians who were given the Torah and Injeel respectively.

اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَالَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا وقفه فَاغْفِرْلَنَا وقفه وَارْحَمْنَا وقفه اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿﴾ (سورة بقره: آيت٢٨٦)

Allaah does not place on a soul a responsibility *(duty)* except what is within its capability *(Allaah shall therefore not take one to task for involuntary thoughts that enter one's mind)*. It *(every soul)* shall receive to its favour that *(good acts)* which it had earned and to its harm shall be what *(sins)* it had carried out. *(Say,)* "O our Rabb, do not take us to task if we forget or make mistakes *(do not punish us if we do wrong through forgetfulness or by mistake)*. Our Rabb, do not place such responsibilities *(duties)* on us as You had placed on those before us. Our Rabb, do not enforce on us that which we do not have the strength to bear. Overlook *(our sins)*, forgive us and have mercy on us. You are our Protector so assist us against the nation of Kaafiroon." {Surah Baqarah, verse 286}[1]

Hadhrat Mujaahid says that he once approached Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما and said, "I was with Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما when he recited a verse and started weeping." "What is the verse?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما enquired. Hadhrat Mujaahid replied that it was the verse:

﴿وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ۭ فَيَغْفِرُ لِمَنْ يَّشَاۗءُ وَيُعَذِّبُ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿﴾﴾ (سورة بقره: آيت٢٨٤)

Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it *(will remind you of it on the Day of Qiyaamah)*. He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things *(ownership, knowledge and control of everything are in Allaah's hands)*. {Surah Baqarah, verse 284}

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما explained, "When this verse was revealed, it filled the Sahabah رضي الله تعالى عنهم with worry and extreme anxiety. 'O Rasulullaah ﷺ!' they said, 'We are destroyed! While we may be taken to task for what we say and do, our hearts are beyond our control (we cannot control our thoughts).' Rasulullaah ﷺ said, 'Say, 'We hear and we obey'.' When they said 'We hear and we obey', the decree was abrogated by the verse:

﴿اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۭ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰۗىِٕكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ قف لَانُفَرِّقُ بَيْنَ اَحَدٍمِّنْ رُّسُلِهٖ قف وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ڭ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ﴿﴾ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۭ لَهَا مَاكَسَبَتْ وَعَلَيْهَا مَااكْتَسَبَتْ ۭ﴾

(سورة بقرة: آيت٢٨٥، ٢٨٦)

The Rasool *(Muhammad ﷺ)* believed in that which has been revealed to him from his Rabb and (so do) the Mu'mineen. Each one believes in

(1) Ahmad. Muslim has reported a similar narration.

Allaah, His angels, His Books and His Rusul. *(They say)* "We make no distinction between one and another messenger *(we believe in every one of them, unlike others like the Jews and the Christians who reject some prophets)*," and they say, "We hear *(Allaah's commands)* and we obey. *(We ask)* Your forgiveness, *(O)* our Rabb. To You is our return." Allaah does not place on a soul a responsibility *(duty)* except what is within its capability *(Allaah shall therefore not take one to task for involuntary thoughts that enter one's mind)*. It *(every soul) shall receive to its favour that (good acts)* which it had earned and to its harm shall be what *(sins)* it had carried out. {Surah Baqarah, verses 285, 286}

People are therefore excused for their thoughts and will be taken to task only for what they actually do." [1]

A brief narration states that Rasulullaah ﷺ advised the Sahabah رضي الله تعالى عنهم to say, "We hear, we obey and we accept". Allaah then entrenched Imaan into their hearts. [2]

The Response of the Sahabah رضي الله تعالى عنهم to the verse "Those who do not mix their Imaan with wrong-doing"

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that it was a hard blow to the Sahabah رضي الله تعالى عنهم when Allaah revealed the verse:

﴿وَلَمْ يَلْبِسُوٓا إِيمَانَهُمْ بِظُلْمٍ﴾ (سورة انعام: آيت٨٢)

Those who do not mix their Imaan with Dhulm *(wrong-doing)*... {Surah An'aam, verse 82}

They repaired to Rasulullaah ﷺ thus, "Which of us does not commit *Dhulm* (wrongs)?" Rasulullaah ﷺ clarified the matter saying, "It is not as you think. (Dhulm in this context does not refer to mere wrong-doing). Luqmaan said to his son:

﴿يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (سورة لقمان: آيت١٣)

"O my beloved son! Do not commit Shirk Allaah. Without doubt, Shirk is the worst Dhulm. {Surah Luqmaan, verse 13}

(The word *Dhulm* in the verse therefore refers to Shirk and not just any sin). [3]

Another narration states that when the verse:

﴿وَلَمْ يَلْبِسُوٓا إِيمَانَهُمْ بِظُلْمٍ﴾ (سورة انعام: آيت٨٢)

Those who do not mix their Imaan with Dhulm *(wrong-doing)*... {Surah An'aam, verse 82}

was revealed, Rasulullaah ﷺ said, "I was told (by Allaah) that I am amongst such people." [4]

(1) Ahmad.
(2) Ahmad, Muslim and Ibn Jareer have reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.338).
(3) Ibn Abi Haatim and Bukhaari.
(4) Ibn Mardway, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.153).

The Response of the Ladies of the Sahabah رضي الله تعالى عنهن when Allaah revealed the verse: "And they should wear their scarves over their Chests"

Hadhrat Safiyya bint Shaybah رضي الله تعالى عنها reports that they were once with Hadhrat Aa'isha رضي الله تعالى عنها discussing the women of the Quraysh and their virtues. Hadhrat Aa'isha رضي الله تعالى عنها remarked, "No doubt the women of the Quraysh have great virtues, but I swear by Allaah that I have not seen women better than the women of the Ansaar. They were the strongest believers in the Qur'aan and in revelation. When Allaah revealed the verse of Surah Noor:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ ص﴾ (سورة نور: آيت۳۱)

And they should wear their scarves over their chests. {Surah Noor, verse 31}

their men went to the them to recite the verse to them. Every man recited the verse to his wife, his daughter, his sister and to every *Mahram* of his. Every one of these women took their decorated shawls and wrapped it around themselves because of their strong faith in what Allaah has revealed in His Book. The following morning they all performed salaah behind Rasulullaah ﷺ with their shawls wrapped (and protruding above their heads because of its large size) and looking as if there were crows perched on their heads." (1)

The Incident of an Old Man who had Committed many Sins and the Incident of Hadhrat Abu Farwah رضي الله تعالى عنه

Hadhrat Makhool narrates that an extremely old man whose eyebrows had actually fallen over his eyes once came and said, "O Rasulullaah ﷺ! There is a man who had been treacherous and sinful. There was not a passion (right or wrong) that he did not grab at with his right hand and should his sins be distributed amongst the inhabitants of the earth, they would all be destroyed. Is there any repentance for him?" "Have you accepted Islaam?" Rasulullaah ﷺ asked. The old man said, "I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah." Rasulullaah ﷺ then said, "As long as you remain like this (as a Muslim), Allaah shall forgive all your treachery and sins and convert all your evils into good deeds." "O Rasulullaah ﷺ!" The man said, "All my treachery and sins?" "Yes," Rasulullaah ﷺ assured him, "all your treachery and sins." The man then left reciting *"Allaahu Akbar"* and *"Laa Ilaaha Illallaah Muhammadur Rasulullaah"*.(2)

Hadhrat Abu Farwah رضي الله تعالى عنه narrates that a man once came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Tell me about a man who had committed every type of sin and has not left any passion unfulfilled. Can he repent?" "Have you accepted Islaam?" Rasulullaah ﷺ asked. When the confirmed that he did,

(1) Ibn Abi Haatim and Abu Dawood, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.284).
(2) Ibn Abi Haatim.

Rasulullaah ﷺ said, "Do good deeds and abstain from evil. Allaah will then convert them all (your past sins) into good deeds." The man said, "Even all my treachery and sins?" "Certainly," Rasulullaah ﷺ assured him. The man then continued calling out *"Allaahu Akbar"* until he disappeared from sight. [1]

The Incident of a Sinful Woman and Hadhrat Abu Hurayrah رَضِيَ اللهُ تَعَالٰى عَنْهُ

Hadhrat Abu Hurayrah رَضِيَ اللهُ تَعَالٰى عَنْهُ relates, "A woman once came to me and asked, 'Is there any repentance for me when I have committed adultery, given birth to a child and then killed it?' 'Not at all!' I cried out, 'Neither can you expect and goodness or honour.' She then got up (and left) with deep remorse. After performing the Fajr salaah behind Rasulullaah ﷺ, I related to him what the lady had said and what reply I gave her. Rasulullaah ﷺ said, 'Your reply was a terrible one indeed! Do you not recite the verse:

﴿وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ۝ يُّضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَيَخْلُدْ فِيْهٖ مُهَانًا ۝ اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝﴾ (سورة الفرقان: آيت ٦٨ تا ٧٠)

(Ar Rahmaan's bondsmen are) Those who do not call to *(do not worship)* another Ilaah with Allaah, who only kill a soul forbidden by Allaah with a warrant *(when required to execute a person whom a court of Shari'ah sentences to death)*, and *(they are those)* who do not fornicate. Whoever commits these *(sins of Shirk, murder, adultery or fornication)* shall meet with a grave punishment. *(In fact,)* Punishment will be multiplied for him on the Day of Qiyaamah and he shall remain disgraced in it *(punishment)* forever. Except for those who *(sincerely)* repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Most Forgiving, Most Merciful. {Surah Furqaan, verses 68-70}

When I then recited these verses to the woman, she fell down in Sajdah saying, "All praise belongs to Allaah Who has created an escape for me." [2]

Another narration states that she cried out, "O dear! Has this beauty been created for Jahannam?" The same narration further says that after leaving Rasulullaah ﷺ, Hadhrat Abu Hurayrah رَضِيَ اللهُ تَعَالٰى عَنْهُ searched for the woman throughout the neighbourhood of Madinah but was unable to find her. It was only when she came to him the following night that he was able to inform her about what Rasulullaah ﷺ said. She then fell down in Sajdah saying, "All praise belongs to Allaah Who has created an escape for me and had allowed me repentance from my actions." She then set free a slave woman she owned together with the slave's

(1) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.328).
(2) Ibn Abi Haatim.

child and proceeded to repent sincerely to Allaah. (1)

The Response of Rasulullaah ﷺ's Poets when Allaah Revealed the verse: "Only deviant people follow the poets"

Hadhrat Abul Hasan the freed slave of Hadhrat Tameem Daari رضي الله تعالى عنه narrates that when the verse:

﴿وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُنَ﴾ (سورة شعراء: آيت ٢٢٤)

Only deviant people follow the poets. {Surah Shu'araa, verse 224}

was revealed, Hadhrat Hassaan bin Thaabit رضي الله تعالى عنه, Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه and Hadhrat Ka'b bin Maalik رضي الله تعالى عنه all came weeping to Rasulullaah ﷺ. They said, "Allaah knew well that we are all poets when he revealed this verse (the verse therefore refers to us)." Rasulullaah ﷺ then recited the verse:

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

Except those who have Imaan, who do good acts...

"That is you," Rasulullaah ﷺ said.

﴿وَذَكَرُوا اللَّهَ كَثِيرًا﴾

...who remember Allaah abundantly...

"That is also you," Rasulullaah ﷺ said.

﴿وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا﴾ (سورة شعراء: آيت ٢٢٧)

...and who avenge themselves after being oppressed *(by counteracting the satirical poetry that the Kuffaar direct at Islaam with poetry of their own).* {Surah Shu'araa, verse 227}

"And that is also you," Rasulullaah ﷺ said (you men are therefore excluded from the deviant poets). (2)

The Longing to Meet Allaah and Dislike to Meet Him

Hadhrat Ataa bin Saa'ib narrates that the first time he saw Hadhrat Abdur Rahmaan bin Abu Layla رضي الله تعالى عنه was when he saw an old man with white hair and a white beard following a funeral procession on his donkey. He was narrating from someone else that Rasulullaah ﷺ said, **"Whoever loves Allaah, Allaah loves to meet him and whoever dislikes meeting Allaah, Allaah dislikes meeting him."** When the people present there started to weep, he asked, "What makes you all weep?" They replied, "We dislike death." "That is not what is meant," he explained, "what is meant is that when a person is about to die, he will like to meet Allaah when (by the angels) he is given the good news of:

(1) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.328).
(2) Ibn Is'haaq, Ibn Abi Haatim and Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.354). Haakim (Vol.3 Pg.488) has reported a similar narration.

﴿فَأَمَّآ إِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ۝ فَرَوْحٌ وَّرَيْحَانٌ ۙ وَّجَنَّتُ نَعِيْمٍ﴾ (سورة واقعه: آيت٨٨، ٨٩)

Therefore, if someone was from among those brought close *(to Allaah)* he shall have comfort, sustenance and the Jannaat of bliss. {Surah Waaqi'ah, verses 88,89 }

At the same time, Allaah loves to meet him even more. On the other hand, he dislikes meeting Allaah and Allaah dislikes meeting him even more when he is told:

﴿وَأَمَّآ إِنْ كَانَ مِنَ الْمُكَذِّبِيْنَ الضَّآلِّيْنَ ۝ فَنُزُلٌ مِّنْ حَمِيْمٍ ۝ وَّتَصْلِيَةُ جَحِيْمٍ ۝﴾ (سورة واقعه: آيت٩٢، ٩٤)

However, if he was among the rejecters and deviated ones, he will be served boiling water and shall enter the blazing fire. {Surah Waaqi'ah, verses 92-94}(1)

Hadhrat Abu Bakr رضي الله تعالى عنه Weeps when Allaah reveals the verse: "When the earth shall quake most violently"

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه narrates that Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه was sitting somewhere and started weeping excessively when Allaah revealed the verse:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝﴾ (سورة زلزال: آيت١)

When the earth shall quake most violently. {Surah Zilzaal, verse 1}

"What makes you weep so, O Abu Bakr?" Rasulullaah ﷺ asked. "It is this Surah that makes me weep," Hadhrat Abu Bakr رضي الله تعالى عنه replied. Rasulullaah ﷺ then said, **"If you people were such that you neither erred nor sinned so that Allaah could forgive you, Allaah would create a nation that errs and sins just so that He could forgive them."** (2)

Rasulullaah ﷺ Informs Hadhrat Umar رضي الله تعالى عنه About what would Happen in the Grave

Hadhrat Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ once said to him, "O Umar! What would be your condition when you are in a piece of ground measuring four arm's lengths by two arm's lengths and when you see Munkar and Nakeer?" "O Rasulullaah ﷺ!" Hadhrat Umar رضي الله تعالى عنه asked, "What is Munkar and Nakeer?" Rasulullaah ﷺ replied, **"They are the two examiners in the grave. They will dig the grave open with their canines and approach treading on their (extremely long) hairs. Their voices will be like devastating thunderclaps and their eyes like blinding lightning. They will both be carrying hammers so large that all the people of Mina are unable to even lift, yet for them it will be as**

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.301).
(2) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.540).

easy as carrying this staff." Rasulullaah ﷺ then shook a little staff that he had in his hand. They will then examine you. Should you fail to answer or delay, they will strike you with their hammers and reduce you to dust." Hadhrat Umar رضي الله تعالى عنه then asked, "O Rasulullaah ﷺ! Will I be in the condition I am in now (in control of my senses)?" When Rasulullaah ﷺ replied in the affirmative, Hadhrat Umar رضي الله تعالى عنه said, "In that case, I shall be able to handle them." (1)

Another narration adds that Rasulullaah ﷺ then said to Hadhrat Umar رضي الله تعالى عنه, "I swear by the Being Who has sent me with the truth that Jibra'eel عليه السلام has just informed me that when the two of them come to you and pose the questions, you will say to them, **'Allaah is my Rabb, who is yours? Muhammad ﷺ is my Nabi, who is yours? Islaam is my Deen, what is yours?'** They will then both exclaim, 'How strange! We do not know whether we have been sent to you (question) or whether you have been sent to (question) us!'"(2)

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning the Strength of Hadhrat Uthmaan رضي الله تعالى عنه's Imaan

Hadhrat Abul Bahriyya Kindi narrates that Hadhrat Umar رضي الله تعالى عنه once came out of his home and found a gathering in which Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه was present. Referring to Hadhrat Uthmaan رضي الله تعالى عنه, he said to the people, **"You have amongst you a man whose Imaan is such that if it is distributed amongst an entire army, it would suffice for them all."** (3)

Words of the Sahabah رضي الله تعالى عنهم that have Already Been Quoted about the Strength of Imaan

In the chapter discussing the attributes of the Sahabah رضي الله تعالى عنهم(4), the narration has already passed in which it is stated that when someone once asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما **if the Sahabah رضي الله تعالى عنهم ever laughed, he replied, "Yes. However, the Imaan in their hearts still remained firmer than mountains."**

Already quoted in the chapter discussing how the Sahabah رضي الله تعالى عنهم bore hardships(5), is the statement of Hadhrat Ammaar رضي الله تعالى عنه who said, "I find that my heart is content with Imaan." This he said after the Mushrikeen forced him to praise their gods and Rasulullaah ﷺ asked him, "How is the condition of your heart?" (6)

(1) Abu Dawood in his Ba'th, Abu Sheikh in his Sunnah, Haakim in his Kuna, Bayhaqi in his Kitaabu Adhaabil Qabr, Isfahaani in his Hujjah and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.121). Sa'eed bin Mansoor has reported a similar narration.

(2) Abdul Waahid Maqdasi in his book At-Tabseer, as quoted in Riyaadhun Nudhrah (Vol.2 Pg.34).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.8).

(4) Under the heading "Statements of the Sahabah رضي الله تعالى عنهم Concerning Their Qualities".

(5) Under the heading "Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه and his Family Members Endures Hardships and Difficulties" and the subheading "Hadhrat Ammaar رضي الله تعالى عنه is Tortured Until he is Forced to Utter Words of Kufr While his Heart was Content with Imaan".

(6) Abu Nu'aym in his *Hilya*, Ibn Sa'd, Ibn Jareer and Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.587).

In the chapter discussing the appointment of a Khalifah, the words of Hadhrat Abu Bakr رضي الله تعالى عنه have passed, who said, "Are you scaring me with my Rabb? My prayer is, 'O Allaah! I have appointed the best of them to be my successor.'" In another narration he said, "I know Allaah and Umar better than you."

Also passed(1) were the words of Hadhrat Umar رضي الله تعالى عنه when he decided to distribute all the funds in the state treasury and someone advised him to keep some behind in case an enemy attacks or for any other emergency. He said, "It is Shaytaan speaking with your tongue. Allaah has inspired me with the response and I swear by Allaah that I shall never disobey Him today for the emergencies of tomorrow. I shall not (do as you say) but shall rather prepare for the Muslims that which Rasulullaah ﷺ had prepared for them (obedience to Allaah and Rasulullaah ﷺ)." Another narration states that he said, "I swear by Allaah that I shall never disobey Him today for the emergencies of tomorrow."

Yet another narration quotes him as follows: **"I have prepared Taqwa as a defence for the Muslims.** Allaah mentions:

﴿وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾ (سورة طلاق: آیت۲، ۳)

Allaah shall create an escape *(from difficulties)* for the one who fears *(disobeying)* Allaah *(one who has Taqwa)* and shall provide for him *(what he requires)* from sources that he never expected *(to receive provisions from)*. {Surah Talaaq, verses 2,3}

In the chapter discussing the fervour of the Sahabah رضي الله تعالى عنهم to spend in the path of Allaah, the words of Hadhrat Ali رضي الله تعالى عنه are quoted thus: **"The Imaan of a person cannot be true until he has more trust in that which is in Allaah's hands than that which is in his hands."** This he said when he wanted to spend on a beggar and Hadhrat Faatima رضي الله تعالى عنها said, "You had left the six Dirhams to purchase flour." (2)

Also quoted were the word of Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه who said, "I have no need for your land because today a Surah has been revealed that makes us oblivious of this world:

﴿اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ ۝﴾ (سورة انبياء: آیت ۱)

Peoples' reckoning *(the Day of Qiyaamah)* has drawn near, yet *(failing to take heed)* they are turning away in negligence. {Surah Ambiyaa, verse 1}(3)

The words of Hadhrat Aa'isha رضي الله تعالى عنها have also been quoted(4) when she said, "Usayd bin Hudhayr رضي الله تعالى عنه was amongst the best of people. He would always say, 'I have no doubts about being amongst the inhabitants of Jannah if I could

(1) Under the heading "Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Distribute Everything in the Baytul Maal".

(2) Under the heading "The fervour that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم had to Spend in the Path of Allaah" and the subheading "The Incident of Hadhrat Ali رضي الله تعالى عنه and a Beggar".

(3) Under the heading "Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه Refuses Land" and the subheading "The Incident with another Arab".

(4) Under the heading "Imaan (Belief) in What is to Happen in the Grave and the Existence of Barzakh" and the subheading "Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه Longs to be in One of three Conditions".

remain in one of three conditions. (Firstly) The condition when I am reciting Qur'aan or listening to it being recited, (secondly) the condition when I am listening to Rasulullaah ﷺ's sermon and (thirdly) the condition when I am present at a funeral. At every funeral I have been, I have thought about nothing other than what will become of the deceased or where it is heading.'"[1]

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(1) Haakim, reporting from reliable sources as confirmed by Dhahabi.
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Chapter Twelve

The Chapter Concerning the Sahabah رضي الله تعالى عنهم Getting Together for salaah

This chapter highlights how Nabi ﷺ and the Sahabah رضي الله تعالى عنهم gathered together in the Masjid for salaah, how great was their fervour for this, how they encouraged others to do the same and how they understood that as they proceeded from salaah to salaah, they were required to allow their lives to progress from one command of Allaah to another. It also highlights how they forsook their occupations to do the acts Allaah had commanded, which contributed to the strength of their Imaan and the features of their Imaan. The chapter also tells us how they spread their knowledge together with the deeds linked to knowledge, how they added life to Dhikr and made du'aa with all its requirements for acceptance. They therefore never turned their attention towards the apparent means and took no benefit except from the Creator of these means and the One Who controls them.

The Encouragement Nabi ﷺ gave for Salaah

The Narrations of Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Salmaan رضي الله تعالى عنه

Hadhrat Haarith who was the freed slave of Hadhrat Uthmaan رضي الله تعالى عنه narrates that they were once sitting with Hadhrat Uthmaan رضي الله تعالى عنه when the Mu'adhin arrived (to call out the Adhaan). Hadhrat Uthmaan رضي الله تعالى عنه asked for a utensil which the narrator estimates contained approximately a Mudd of water. After performing wudhu, he said, "I saw Rasulullaah ﷺ performing wudhu just as I have performed it and then say, 'Whoever performs a wudhu like this and then stands up to perform the Zuhr salaah, all his sins between the Fajr salaah and Zuhr salaah are forgiven. When he then performs the Asr salaah, all his sins between the Zuhr salaah and Asr salaah are forgiven. Thereafter, when he performs the Maghrib salaah, all his sins between the Asr salaah and Maghrib salaah are forgiven. Similarly, when he performs the Isha salaah, all his sins between the Maghrib salaah and Isha salaah are also forgiven. He may then pass the night in sin, but if he wakes up, performs wudhu and then the Fajr salaah, all his sins between the Isha salaah and Fajr salaah are forgiven. These salaahs are

the good that wipe out sins[1]."'

The people then asked, "O Uthmaan! If these are the good deeds, what then are the 'lasting good deeds'[2]?" Hadhrat Uthmaan رضي الله تعالى عنه replied, "That is to recite 'Laa Ilaaha Illallaah' (لَا اِلٰهَ اِلَّا اللّٰه), 'Subhaanallaah' (سُبْحَانَ اللّٰه), 'Al Hamdu Lillaah' (اَلْحَمْدُ لِلّٰه) 'Allaahu Akbar'(اَللّٰهُ اَكْبَرُ), and 'Laa Howla wa Laa Quwwata Illaa Billaah'(وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰه)."[3]

Hadhrat Abu Uthmaan reports that he was once with Hadhrat Salmaan رضي الله تعالى عنه beneath a tree when Hadhrat Salmaan رضي الله تعالى عنه caught hold of a dry branch and shook it until its leaves all fell off. "O Abu Uthmaan!" he said, "Will you not ask me why I did that?" "Why did you do that?" Hadhrat Abu Uthmaan asked. Hadhrat Salmaan رضي الله تعالى عنه replied, "This is exactly what Rasulullaah ﷺ did when I was once standing with him beneath a tree. He took hold of a dry branch and shook it until its leaves all fell off. 'O Salmaan!' he said, 'Will you not ask me why I did that?' 'Why did you do that?' I asked. Rasulullaah ﷺ explained, 'When a Muslim performs wudhu properly and performs his five salaahs, his sins fall off him just as these leaves have fallen.' Rasulullaah ﷺ then recited the verse:

﴿وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ ۚ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ۚ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ ۝﴾ (سورة هود: آيت ١١٤)

Establish salaah at the two ends of the day *(with Fajr salaah and Zuhr salaah at the one end and Asr salaah and Maghrib salaah at the other)* and during portions of the night *(the Isha salaah)*. Verily good deeds *(such as the five Fardh salaah)* wipe out evil acts. This is advice to those who will take heed. {Surah Hood, verse 114}[4]

The Incident of Two Brothers who Passed away, One as a Martyr and the Other some time Later

Hadhrat Aamir the son of Hadhrat Sa'd bin Abi Waqqaas narrates that he heard his father and other Sahabah رضي الله تعالى عنهم narrate that two brothers lived during the time of Rasulullaah ﷺ. The one who was the better of the two died a martyr while the other lived some after him before also passing away (forty days later[5]). When someone mentioned to Rasulullaah ﷺ that the one was a better person (who carried out more good deeds), Rasulullaah ﷺ asked, "Was he not performing salaah?" When the Sahabah رضي الله تعالى عنهم confirmed that the person was performing salaah, Rasulullaah ﷺ remarked, "You have no idea where his salaahs (after the demise of his brother) may have taken him." It was on this occasion that Rasulullaah ﷺ said, **"The example of salaah is like a deep and pure river running by the door of a person. When he bathes in it five times a**

(1) As referred to in verse 114 of Surah Hood where Allaah says, "Verily good deeds wipe out evil acts."
(2) As referred to in verse 46 of Surah Kahaf.
(3) Ahmad, Abu Ya'la and Bazzaar, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.203). Haythami (Vol.1 Pg.297) has commented on the chain of narrators.
(4) Ahmad, Nasa'ee and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.201).
(5) Tabraani in his Awsat.

day, do you think that any dirt can remain on his body?" [1]

Hadhrat Abu Hurayrah ﷺ narrates that two men from the Baliy branch of the *Qudhaa'a* tribe accepted Islaam at the hands of Rasulullaah ﷺ. While the one was martyred, the other lived another year (after which he passed away naturally). It was Hadhrat Talha bin Ubaydullaah ﷺ who saw in a dream that the one who passed away later entered Jannah before the martyr. Surprised at this, he or someone else reported it to Rasulullaah ﷺ the next morning. Rasulullaah ﷺ explained, "Did he not fast a Ramadhaan after the other and perform six thousand odd more Rakaahs of salaah in the year afterwards?" [2] Another narration adds that the difference in their stages was as large as the distance between the heavens and the earth. [3]

Rasulullaah ﷺ tells a Sahabi that his Salaah is Compensation for his Sin

Hadhrat Ali ﷺ narrates that they were once with Rasulullaah ﷺ in the Masjid when a man stood up and said, "O Rasulullaah ﷺ! I have committed a sin." Rasulullaah ﷺ ignored him and after the salaah was complete, the man again stood up and repeated himself. Rasulullaah ﷺ asked him, "Did you not perform the salaah with us after making a proper wudhu?" When the man replied that he had, Rasulullaah ﷺ said, "That is then compensation for your sin." [4]

Rasulullaah ﷺ's Reply to a man who asked Him about the Best of all Deeds

Hadhrat Abdullaah bin Amr ﷺ narrates that a man once asked Rasulullaah ﷺ what the best of all deeds was. **"Salaah,"** Rasulullaah ﷺ replied. "What then?" the man asked. Again Rasulullaah ﷺ said that it was salaah. For the **third time** the man repeated the question and again Rasulullaah ﷺ told him that it was salaah. When he repeated the question too often, Rasulullaah ﷺ said, **"Jihaad in the path of Allaah." "But I have parents,"** the man said. "Then," Rasulullaah ﷺ said, **"I instruct you to treat your parents well."** Thereafter the man said, "I swear by the Being Who has sent you as a Nabi with the truth that I shall fight in Jihaad and leave them." To this, Rasulullaah ﷺ said, "You know best (that they have someone else to serve them while you are away)." [5]

Rasulullaah ﷺ tells a man who has Fulfilled the Pillars of Islaam that he is From Amongst the *Siddeeqeen* and the Martyrs

Hadhrat Amr bin Murra Juhani narrates that a man once said, "O Rasulullaah

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.297). Maalik, Nasa'ee and Ibn Khuzaymah have reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.206).
(2) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.208).
(3) Ibn Maajah and Ibn Hibbaan.
(4) Tabraani. Haythami (Vol.1 Pg.301) has commented on the chain of narrators.
(5) Ahmad. Haythami (Vol.1 Pg.301) has commented on the chain of narrators. Ibn Hibbaan has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.211).

! Tell me in which category of people I will belong if I testify that there is none worthy of worship but Allaah, that you are the Rasul of Allaah and if I perform my five salaahs, pay my zakaah, fast in Ramadhaan and perform (Nafl) salaah during Ramadhaan?" Rasulullaah replied, "You shall be amongst the Siddeeqeen and the martyrs." (1)

Rasulullaah Emphasises the Performing of Salaah Even on his Deathbed

Hadhrat Anas says, "What Rasulullaah emphasised most on his deathbed was, **'(Take good care of your) Salaah and your slaves.'** In fact, he was saying these words even when his soul had reached his throat and he was unable to say them clearly." (2)

Another narration states that what Rasulullaah emphasised most on his deathbed was, "(Take good care of your) Salaah and your slaves" until his breath was caught in his chest and he was unable to bring the words to his tongue." (3)

Hadhrat Ali relates, **"Rasulullaah instructed me to bring him a slate to write down something that his Ummah should never forget after his demise. Fearing that he would pass away (before I could bring it), I said, "(Tell it to me and) I shall memorise it well." He said, "I wish to emphasise (that my Ummah take good care of their) salaah, zakaah and their slaves."** (4)

Another similar narration adds that Hadhrat Ali said, "Rasulullaah then emphasised the performing of salaah, the paying of zakaah and kind treatment of slaves until his soul departed. It was also right up to the departure of his soul that he also emphasised the reciting of the *Shahaadah* that there is none worthy of worship but Allaah and that Muhammad is the servant and Rasul of Allaah. He also mentioned that the fire of Jahannam is forbidden for the person who testifies to these two beliefs (contained in the *Shahaadah*)." (5)

Yet another narration from Hadhrat Ali states that the last words of Rasulullaah were, "(Guard your) Salaah! (Guard your) Salaah! Fear Allaah with regard to your slaves." (6)

The Encouragement the Sahabah gave for Salaah

The Statements of Hadhrat Abu Bakr and Hadhrat Umar Concerning Salaah

Hadhrat Abu Bakr once said, "It is by performing salaah that a person

(1) Ibn Khuzaymah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.200).
(2) Bayhaqi, Nasa'ee and Ibn Maajah.
(3) Ahmad.
(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.238).
(5) Ibn Sa'd (Vol.2 Pg.243).
(6) Ahmad, Bukhaari in his Adab, Abu Dawood, Ibn Maajah, Ibn Jareer, Abu Ya'la and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.180).

secures Allaah's protection on earth." (1)

Hadhrat Abu Maleeh reports that he heard Hadhrat Umar رضي الله تعالى عنه say from the pulpit, "There can be no Islaam in the person who does not perform salaah."(2)

The Statements of Hadhrat Zaid رضي الله تعالى عنه, Hadhrat Hudhayfah رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Concerning Salaah

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه said, "When a man performs (Nafl) salaah at home, it is a source of light (for the house). As a person stands in salaah, his sins stand suspended above his head and they are erased each time he prostrates." (3)

Hadhrat Hudhayfah رضي الله تعالى عنه said, "When a person performs wudhu properly and then stands for salaah, Allaah turns towards him and converses with him. Allaah then does not turn away from him until the person himself turns away or turns towards the right or left." (4)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Salaah is an extremely virtuous deed and I care not who joins me in it." (5)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه said, "Whenever a Muslim goes to an elevated location or to a Masjid built of stone and performs salaah there, the ground says, 'Salaah has been performed for Allaah on His ground. (O person!) I shall testify on your behalf the day you meet Allaah." (6)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه also narrates that when a cyst developed on Hadhrat Aadam عليه السلام's neck, he performed salaah. This made the cyst fall to his chest. When he again performed salaah, the cyst dropped to his hip and then to his ankle when he performed salaah yet again. After performing salaah again, the cyst moved to his toe and then finally left his body when he performed salaah once more. (7)

Some Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Salmaan رضي الله تعالى عنه and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Concerning Salaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "You are knocking at the King's (Allaah's) door as long as you are performing salaah and the door of the King opens to whoever knocks." (8)

Another narration states that he said, "Stack your needs on the Fardh salaahs

(1) Hakeem.
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.4 Pg.180).
(3) Abdur Razzaaq.
(4) Abdur Razzaaq.
(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).
(6) Ibn Asaakir.
(7) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).
(8) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).

(pray after these salaahs for them to be fulfilled)."

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, **"The salaahs compensate for all sins committed between them as long as major sins are avoided."** (1)

He also said, "Salaah compensates for the sins committed after them. Hadhrat Aadam عليه السلام once developed a cyst on his toe that went up to his foot and then further to his knee. Thereafter, it travelled further to the base of his hips and then to the base of his neck. He then performed salaah, causing it to fall to his shoulders. When he again performed salaah, the cyst dropped to his hip and then to his knee when he performed salaah yet again. After performing salaah again, the cyst moved to his foot and then finally left his body when he performed salaah once more." (2)

Hadhrat Salmaan Faarsi رضي الله تعالى عنه said, "When a person stands up to perform salaah, his sins are raised above his head and by the time he completes his salaah, they fall away from him just as the fronds of a palm fall to the right and left." (3)

Another narration states that Hadhrat Salmaan رضي الله تعالى عنه once said, **"As a person stands in salaah, his sins are all gathered above his head. They then fall off each time he prostrates just as leaves fall off a tree."** (4)

Hadhrat Taariq bin Shihaab narrates that he once spent the night with Hadhrat Salmaan رضي الله تعالى عنه to observe how he exerted himself (in Ibaadah). Hadhrat Salmaan رضي الله تعالى عنه however woke up only in the last portion of the night (to perform Tahajjud) and Hadhrat Taariq therefore did not see what he had expected (he expected that Hadhrat Salmaan رضي الله تعالى عنه would spend the entire night in Ibaadah). When this was mentioned to Hadhrat Salmaan رضي الله تعالى عنه, he remarked, "Guard the five (Fardh) salaahs well because they compensate for all one's sins as long as major sins were not perpetrated (which are forgiven only after Taubah). **At night people are divided into three categories.** There are those who have good to their credit and no sin to their detriment. Then there are those who have no good to their credit and only sin to their detriment. Finally, there are those who have neither good to their credit nor sin to their detriment. The person who exploits the negligence of the people and the darkness of the night to stand in salaah until the morning is the one with good to his credit and no sin to his detriment. As for the person who exploits the negligence of the people and the darkness of the night to immerse his head in sin is the one with no good to his credit but only sin to his detriment. Then there is the person who goes to sleep immediately after performing his Isha salaah (without getting up to perform the Tahajjud salaah). This is the person with neither good to his credit nor sin to his detriment. **Beware of exerting yourself so much (in Ibaadah) that you are unable to cope (and continue). Ensure that you always adopt moderation and**

(1) Abdur Razzaaq.
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).
(3) Abdur Razzaaq.
(4) Ibn Zanjway.

constancy." [1]

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "(By committing sins) We are constantly burning ourselves up but when we perform the Fardh salaah, our sins are compensated for. When we again burn ourselves up, the salaah we perform again compensates for the sins committed before it." [2]

Rasulullaah ﷺ's Fervour for Salaah and the Extreme Importance he Gave to it

Rasulullaah ﷺ says that The Coolness of his Eyes is in Salaah and the Remark of Hadhrat Jibra'eel عليه السلام

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said, "Perfume and women have been made beloved to me and the coolness of my eyes (my source of comfort and joy) has been kept in salaah." [3]

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Jibra'eel عليه السلام once said to Rasulullaah ﷺ, "Salaah has been made beloved to you, so take from it as much as you please." [4]

Rasulullaah ﷺ says, "My Passion is for Standing in salaah at Night"

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates Nabi ﷺ was once sitting with the Sahabah رضي الله تعالى عنهم around him when he said, "Allaah has given every Nabi عليه السلام a yearning for something and my yearning is for standing in (Tahajjud) salaah at night. Therefore, when I stand up for salaah (at night), none of you should ever follow me. Allaah has also created a means of income for every Nabi عليه السلام and my source of income is the *Khums* (a fifth of the spoils of war). When I pass away, it will go to the leaders (of the Muslims) after me." [5]

Statements of the Sahabah رضي الله تعالى عنهم Concerning Rasulullaah ﷺ's salaah at Night

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to stand so long in (Tahajjud) salaah that his feet would swell. Another narration states that his calves would swell. Someone asked him, "Has Allaah not forgiven all your past and future mistakes (then why do you exert yourself so)?" Rasulullaah ﷺ replied, **"Should I then not be a grateful servant?"** [6]

Hadhrat Abu Hurayrah رضي الله تعالى عنه also narrates that Rasulullaah ﷺ used to stand

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181). Tabraani has reported a similar narration in his *Kabeer* from reliable sources, as confirmed by Haythami (Vol.1 Pg.300).

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.182).

(3) Ahmad and Nasa'ee.

(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.58). Tabraani has reported a similar narration in his *Kabeer* but Haythami (Vol.2 Pg.270) has commented on the chain of narrators.

(5) Tabraani. Haythami (Vol.2 Pg.271) has commented on the chain of narrators.

(6) Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.36). Abu Ya'la, Bazzaar and Tabraani have all reported a similar narration from reliable sources as confirmed by Haythami (Vol.2 Pg.271).

so long in (Tahajjud) salaah that his feet would swell.[1]

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also reports that Rasulullaah ﷺ used to stand so long in (Tahajjud) salaah at night that his feet would swell. The rest of the narration is as quoted above.[2]

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to stand so long in (Tahajjud) salaah that his feet would cut (after becoming extremely chapped). The rest of the narration is as quoted above.[3]

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ used to stand so long in (Tahajjud) salaah at night that his feet would rupture. I said to him, 'O Rasulullaah ﷺ! Why do you do this when Allaah has forgiven all your past and future mistakes?' He replied, 'Should I then not be a grateful servant?'"[4] The same has been reported from Hadhrat Mughiera رضي الله تعالى عنه[5] and Hadhrat Abu Hurayrah رضي الله تعالى عنه[6]

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ used to exert himself so much in Ibaadah that he became like an old water bag. 'O Rasulullaah ﷺ!' the Sahabah رضي الله تعالى عنهم said, 'What makes you do this? Has Allaah not forgiven all your past and future mistakes?' He replied, 'Of course! Should I then not be a grateful servant?'"[7]

Hadhrat Humayd narrates that when Hadhrat Anas bin Maalik رضي الله تعالى عنه was once questioned about the salaah Rasulullaah ﷺ performed at night, he replied, "The times we wanted to see Rasulullaah ﷺ performing salaah at night, we would see him and the times we wanted to see him asleep, we also saw him (he would spend part of the night in salaah and also sleep). There were times when he fasted so often during the month that we would think he will now not stop fasting. Then there were also times when he would not fast for so long that we would think he would now not fast at all (that month)."[8]

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه relates, "I followed Rasulullaah ﷺ in salaah one night and he remained standing so long that I contemplated doing something terrible." "What was it that you contemplated?" the people asked. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "I actually contemplated sitting down and leaving."[9]

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once stood the entire night until dawn (in salaah) reciting the verse:

﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۚ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝﴾

(سورة مائده: آیت ۱۱۸)

(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.271). Tabraani has reported a similar narration from Hadhrat Abu Juhayfah رضي الله تعالى عنه.
(2) Tabraani in his Sagheer and Awsat.
(3) Tabraani in his Awsat, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.271).
(4) Bukhaari and Muslim.
(5) Riyaadh (Pg.429).
(6) Ibn Najjaar.
(7) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.36).
(8) Bukhaari and Muslim.
(9) Bukhaari and Muslim, as quoted in Safwatus Safwah (Vol.6 Pg.58).

If You punish them, then verily they are Your slaves *(and You are at liberty to treat them as You please),* and if You forgive them, then surely You are the Mighty, the Wise (and Your reason for doing so is filled with wisdom). {Surah Maa'idah, verse 118}[1]

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was injured one day. The following morning, someone remarked, "O Rasulullaah ﷺ! The effect of the injury is still clearly noticeable on you." Rasulullaah ﷺ said, "Despite that, I recited seven lengthy Surahs last night." [2]

The Incident of Hadhrat Hudhayfah رضي الله تعالى عنه with Rasulullaah ﷺ

Hadhrat Hudhayfah رضي الله تعالى عنه says, "I performed salaah behind Rasulullaah ﷺ one night and when he commenced with Surah Baqarah, I said to myself that he would proceed into Ruku after completing a hundred verses. When he carried on (after a hundred), I told myself that he would complete the Surah in two Rakaahs. However, when he still continued, I anticipated that he would complete the Surah and then proceed into Ruku. (After competing Surah Baqarah) Rasulullaah ﷺ however then started reciting Surah Nisaa and after completing it, he commenced Surah Aal Imraan. Rasulullaah ﷺ recited unhurriedly. Whenever he recited a verse mentioning *Tasbeeh*, he recited *Tasbeeh*, when he passed a verse speaking of asking from Allaah, he asked from Allaah and when he passed a verse speaking of seeking Allaah's protection, he sought Allaah's protection. Thereafter, Rasulullaah ﷺ proceeded into Ruku, in which he recited, (سُبْحَانَ رَبِّيَ الْعَظِيْمِ) ('Subhaana Rabbiyal Adheem'). The time he took for Ruku was almost as long as the time he spent standing. Thereafter, he said, (سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ) ('Sami Allaahu Liman Hamidah') and stood up (from Ruku). The time he remained standing was almost as long as the time he spent in Ruku, after which he proceeded into Sajdah. In Sajdah, he recited (سُبْحَانَ رَبِّيَ الْأَعْلٰى)('Subhaana Rabbiyal A'laa) and the time he took in Sajdah was almost as long as the time he spent standing." [3]

Hadhrat Hudhayfah رضي الله تعالى عنه relates, "I once came to Rasulullaah ﷺ as he was busy performing salaah and I **joined him in salaah at the back without him knowing.** When he started Surah Baqarah, I thought that he would soon proceed into Ruku, but he continued (reciting even after completing the Surah). Rasulullaah ﷺ went on to perform four Rakaahs with the Ruku being as long as the standing posture. When I mentioned this to Rasulullaah ﷺ, he said, **'Why did you not let me know (that you were behind me)?'** I said, 'I swear by the Being Who has sent you as a Nabi ﷺ with the truth that even now I can feel the strain in my back.' Rasulullaah ﷺ remarked, **'Had I known that you were behind me, I would have shortened the salaah.'"**[4]

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.58).
(2) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.274).
(3) Muslim, as quoted in Safwatus Safwah (Vol.1 Pg.75).
(4) Tabraani. Haythami (Vol.2 Pg.275) has commented on the chain of narrators.

The Narration of Hadhrat Aa'isha Concerning Rasulullaah's Recitation of Qur'aan in Salaah

When it was reported to Hadhrat Aa'isha that some people completed a recitation of the Qur'aan once or twice in a single night, she remarked, "Although those people have recited the Qur'aan, they have actually not done so. I used to stand in salaah with Rasulullaah the entire night and he would recite (only) Surah Baqarah, Surah Al Imraan and Surah Nisaa. Whenever he passed a verse containing a warning, he would pray to Allaah and seek protection. Similarly, whenever he passed a verse giving glad tidings, he would pray to Allaah and look forward to it." (1)

Rasulullaah Issues the Command during his Illness that Hadhrat Abu Bakr should Lead the people in Salaah

Hadhrat Aswad reports that they were once with Hadhrat Aa'isha when they spoke about the importance of salaah and constancy in performing it. Hadhrat Aa'isha then said, "When Rasulullaah was suffering the illness that claimed his life, the time for salaah arrived and Bilaal called out the Adhaan. **'Tell Abu Bakr to lead the people in salaah,'** Rasulullaah instructed. One of Rasulullaah's wives remarked, 'Abu Bakr is a soft man who will be unable lead the salaah when he stands in your place.' Rasulullaah however repeated the instruction, but again met with the same response. When this happened a third time, Rasulullaah said, 'You women are just like the women around Yusuf. Tell Abu Bakr to lead the people in salaah.'

Abu Bakr then stepped forward (to lead the salaah) and, feeling a bit better, Rasulullaah came out of his room with the support of two men. I can still picture his feet leaving lines on the ground (as he was dragging them, too weak to lift them) because of the severity of his illness. **(Seeing Rasulullaah arrive) Abu Bakr decided to step back, but Rasulullaah indicated to him to remain where he was. Rasulullaah was then brought to sit beside Abu Bakr.**"

Another narration states that Hadhrat Aa'isha said, "I continuously repeated myself to Rasulullaah (trying to convince him not to appoint Abu Bakr to lead the salaah) only because I feared that the people would regard him as a foreboding (that Rasulullaah is going to pass away). I knew well that anyone who stood in Rasulullaah's place would be regarded by the people as a foreboding and I therefore wished that Rasulullaah would divert this from (my father) Abu Bakr to someone else." (2)

Yet another narration from Hadhrat Aa'isha states that she said, "O

(1) Ahmad. Haythami (Vol.2 Pg.272) has commented on the chain of narrators.
(2) Bukhaari.

Rasulullaah ﷺ! Abu Bakr is extremely soft-hearted and cannot control his tears when he recites the Qur'aan. Why don't you command someone else (to lead the salaah in your place)?" Hadhrat Aa'isha رضي الله عنها says, "By Allaah! The only thing that made me say this was my dislike that people should regard the first person to stand in Rasulullaah ﷺ's place as a bad omen. I therefore repeated myself to Rasulullaah ﷺ two or three times, but he insisted saying, 'Abu Bakr should lead the people in salaah. You women are just like the women around Yusuf عليه السلام.'"(1)

Hadhrat Ubaydullaah bin Abdullaah narrates that he once went to Hadhrat Aa'isha رضي الله عنها with the request, "Will you not tell me about the (final) illness of Rasulullaah ﷺ?" "Certainly," she obliged, "When Rasulullaah ﷺ illness became severe, he asked, 'Have the people performed their salaah?' 'No,' we replied, 'they are waiting for you, O Rasulullaah ﷺ.' He then asked us to pour water for him in a basin and when we did so, he took a bath. However, as he tried to stand up, he fell unconscious. When he recovered, he again asked, 'Have the people performed their salaah?' 'No,' we replied, 'they are waiting for you, O Rasulullaah ﷺ.' He again asked us to pour water for him in a basin and when we did so, he took another bath. As he tried to stand up, he again fell unconscious. After recovering, Rasulullaah ﷺ asked yet again whether the people had performed their salaah? 'No,' we replied, 'they are still waiting for you, O Rasulullaah ﷺ.' He then asked us to pour water for him in a basin and when we did so, he took a bath. However, as he tried to stand up, he fell unconscious. When he recovered, he asked once more, 'Have the people performed their salaah?' 'No,' we replied, 'they are waiting for you, O Rasulullaah ﷺ.' The people were patiently seated in the Masjid awaiting Rasulullaah ﷺ's arrival for the Isah salaah. Rasulullaah ﷺ then sent a message to Abu Bakr رضي الله عنه to lead the salaah. Abu Bakr رضي الله عنه was a soft person so he said to Umar رضي الله عنه, **'You lead the salaah, O Umar!' Umar رضي الله عنه however said, 'You are more worthy of the privilege.' Abu Bakr رضي الله عنه then led the salaah during those days." The narration goes on to speak about how Rasulullaah ﷺ came out of his room afterwards, as mentioned in the narration above.** (2)

The Happiness of the Muslims when they Saw Rasulullaah ﷺ Looking at them as Hadhrat Abu Bakr رضي الله عنه Led the Salaah

Hadhrat Anas رضي الله عنه relates, "Abu Bakr رضي الله عنه used to lead the people in salaah during Rasulullaah ﷺ's final illness. It was on Monday and the Sahabah رضي الله عنهم were standing in their rows in salaah when Rasulullaah ﷺ opened the curtain leading to his room and looked at us. As he stood there, **his face was as radiant as a page of the Qur'aan** and he smiled in happiness (to see them

(1) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.232).
(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.233). Bayhaqi (Vol.8 Pg.151) and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.59), as has Ibn Sa'd (Vol.2 Pg.218).

fulfilling Allaah's command as a united Ummah). We were on the verge of breaking our salaah out of our sheer joy at seeing Rasulullaah ﷺ. Thinking that Rasulullaah ﷺ was coming out for salaah, Abu Bakr رضي الله عنه stepped back into the (first) row but Rasulullaah ﷺ indicated to us that we should complete the salaah. Rasulullaah ﷺ then dropped the curtain. It was on that very day that Rasulullaah ﷺ passed away." (1)

In another narration, Hadhrat Anas رضي الله عنه says, "Rasulullaah ﷺ did not come out of his room for three days. (On Monday) When the Iqaamah was called out and Abu Bakr رضي الله عنه stepped forward to lead the salaah, Rasulullaah ﷺ gave the instruction for the curtain (between his room and the Masjid) to be lifted. When the curtain was lifted and Rasulullaah ﷺ's face became visible to us, there was nothing that pleased us so much as to look at his face. Rasulullaah ﷺ indicated to Abu Bakr رضي الله عنه to step forward (to lead the salaah) and the curtain was then dropped. Until he passed away (that day), Rasulullaah ﷺ was unable to this again." (2)

The Fervour the Sahabah رضي الله عنهم had for Salaah and the Extreme Importance They Gave to it

Hadhrat Umar رضي الله عنه is Roused from his Coma with the Announcement of Salaah

Hadhrat Miswar bin Makhramah رضي الله عنه reports, "I went to see Umar رضي الله عنه when he was covered in a sheet (and still in a coma after he had been attacked). 'How is he?' I asked. 'Just as you see him (he has not yet roused from his coma),' the others replied. I then said, **'Rouse him with salaah because there is nothing as effective in rousing him as salaah.'** The others then called out, 'Salaah, O Ameerul Mu'mineen!' 'What!' Hadhrat Umar رضي الله عنه said with a start, 'By Allaah! I will then have to perform it. There is no part in Islaam for the person who does not perform his salaah.' He then performed his salaah even though blood was flowing from his wound." (3)

Another narration from Hadhrat Miswar رضي الله عنه states that after Hadhrat Umar رضي الله عنه was stabbed, he fell into a coma. Someone said, "If he is still alive, you will not be able to rouse him with anything more effective in jolting him than with salaah." Someone then said, "Salaah, O Ameerul Mu'mineen! The time for salaah has already set in!" Hadhrat Umar رضي الله عنه regained consciousness and said, "What! Salaah!? By Allaah! I will then have to perform it. There is no part in Islaam for the person who does not perform his salaah." (4)

(1) Bukhaari.
(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.235). Abu Ya'la, Ibn Asaakir, Ibn Khuzaymah and Ahmad have reported similar narrations, as quoted in *Kanzul Ummaal* (Vol.4 Pg.57) and *Majma'uz Zawaa'id* (Vol.5 Pg.181). Bayhaqi (Vol.8 Pg.152) and Ibn Sa'd (Vol.2 Pg.216) have also reported similar narrations.
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.295).
(4) Ibn Sa'd (Vol.3 Pg.350).

Hadhrat Uthmaan رضي الله تعالى عنه Spends the whole night reciting the entire Qur'aan in a single Rakaah of salaah

Hadhrat Muhammad bin Miskeen narrates that when the rebels surrounded the house of Hadhrat Uthmaan رضي الله تعالى عنه, his wife said to them, "You wish to assassinate him?! Whether you kill him or leave him, **he spends the whole night reciting the entire Qur'aan in a single Rakaah of salaah."** (1)

Another narration states that when the rebels assassinated Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه, his wife said, "You have killed him when he was a man who spent the whole night reciting the entire Qur'aan in a single Rakaah of salaah!" (2)

Hadhrat Uthmaan bin Abdur Rahmaan Taymi reports that his father said, "I once told myself that I would ensure that I was the only one to stand in Ibaadah by the Maqaam Ibraheem one night. Therefore, after performing the Isha salaah, I had the Maqaam to myself as I stood there. As I was standing there, someone placed their hand on my shoulder. It was Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه. He started with Ummul Qur'aan (Surah Faatiha) and continued reciting until he had completed the entire Qur'aan. Thereafter, he performed Ruku and Sajdah (completed the second Rakaah) and then took his shoes (and left). I cannot however recall whether he had performed any other salaah before that or not." (3)

Hadhrat Uthmaan bin Abdur Rahmaan Taymi relates, "I saw Hadhrat Uthmaan رضي الله تعالى عنه step forward to the Maqaam Ibraheem one night where he recited the entire Qur'aan in a single Rakaah before leaving." (4)

Hadhrat Ataa bin Abi Rabaah reports that after leading the people in salaah, Hadhrat Uthmaan رضي الله تعالى عنه would stand behind the Maqaam Ibraheem where he would recite the entire Qur'aan in a single Rakaah of his *Witr* salaah. (5)

Hadhrat Muhammad bin Seereen would stand in salaah all night in which he would complete the entire Qur'aan in a single Rakaah. (6)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Refuses to Forego standing in salaah for Treating his Blindness

Hadhrat Musayyib bin Raafi narrates that when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه became blind, a man came to him saying, "If you are able to restrain yourself from (standing and) performing salaah for seven days, I shall be able to treat you and Insha Allaah cure you. You may however perform salaah while lying down and making gestures." Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه sent for

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.94). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.57).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.57).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.56).
(4) Ibn Mubaarak in his *Zuhd*, Ibn Sa'd, Ibn Abi Shaybah, Ibn Munee, Tahaawi, Daar Qutni and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.9).
(5)
(6) Ibn Sa'd (Vol.3 Pg.75), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.9).

opinions from various Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ including Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Abu Hurayrah رضي الله تعالى عنه. The message from all of them was: "What will you do with your salaah if you happen to die during the seven days?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه therefore forsook the treatment. (1)
Another narration states that when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه lost his eyesight, someone offered to treat him on condition that he does not perform salaah for few days. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Never (I cannot forsake salaah). **Rasulullaah ﷺ said that the person who does not perform salaah will meet Allaah in a condition that Allaah will be angry with him."** (2)
Hadhrat Ali bin Abu Jameelah reports that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه made Sajdah a thousand times every day. (3)

The Fervour Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه had for Salaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would not fast (optional fasts) very often because he would say, "I become too weak to perform salaah when I fast and I love salaah more than fasting." When he did observe (optional) fasts, he fast only three days a month. (4) Another narration states that it was only the midmorning *(Duhaa)* salaah that he was not very regular with.
Hadhrat Abdur Rahmaan bin Yazeed narrates that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه was questioned about why he did not fast very often, he replied, "I become too weak to perform salaah when I fast and I love salaah more than fasting." (5)
Hadhrat Abdur Rahmaan bin Yazeed says, "I have not seen a *Faqeeh*(6) who fasted less (Nafl fasts) than Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. When someone asked him why he did not fast (Nafl fasts very often), he replied, "I have given preference to salaah over fasts because I become too weak to perform salaah when I fast." (7)

The Fervour Hadhrat Saalim رضي الله تعالى عنه the Freed Slave of Hadhrat Abu Hudhayfah رضي الله تعالى عنه had for Salaah

Hadhrat Aa'isha رضي الله تعالى عنها reports, "I was late in coming to Rasulullaah ﷺ one night after Isha. When I came to him and he asked where I had been, I replied, **'We were listening to one of your Sahabah رضي الله تعالى عنهم reciting the Qur'aan in the Masjid.** I have never heard a voice like his nor such recitation from any of your other Sahabah رضي الله تعالى عنهم.' Rasulullaah ﷺ got up and I got up with him as he listened attentively to the man. He then turned to me saying, 'That is Saalim رضي الله تعالى عنه the freed slave of Abu Hudhayfah رضي الله تعالى عنه. All praise belongs to Allaah

(1) Haakim (Vol.3 Pg.546).
(2) Bazzaar and Tabraani. Haythami (Vol.1 Pg.295) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.2 Pg.258) has commented on the chain of narrators.
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.257).
(5) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).
(6) A jurist with a very deep and fully-fledged understanding of the injunctions of the Shari'ah.
(7) Ibn Sa'd (Vol.3 Pg.155).

Who has made such people amongst my Ummah!'"(1)

The Fervour Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه had for Salaah

Hadhrat Masrooq reports, "We were with Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه on a journey when the night gave us sanctuary in a plantation. When we set up camp there, Hadhrat Abu Moosa رضي الله تعالى عنه stood up in a part of the night to perform salaah." Hadhrat Masrooq then went on to describe the beautiful voice of Hadhrat Abu Moosa رضي الله تعالى عنه and his melodious recitation of the Qur'aan. Whenever he passed a verse invoking a supplication, he made the supplication and then prayed, "O Allaah! You are the Giver of peace and You love peace. You are the giver of safety and You love the Mu'min. You are the Giver of protection and You love those who give protection. You are The Truthful and You love the truthful ones." (2)

Hadhrat Abu Uthmaan Nahdi says, **"I was the guest of Hadhrat Abu Hurayrah رضي الله تعالى عنه for seven days. His servant, his wife and he would take turns to each spend a third of the night in Ibaadah."** (3)

The Fervour Hadhrat Abu Talha Ansaari رضي الله تعالى عنه and Another Sahabi رضي الله تعالى عنه had for Salaah

Hadhrat Abdullaah bin Abu Bakr رضي الله تعالى عنهما narrates that Hadhrat Abu Talha Ansaari رضي الله تعالى عنه was once performing salaah in his orchard when a little bird flew by and, unable to find an opening (through the thick growth), it started to flutter about. The sight captivated Hadhrat Abu Talha رضي الله تعالى عنه's attention and his eyes followed the bird for an instant. When he refocused his attention to his salaah, he had forgotten how many Rakaahs he had performed. He said, "A great test has afflicted me in this property of mine." He then went to Rasulullaah ﷺ and recounting the loss he suffered in his salaah, he said, "O Rasulullaah ﷺ! I give over this orchard in Sadaqah. Dispose of it as you please." (4)

Hadhrat Abdullaah bin Abu Bakr رضي الله تعالى عنهما also narrates that an Ansaari رضي الله تعالى عنه was once performing salaah in his orchard in the vicinity of *Quf*, which was one of the valleys of Madinah. The season for dates was at its peak with the branches of the date palms hanging low with the weight of the dates. When his glance happened to fall on the laden palms, the sight of the dates captivated his attention and when he turned his attention back to his salaah, he had forgotten how many Rakaahs he had performed. "A great test has afflicted me in this property of mine," he sighed. He then went to Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه who was then the Khalifah and related the incident to him, saying, "I am donating it as Sadaqah, so use it for some good cause." Hadhrat Uthmaan رضي الله تعالى عنه sold the orchard for fifty thousand Dirhams, because of which the property was then

(1) Haakim (Vol.3 Pg.225), reporting from reliable sources as confirmed by Dhahabi.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.259).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.383).
(4) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.316).

named the 'Khamseen' ('the fifty'). [1]

The Fervour Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and Hadhrat Adi bin Haatim رضي الله تعالى عنه had for Salaah

Hadhrat Asmaa رضي الله تعالى عنها reports that (her son) Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه passed the nights in salaah and the days fasting. He was therefore called the pigeon of the Masjid (because he was always there). [2]

Hadhrat Adi bin Haatim رضي الله تعالى عنه says, "When the time for any salaah arrives, I have already prepared for it and am brimming with fervour for it." [3]

The Construction of Masaajid

The Narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Talq bin Ali رضي الله تعالى عنه Concerning The Construction of Masjidun Nabawi

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "Rasulullaah ﷺ was with us as we carried the bricks to the construction site of the Masjid (Nabawi. This incident took place after the Battle of Khaybar when the Masjid was rebuilt). When I met Rasulullaah ﷺ carrying a brick lengthways across his abdomen, I felt that this would be difficult for him. I therefore said, **'Give it to me, O Rasulullaah ﷺ!' Rasulullaah ﷺ said, 'Take another, O Abu Hurayrah! There is (true) no life other the life of the Aakhirah.'"** [4]

Hadhrat Talq bin Ali رضي الله تعالى عنه says, "When I assisted in the construction of the Masjid together with Rasulullaah ﷺ, he said (to the others), 'Let this Yamaami (Hadhrat Talq رضي الله تعالى عنه) handle the mortar because he mixes it best and has the strongest shoulders." [5]

Hadhrat Talq bin Ali رضي الله تعالى عنه relates, "I came to Rasulullaah ﷺ at the time when his Sahabah رضي الله تعالى عنهم were busy constructing the Masjid. It appeared to me that Rasulullaah ﷺ was not too pleased with the manner in which the work was being done, so I took a spade and started mixing the mortar. Rasulullaah ﷺ seemed to like the manner in which I handled the spade and the work I was doing, so he said (to the others), "Leave the Hanafi to the mortar because he is most proficient with it.'" [6]

The Effort that the Wife of Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه Put into the Construction of the Masjidun NAbawi

Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه narrates that when his wife passed

(1) Maalik, as quoted in Awjaz (Vol.1 Pg.315).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.335).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.80). Ibn Mubaarak has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.468).
(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.9).
(5) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.9).
(6) Ahmad. Haythami (Vol.2 Pg.9) has commented on the chain of narrators.

away, he said to the people, "Carry her (bier) with great fervour because she and her slaves would carry rocks for (the construction of) the Masjid that was founded on Taqwa (the Masjidun Nabawi) during the night while we would manage carrying only two rocks at a time during the day." (1)

Rasulullaah ﷺ's Desire to have His Masjid like the Shelter of Hadhrat Moosa عليه السلام

Hadhrat Ubaadadah bin Saamit رضي الله عنه narrates that the Ansaar once said to him, "For how long will Rasulullaah ﷺ perform salaah beneath (a roof made of) these palm branches?" They then collected many gold coins which they presented to Rasulullaah ﷺ saying, "We wish to renovate and beautify this Masjid." Rasulullaah ﷺ however replied, "I do not wish to veer from the example of my brother Moosa عليه السلام (who had a shelter made of palm branches). The ceiling (of the Masjid) should remain like the shelter of Moosa عليه السلام."(2)

Another narration states that the Ansaar once collected a sum of money which they presented to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Rebuild this Masjid and beautify it. How long will we perform salaah beneath these branches?" Rasulullaah ﷺ however replied, "I do not wish to veer from the example of my brother Moosa عليه السلام. The ceiling (of this Masjid) should remain like the shelter of Moosa عليه السلام."(3)

Describing the shelter of Hadhrat Moosa عليه السلام, Hadhrat Hasan explains that when Hadhrat Moosa عليه السلام merely lifted his hand, it would reach the top. (4)

Hadhrat Ibn Shihaab reports, "The pillars of the Masjidun Nabawi during the time of Rasulullaah ﷺ were trunks of palm trees while the roof was made of palm branches and leaves without any plaster. The Masjid would therefore be full of mud whenever it rained. The Masjid was in effect just like a shading." (5)

Rasulullaah ﷺ Prostrates in Mud in the Masjid

In the chapter discussing *Laylatul Qadr*, Imaam Bukhaari reports a narration (from Hadhrat Abu Sa'eed Khudri رضي الله عنه) that states: "Rasulullaah ﷺ said, '(In a vision informing me when *Laylatul Qadr* will be) I saw myself prostrating in mud. Therefore, all those who had been observing I'tikaaf with Rasulullaah ﷺ should come back.' We then returned although we saw not a trace of clouds in the sky. A cloud however appeared and when it rained, the water flowed through the roof, which was made of palm branches. When salaah started, I saw Rasulullaah ﷺ prostrate in mud. Traces of the mud were later visible on his forehead." (6)

(1) Bazzaar. Haythami (Vol.2 Pg.10) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.1 Pg.16) has commented on the chain of narrators.
(3) Bayhaqi in his Dalaa'il.
(4) Bayhaqi.
(5) Bayhaqi.
(6) Wafaa'ul Wafaa (Vol.1 Pg.242).

Rasulullaah ﷺ Refuses to Build the Masjid Like the Buildings in Shaam

Hadhrat Khaalid bin Ma'daan narrates that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه were once measuring the Masjid with a stick. Coming out of his room, Rasulullaah ﷺ asked, "What are you two doing?" They replied, "We wish to construct the Masjid of Rasulullaah ﷺ like the buildings of Shaam are built. The expenses shall be borne by the Ansaar." "Bring me that stick," Rasulullaah ﷺ instructed. He then took the stick from them and walked away with it. When he reached his door, Rasulullaah ﷺ threw the stick away and said, "Never! (The Masjid should never be built like that!) It should be made of grass, sticks and roof like the shelter of Moosa عليه السلام. Death is much nearer at hand." When someone asked what the shelter of Hadhrat Moosa عليه السلام was like, Rasulullaah ﷺ replied, "When he stood up, his head touched the roof."(1)

The Masjid is Extended during the Periods of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Naafi narrates, "Hadhrat Umar رضي الله تعالى عنه extended the Masjid from the pillars to the *Maqsoorah* (the room built for the Imaam). He said, 'Had I not heard **Rasulullaah ﷺ say, 'We ought to extend our Masjid'**, I would never have extended it." (2)

Hadhrat Naafi reports from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه that during the time of Rasulullaah ﷺ, the Masjid was built with unbaked bricks, the roof was made of palm branches and the pillars were palm trunks. While Hadhrat Abu Bakr رضي الله تعالى عنه made no extensions to the Masjid, Hadhrat Umar رضي الله تعالى عنه did. He however built the Masjid as it was during the time of Rasulullaah ﷺ, using unbaked bricks, palm branches and replacing the pillars of palm trunks. Hadhrat Uthmaan رضي الله تعالى عنه changed the building and made a large extension. He used decorative stones and plaster for the walls with decorative stones for the pillars and teakwood for the roof. (3)

Hadhrat Atiyya narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "During the time of Rasulullaah ﷺ, the pillars of the Masjid consisted of palm trunks with the top shaded with palm branches. When this deteriorated during the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه, he rebuilt it also using palm trunks and branches. When it again deteriorated during the Khilaafah of Hadhrat Uthmaan رضي الله تعالى عنه, he had it rebuilt with baked bricks and it has remained standing to this day." (4)

Hadhrat Mahmood bin Labeed reports that when Hadhrat Uthmaan رضي الله تعالى عنه expressed

(1) Ibn Zabaalah, as quoted in Wafaa'ul Wafaa (Vol.1 Pg.241).
(2) Ahmad.
(3) Bukhaari and Abu Dawood.
(4) Abu Dawood.

the intention to rebuild the Masjid, the people disliked the idea because they wanted him to leave it as it was. He however said, **"I heard Rasulullaah say that whoever builds a Masjid for (the pleasure of) Allaah, Allaah will build him one just like it in Jannah."** (1)

Hadhrat Muttalib bin Abdullaah bin Ibn Hantab narrates that when Hadhrat Uthmaan became the Khalifah in the year 24 A.H., the people requested him to extend the Masjid, complaining that it was too congested on Fridays, because of which they were forced to perform salaah on the adjoining ground. Hadhrat Uthmaan then consulted with the senior Sahabah and they unanimously decided that the building be demolished and extended. After leading the Zuhr salaah, Hadhrat Uthmaan mounted the pulpit and after praising Allaah, he said, "O people! I have decided to demolish the Masjid of Rasulullaah and to extend it. I testify that I have heard Rasulullaah say, 'Whoever builds a Masjid for Allaah, Allaah shall build him a home in Jannah.' **I have also a precedent and leader who has passed before me and paved the way for me. He was Umar bin Khattaab who also extended and rebuilt the Masjid. In addition to this, I have consulted with the senior Sahabah of Rasulullaah, who are unanimous that the Masjid be demolished, rebuilt and extended."**

The people liked the idea and made du'aa for him. The following morning, Hadhrat Uthmaan summoned the builders and himself participated in the construction even though he was person who always fasted by day and performed salaah during the night. In fact, he was a person who seldom left the Masjid. His instructions were that filtered plaster be made in *Batn Nakhl*. Construction work commenced in the month of Rabee'ul Awwal in the year 29 A.H. and was completed when the new year entered with the arrival of the crescent of Muharram of the year 30 A.H. **The construction therefore took ten months.** (2)

Rasulullaah Demarcates A Location in Madinah for a Masjid for the Juhaynah Tribe

Hadhrat Jaabir bin Usaamah Juhani says, "When I once happened to run into Rasulullaah and some of his companions in the marketplace, I asked them where Rasulullaah was headed. They replied, 'He is going to demarcate a Masjid for your people.' By the time I got there, Rasulullaah had already demarcated an area and stuck a stick into the ground to fix the direction of the Qibla." (3)

(1) Muslim.
(2) Muslim, as quoted in Wafaa'ul Wafaa (Vol.1 Pg.355,356).
(3) Tabraani in his Awsat and *Kabeer*. Haythami (Vol.2 Pg.15) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.4 Pg.262) and Baawardi as well, as quoted in *Kanzul Ummaal* (Vol.4 Pg.263).

The Letter of Hadhrat Umar رضي الله تعالى عنه to the Governors of the Various Districts Concerning the Construction of Masaajid

Hadhrat Uthmaan bin Ataa narrates that when Hadhrat Umar رضي الله تعالى عنه started conquering cities, he wrote to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه who was the governor of Basrah. He instructed him to build a (large and central) Masjid for salaah to take place in congregation and also several (small) Masaajid for the various tribes (in their localities). The people were all to gather in the central Masjid on Fridays to perform the Jumu'ah salaah. He then wrote a letter with the same instructions to Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه who was the governor of Kufa and another to Hadhrat Amr bin Al Aas رضي الله تعالى عنه who was the governor of Egypt. He then wrote to the commanders of the various armies not to base themselves in rural areas but to set up bases in the cities and to build only one Masjid and not several Masaajid for every tribe as was being done in Basrah, Kufa and Egypt. The people abided strictly by this instruction of Hadhrat Umar رضي الله تعالى عنه.(1)

Maintenance and Cleanliness of the Masaajid

Rasulullaah صلى الله عليه وسلم 's Instruction for Places of Salaah to be made inside Houses and that they Be kept Clean

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه reports that one of the Sahabah رضي الله تعالى عنهم said, "Rasulullaah صلى الله عليه وسلم used to instruct us to make places of salaah within our homes, to build them well and to keep them clean." (2)

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah صلى الله عليه وسلم gave instructions for places of salaah to be made within homes and that they be kept clean and fragranced. (3)

Rasulullaah صلى الله عليه وسلم Sees in Jannah a Woman who Used to Keep the Masjid Clean

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when a woman who used to remove dirt from the Masjid passed away, the Sahabah رضي الله تعالى عنهم did not inform Rasulullaah صلى الله عليه وسلم about her funeral (and they proceeded to bury her). (When he found out,) Rasulullaah صلى الله عليه وسلم said to them, "You must inform me when any of you passes away." Rasulullaah صلى الله عليه وسلم performed the Janaazah salaah and then said, "I saw her in Jannah picking up dirt from the Masjid." (4)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).
(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.11).
(3) Abu Dawood, Tirmidhi and Ibn Maajah, as quoted in Mishkaatul Masaabeeh (Pg.61).
(4) Tabraani. Haythami (Vol.2 Pg.10) has commented on the chain of narrators.

Hadhrat Umar Burns Incense in the Masjidun Nabawi

Hadhrat Abdullaah bin Umar reports that Hadhrat Umar used to burn incense in the Masjid of Rasulullaah every Friday. (1)

Walking to the Masaajid

The Incident of an Ansaari who Walked to the Masjid from his Distant home

Hadhrat Ubay bin Ka'b says, "There was a person who in my knowledge lived furthest from the Masjid. He however never missed a single salaah. Someone once suggested to him, "Why do you not buy a donkey that you could ride in the dark and through the blistering sands?" The man replied, "(Let alone doing that,) I would not even be happy with a house right next to the Masjid because I want my walking to the Masjid and my retuning to my family to be recorded for me (in my record of good deeds)." Rasulullaah remarked, "Allaah has accumulated it all for you." (2)

In another narration, Hadhrat Ubay bin Ka'b says, "There was a person from the Ansaar whose house was the furthest (from the Masjid) in Madinah. He however never missed a single salaah with Rasulullaah. Taking pity on him, I suggested, 'Why do you not buy a donkey that could protect you from the blistering sands and creatures on the ground?' The man replied, 'Listen well! By Allaah! (Let alone doing that,) I would not even be happy with a house right next to that of Muhammad.' This statement weighed heavily on me and I reported it to Rasulullaah. When Rasulullaah summoned the man (and questioned him), he repeated himself, explaining that he hoped for rewards in every step. Rasulullaah said, **'You shall have what you hope for.'"**(3) Another narration states that Rasulullaah said, **"His stages (in Jannah) are elevated with every step that he takes."** (4)

Rasulullaah Shortens his Steps to the Masjid

Hadhrat Zaid bin Thaabit narrates that when he used to walk with Rasulullaah when they went for salaah, Rasulullaah took short steps. "Do you know why I shorten my steps?" Rasulullaah asked. "Allaah and His Rasool know best," Hadhrat Zaid replied. Rasulullaah explained, "A person remains in salaah (receives the rewards of salaah) as long as he is engaged in the effort of salaah (doing anything contributing towards salaah)." (5)
Another narration states that Rasulullaah's explanation was: "I am doing this only so that my steps in the effort of (going for) salaah are increased." (6)

(1) Abu Ya'la. Haythami (Vol.2 Pg.11) has commented on the chain of narrators.
(2) Ahmad, Muslim, Daarmi, Abu Awaana, Ibn Khuzaymah and Ibn Hibbaan.
(3) Tayaalisi, Ibn Maajah and Muslim.
(4) Humaydi and Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.244).
(5) Tabraani.
(6) Tabraani. Haythami (Vol.2 Pg.32) has commented on the chain of narrators.

Hadhrat Anas bin Maalik رضي الله تعالى عنه Shortens his Steps when Walking to the Masjid

Hadhrat Thaabit رضي الله تعالى عنه says, "I was once walking with Hadhrat Anas bin Maalik رضي الله تعالى عنه in Zaawiyah (a district of Basrah) when he heard the Adhaan. He then started to shorten his steps until he entered the Masjid. 'O Thaabit!' he asked, 'Do you know why I have walked with you in this manner?' **'Allaah and His Rasool** صلى الله عليه وسلم **know best,' I replied.** He said, 'So that my steps in the effort of salaah are increased.'"(1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Hurries for Salaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once left home for the Masjid. When he started to hurry, someone asked, "Why are you doing this when you prevent others from it?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, **"I wish to attain the frontier of salaah, which is the first Tak*beer.*"**(2)

Hadhrat Salamah bin Kuhayl narrates that when someone objected to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه hurrying for salaah, he replied, "Of the things that you hurry towards, is salaah not the most deserving of them all?" (3)

Rasulullaah صلى الله عليه وسلم Prohibits Running for Salaah

Hadhrat Abu Qataadah narrates that as they were once performing salaah behind Rasulullaah صلى الله عليه وسلم, he heard some clamouring from the people at the back. After completing the salaah, Rasulullaah صلى الله عليه وسلم asked what the matter was. When the Sahabah رضي الله تعالى عنهم informed him that it was them running for the salaah. Rasulullaah صلى الله عليه وسلم said, "Do not do that. You should (not hurry and then) perform the Rakaahs you manage to join and complete afterwards the ones you could not join." (4)

What Masaajid are Built for and what the Sahabah رضي الله تعالى عنهم did therein

The Sahabah رضي الله تعالى عنهم Condemn a Bedouin who Urinated in the Masjid and the Stance Rasulullaah صلى الله عليه وسلم took in the matter

Hadhrat Anas رضي الله تعالى عنه narrates that they were once in a Masjid with Rasulullaah صلى الله عليه وسلم when a Bedouin stood in the Masjid and started urinating there. "Stop! Stop!" the Sahabah رضي الله تعالى عنهم shouted. Rasulullaah صلى الله عليه وسلم however said to them, "Do not stop him from urinating. Leave him alone!" The Sahabah رضي الله تعالى عنهم then allowed him to finish urinating. Rasulullaah صلى الله عليه وسلم then called him and said,

(1) Tabraani in his *Kabeer.* Haythami (Vol.2 Pg.32) has commented on the chain of narrators.
(2) Tabraani.
(3) Tabraani. Haythami (Vol.2 Pg.32) has commented on the chain of narrators.
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.31).

"These Masaajid are not intended for the purpose of urinating and any other filth. They are there for the remembrance of Allaah, for salaah and for the recitation of the Qur'aan." Rasulullaah ﷺ then instructed someone to bring a bucket of water, which was poured over the (contaminated) area. [1]

The Incident of Rasulullaah ﷺ with Some Sahabah رضي الله تعالى عنهم who were sitting in the Masjid to Engage in Dhikr

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that Hadhrat Mu'aawiya رضي الله تعالى عنه once approached a group of people in the Masjid. "What makes you people sit here?" he asked. "We are sitting here to make the Dhikr of Allaah," they replied. Hadhrat Mu'aawiya رضي الله تعالى عنه asked further, "Do you swear by Allaah that there is no other reason for your sitting here?" When they confirmed that there was no other motive, Hadhrat Mu'aawiya رضي الله تعالى عنه said, "I have not asked you to swear by Allaah because I am suspicious (that you may lie to me). There is none who despite being as close to Rasulullaah ﷺ as I was, narrated fewer Ahadeeth than I have (out of cautiousness, I narrate very few Ahadeeth. However, I shall now narrate one to you people). Rasulullaah ﷺ once came out of his room where he found a group of his Sahabah رضي الله تعالى عنهم (sitting in the Masjid). 'What makes you people sit here?' Rasulullaah ﷺ asked. They said, 'We are sitting here to engage in the Dhikr of Allaah and to praise Him for guiding us to Islaam and for blessing us with the bounty of Islaam.' Rasulullaah ﷺ asked further, 'Do you swear by Allaah that there is no other reason for your sitting here?' 'We swear by Allaah that there is no other reason for us sitting here?' they replied. Rasulullaah ﷺ then said to them, 'I have not asked you to swear by Allaah because I am suspicious (that you may lie to me). However, Jibra'eel عليه السلام has come to inform me that Allaah is boasting about you before the angels.'"[2]

The Incident of Rasulullaah ﷺ with Three Persons and the Incident when he Sat with those Busy with the Qur'aan

Hadhrat Abu Waaqid Haarith bin Auf رضي الله تعالى عنه narrates that they were once sitting with Rasulullaah ﷺ when three persons arrived. While two of them came towards Rasulullaah ﷺ, the other turned and left. From the two that came to Rasulullaah ﷺ, one saw a space in the gathering and occupied it while the other sat behind the people. When Rasulullaah ﷺ had finished, he said, "Should I not tell you about three persons? As for one of them, he sought a place with Allaah and Allaah granted it to him. The second was shy, so Allaah treated him accordingly (without depriving him of His mercy). However, the third turned away from Allaah, so Allaah turned away from him as well." [3]

(1) Muslim (Vol.1 Pg.138) and Tahaawi (Vol.1 Pg.8).

(2) Muslims, as quoted in Riyaadhus Saaliheen (Pg.156). Tirmidhi and Nasa'ee have reported a similar narration, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.249).

(3) Bukhaari and Muslim, as quoted in Riyaadhus Saaliheen (Pg.515). Maalik and Tirmidhi have reported a similar narration, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.21).

Hadhrat Abul Qamraa رضي الله تعالى عنه relates, "We were once sitting in several gatherings in Rasulullaah ﷺ's Masjid, discussing Ahadeeth when Rasulullaah ﷺ came out from one of his rooms. Looking at the various gatherings, Rasulullaah ﷺ sat down with those busy with (learning and teaching) the Qur'aan. He then said, **'I have been commanded to sit with this gathering.'**"(1)

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the Qurraa of the Qur'aan

Hadhrat Kulayb bin Shihaab narrates that Hadhrat Ali رضي الله تعالى عنه once heard a lot of sound from the Masjid as people were **busy reciting the Qur'aan and teaching others to do so.** He remarked, "Glad tidings for these people! These are the people whom **Rasulullaah ﷺ loved the most."** (2)

It is also Hadhrat Kulayb who narrates that Hadhrat Ali رضي الله تعالى عنه was once in the Masjid of Kufa when he heard a lot of sound. "Who is that?" he asked. When he was informed that the sound was coming from some people who were busy reciting or learning the Qur'aan, he commented, "Take note that it was such people whom Rasulullaah ﷺ loved most." (3)

The Incident of Hadhrat Abu Hurayrah رضي الله تعالى عنه with the People in the Market place

Hadhrat Hasan reports that Hadhrat Abu Hurayrah رضي الله تعالى عنه once passed through the market place of Madinah when he stood there and called out, "O traders! What makes you so helpless?" "What are you talking about, O Abu Hurayrah رضي الله تعالى عنه?" they asked. He said, "There you have the inheritance of Rasulullaah ﷺ being distributed whereas you people are still here! Are you not going to claim your shares?" "Where is it?" they all asked. "In the Masjid," he replied. They all rushed to the Masjid as Hadhrat Abu Hurayrah رضي الله تعالى عنه remained there waiting for them. When they returned (and he noted the despondency on their faces), he asked, "What is the matter?" "O Abu Hurayrah رضي الله تعالى عنه!" they replied, "We went to the Masjid but found nothing being distributed there." Hadhrat Abu Hurayrah رضي الله تعالى عنه asked, "Did you see absolutely no one there?" "O yes we did," they replied, **"we saw some people performing salaah, others reciting the Qur'aan and others discussing what was Halaal and what was Haraam." Hadhrat Abu Hurayrah رضي الله تعالى عنه remarked, "Shame on you! That is the inheritance if Rasulullaah ﷺ."**(4)

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(1) Ibn Mandah, as quoted in *Isaabah* (Vol.4 Pg.160). Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.4 Pg.164), as has Abu Amr Daani in his Tabaqaattul Qurraa, as quoted in *Kanzul Ummaal* (Vol.1 Pg.219).

(2) Tabraani in his Awsat, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.166). Haythami has however commented on the chain of narrators. Ibn Munee has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).

(3) Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.162).

(4) Tabraani in his Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.66).

Hadhrat Umar رضي الله تعالى عنه Praises the Gatherings in the Masaajid

Hadhrat Ibn Mu'aawiya Kindi reports that when he once went to see Hadhrat Umar رضي الله تعالى عنه in Shaam, Hadhrat Umar رضي الله تعالى عنه asked him about the condition of the people and said further, "Does it not happen that when a man enters the Masjid like an escaped camel and then sits with a group only if they belong to his tribe or if they are people whom he knows?" "Not at all," Hadhrat Ibn Mu'aawiya, replied, **"In fact, there are several gatherings (in our Masjid) in which the people participate to learn and to rehearse good to each other."** To this Hadhrat Umar رضي الله تعالى عنه remarked, **"You people will always remain in good stead as long as you remain like this."** (1)

Rasulullaah صلى الله عليه وسلم Walks from the Masjid with the Sahabah رضي الله تعالى عنهم to Address the Jews

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that they were sitting in the Masjid one day when Rasulullaah صلى الله عليه وسلم came out of his room and said, "Let us go to the Jews." (When he reached them) Rasulullaah صلى الله عليه وسلم said, "Accept Islaam and you will live in peace. **"But you have already conveyed this message to us,"** they replied. "But that is still what I want (that you people accept Islaam). So (I repeat) do accept Islaam and you will live in peace." Again the Jews responded by saying, "But you have already conveyed this message to us." "But that is still what I want," Rasulullaah صلى الله عليه وسلم reiterated. When Rasulullaah صلى الله عليه وسلم repeated himself for the third time (and they again refused to accept), he added, "You ought to know that the earth belongs to Allaah and His Rasool صلى الله عليه وسلم. I now wish to banish you from this land. Whoever wishes to sell any of his belongings may do so, otherwise you should bear in mind that the earth belongs to Allaah and His Rasool صلى الله عليه وسلم."(2)

Rasulullaah صلى الله عليه وسلم has Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه placed in the Masjid when the latter was Injured during the Battle of Khandaq

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه was injured during the Battle of Khandaq when a person by the name of Hibbaan bin Ariqah shot an arrow that struck Hadhrat Sa'd رضي الله تعالى عنه's brachial artery. Rasulullaah صلى الله عليه وسلم had a tent pitched for Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه in the Masjid so that he could be close by to visit him. When Nabi صلى الله عليه وسلم returned from the Battle of Khandaq, he removed his armour and took a bath. It was then that Hadhrat Jibra'eel عليه السلام came to Rasulullaah صلى الله عليه وسلم, wiping dust off his head. "By Allaah!" Hadhrat Jibra'eel عليه السلام said, "You have already removed your armour whereas we (the angels) have not yet removed ours. March to them." "Where should we march?" Rasulullaah صلى الله عليه وسلم asked. Hadhrat Jibra'eel عليه السلام pointed

(1) Marwazi and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).
(2) Bukhaari, Muslim and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.44).

towards the Banu Qurayzah tribe.

Rasulullaah ﷺ then marched (with the Sahabah رضي الله عنهم) to the Banu Qurayzah and (after a siege) they surrendered themselves with the agreement that Rasulullaah ﷺ decides their fate. Rasulullaah ﷺ however handed over to Hadhrat Sa'd رضي الله عنه the decision (to decide what to do with them). Hadhrat Sa'd رضي الله عنه pronounced his decision stating, "**I pronounce that all their able-bodied fighters be executed, that their women and children be taken as slaves and that their wealth be distributed (as booty).**"

A narrator by the name of Hadhrat Hishaam reports from his father who reports from Hadhrat Aa'isha رضي الله عنها that Hadhrat Sa'd رضي الله عنه prayed, "O Allaah! You know well that I do not love to fight anyone more than the people who rejected your Rasool ﷺ and banished him. O Allaah! I have a feeling that You have ended the fighting between them and us but if there are any more wars to take place between us and the Quraysh, do allow me to live on to fight them for your pleasure. However, if You have ended the fighting (between us and the Quraysh), then allow this wound to open so that I may die because of it." The wound then erupted close to his chest and a group of people from the Banu Ghifaar who were in the Masjid were not alerted except by the blood that came running towards them. "O people of the tent!" they called out, "What is this we see coming from your direction?" They then discovered that it was the bleeding wound of Hadhrat Sa'd 's wound, from which he passed away. (1)

The Men of Suffa, Hadhrat Abu Dharr رضي الله عنه and other Sahabah رضي الله عنهم Sleep in the Masjid

Hadhrat Yazeed bin Abdullaah bin Qusayt رضي الله عنه says that the men of the Suffa were men during the time of Rasulullaah ﷺ who had no homes. They slept and took shelter in the Masjid for they had no other shelter. Rasulullaah ﷺ would call them at night when he ate supper and after distributing them amongst the Sahabah رضي الله عنهم, there would still be a group of them who ate with Rasulullaah ﷺ. This took place until Allaah made them independent. (2)

Hadhrat Asmaa bint Yazeed رضي الله عنها narrates that Hadhrat Abu Dharr رضي الله عنه used to be in the service of Rasulullaah ﷺ and whenever he had finished, he took shelter in the Masjid, which was his home where he lay down to rest. When Rasulullaah ﷺ entered the Masjid one night, he found Hadhrat Abu Dharr رضي الله عنه lying on the ground. When Rasulullaah ﷺ nudged him with his foot, Hadhrat Abu Dharr رضي الله عنه sat up straight. "Did I see you sleeping?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" Hadhrat Abu Dharr رضي الله عنه said, "Where can I sleep? Which other home do I have?" The rest of the Hadith has been reported in the chapter dealing with the Khilaafah. (3)

Hadhrat Abu Dharr رضي الله عنه himself reports that after serving Rasulullaah ﷺ, he used to lie down in the Masjid. (4)

(1) Bukhaari and Muslim, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.52).
(2) Ibn Sa'd (Vol.2 Pg.20).
(3) Ahmad and Tabraani. Haythami (Vol.2 Pg.22) has commented on the chain of narrators.
(4) Tabraani.

Several incidents describing how the Sahabah رضي الله عنهم slept in the Masjid has passed in the chapter discussing hospitality towards guests.

When Hadhrat Hasan رضي الله عنه was asked about people taking their siesta in the Masjid, he replied, "I have seen Hadhrat Uthmaan bin Affaan رضي الله عنه taking his siesta in the Masjid during the period when he was Khalifah." (1)

Hadhrat Abdullaah bin Umar رضي الله عنه said, "When we were still youngsters during the time of Rasulullaah ﷺ, we used to spend the night at the Masjid." He also said, **"After gathering for the Jumu'ah salaah, we would return to the Masjid to have our siesta."** (2)

Hadhrat Umar رضي الله عنه once said, "When any of you has been sitting too long in the Masjid, there is no harm in him lying down on his side because this is the most appropriate manner to prevent his sitting from tiring him." (3)

Hadhrat Khaleed bin Abu Is'haaq narrates that he once asked Hadhrat Abdullaah bin Abbaas رضي الله عنه about sleeping in the Masjid. Hadhrat Abdullaah bin Abbaas رضي الله عنه replied, "There is no harm in it if you are sleeping (to gain strength) for performing salaah or Tawaaf." (4)

Rasulullaah ﷺ Hastens to the Masjid when the Wind Blows Fiercely and During an Eclipse

Hadhrat Jaabir رضي الله عنه says, "Whenever the wind blew fiercely at night, Rasulullaah ﷺ hastened towards the Masjid and would remain there until the wind subsided. He would also hasten to the place of salaah whenever the sun or the moon eclipsed." (5)

Hadhrat Ataa reports that a Sahabi by the name of Hadhrat Ya'la bin Umayyah رضي الله عنه used to sit for even a moment in the Masjid with the intention of performing I'tikaaf. (6)

Rasulullaah ﷺ Makes a Delegation from the Thaqeef stay in the Masjid

Hadhrat Atiyya bin Sufyaan bin Abdullaah رضي الله عنه narrates, "When a delegation from the Thaqeef came to Rasulullaah ﷺ one Ramadhaan, Rasulullaah ﷺ pitched a tent for them in the Masjid. When they accepted Islaam, they started to fast with Rasulullaah ﷺ."(7)

Hadhrat Uthmaan bin Abil Aas رضي الله عنه narrates that when the Thaqeef delegation came to Rasulullaah ﷺ, he accommodated them in the Masjid so that it would soften their hearts. The rest of the narration has already passed in the chapter concerning Da'wah towards Allah and His Rasool ﷺ(8)

(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.261).
(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.261).
(3) Ibn Sa'd (Vol.3 Pg.294).
(4) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.261).
(5) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.4 Pg.289).
(6) Abu Nu'aym in his *Hilya* (Vol.3 Pg.312).
(7) Tabraani. Haythami (Vol.2 Pg.28) has commented on the chain of narrators.
(8) Under the heading "The Banu Thaqeef tribe of Taa'if Accept Islaam" and the subheading "The

What the Sahabah رضي الله عنهم did in the Masjid Apart from Ibaadah and Dhikr

Hadhrat Abdullaah bin Zubayr رضي الله عنه says, "We once ate roasted meat with Rasulullaah ﷺ in the Masjid. When the Iqaamah was called out for salaah, all we did was wipe our hands with some pebbles." (1)

Hadhrat Abdullaah bin Umar رضي الله عنه reports that the Masjidul Fadeekh got its name from the fact that it was in this Masjid that some *Fadeekh* (2) was served to Rasulullaah ﷺ and he drank it." (3) Another narration states that Rasulullaah ﷺ was in the Masjidul *Fadeekh* when he was brought a jug of Fadeekh made from half-ripe dates. Because Rasulullaah ﷺ drank the Fadeekh there, the Masjid was named Masjidul Fadeekh." (4)

In the chapter discussing spending of wealth, narrations have already been quoted stating that food and wealth were distributed in the Masjid. Narrations have also passed mentioning that the people pledged allegiance to Hadhrat Uthmaan رضي الله عنه and Hadhrat Abu Bakr رضي الله عنه in the Masjid. The incident describing the Da'wah given to Hadhrat Dimaam رضي الله عنه in the Masjid has also passed, which also states that it was in the Masjid that he accepted Islaam. The chapter discussing Da'wah towards Allaah and His Rasool ﷺ also states the narration in which Hadhrat Ka'b bin Zuhayr رضي الله عنه accepted Islaam and then recited a famous poem in the Masjid. The chapter discussing unity also contains a Hadith in which it is stated that the consultative assembly also gathered in the Masjid. Another narration (in the chapter of spending) makes it evident that it was in the Masjid that the Sahabah رضي الله عنهم sat with Rasulullaah ﷺ in the mornings. The chapter discussing how the Sahabah رضي الله عنهم feared having too much of wealth also states that Hadhrat Umar رضي الله عنه used to sit in the Masjid after salaah to tend to the needs of people. It is also established that it was also in the Masjid that Hadhrat Abu Bakr رضي الله عنه and the other Sahabah رضي الله عنهم sat and wept when Rasulullaah ﷺ passed away. This was quoted in the love that the Sahabah رضي الله عنهم had for Rasulullaah ﷺ.

Things that Rasulullaah ﷺ and the Sahabah رضي الله عنهم Disliked Happening in the Masjid

Rasulullaah ﷺ Disapproves of Interlacing the Fingers when in the Masjidx

A freed slave of Hadhrat Abu Sa'eed Khudri رضي الله عنه says that he was once with

Thaqeef Tribe Sends Abd Yaaleel bin Amr with a Delegation to Rasulullaah ﷺ, who is Informed of their Arrival."

(1) Tabraani. Haythami (Vol.2 Pg.21) has commented on the chain of narrators.
(2) A sweet drink made from crushed dates.
(3) Ahmad.
(4) Abu Ya'la. Haythami has commented on the chain of narrators.

Hadhrat Abu Sa'eed Khudri رضي الله عنه and Rasulullaah ﷺ when they entered the Masjid. There they saw a person sitting in the Idtibaa posture(1) with his fingers interlaced. When Rasulullaah ﷺ gestured to him (not to do what he was doing), he failed to understand the gesture. Rasulullaah ﷺ then turned to Hadhrat Abu Sa'eed Khudri رضي الله عنه and said, "When any of you are in the Masjid, he should never interlace his fingers because interlacing the fingers is prompted by Shaytaan. As long as any of you remains in the Masjid, he remains in salaah (continues receiving the rewards of salaah) until he leaves." (2)

Rasulullaah ﷺ Disapproves of a person entering the Masjid after Eating Garlic or Onions

Hadhrat Abu Bakr رضي الله عنه narrates that after Rasulullaah ﷺ conquered Khaybar, the Sahabah رضي الله عنهم became infatuated with garlic and started eating it often. It was then that Rasulullaah ﷺ said, "The person who eats this pungent vegetable should never come near our Masaajid." (3)

In his Jumu'ah lecture, Hadhrat Umar bin Khattaab رضي الله عنه once said, "The next thing, O people, is that there are two plants you people eat from, which I regard as being too pungent; namely onions and garlic. I have noticed that whenever Rasulullaah ﷺ smelt these on a person in the Masjid, **he would give instructions that the person be removed from the Masjid and taken to Baqee.** Therefore, whoever wishes to eat them should first kill the odour by cooking them."(4)

Rasulullaah ﷺ Disapproves of Spitting in the Masjid

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that as Rasulullaah ﷺ was once delivering a lecture, he noticed some phlegm on the wall in the direction of the Qibla. Rasulullaah ﷺ became very angry with the people and then scraped it off. He then sent for some saffron, which he applied to the area and then said, "Allaah is in front of a person's face when he performs salaah, so he should never spit in front of him." (5)

A narration from Hadhrat Abu Sa'eed Khudri رضي الله عنه states that Rasulullaah ﷺ then turned to the people in anger saying, "Does someone amongst you like to spit in the face of a person facing him? **When any of you is performing salaah, His Rabb is in front of him and an angel is on his right. He should therefore never spit in front of him nor on his right."** (6)

Yet another narration from Hadhrat Abu Hurayrah رضي الله عنه states that Rasulullaah ﷺ said, "Verily the Masjid shrivels with phlegm just as a piece of flesh or skin

(1) Where a person sits with his legs folded in an upright position and thighs against the chest, held by the arms or by a cloth tied around them and around the back.
(2) Ahmad. Haythami (Vol.2 Pg.25) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.2 Pg.17) has commented on the chain of narrators.
(4) Muslim, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.88).
(5) Bukhaari, Muslim and Abu Dawood.
(6) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.163).

shrivels with fire." (1)

Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Disapprove of Drawing a Sword in the Masjid

Hadhrat Jaabir رضي الله تعالى عنه reports that Hadhrat Banna Juhani رضي الله تعالى عنه informed him that Rasulullaah ﷺ once saw or passed by some people who were exchanging naked swords amongst themselves in the Masjid. Rasulullaah ﷺ remarked, "Allaah curses the people who do this. Have I not forbidden you from this? When a person draws his sword and then intends giving it to another, he should sheathe it before handing it over." (2)

Hadhrat Sulaymaan bin Moosa narrates that when Hadhrat Jaabir رضي الله تعالى عنه was asked about drawing swords in the Masjid, he said, "We have always disapproved of it. In fact, when a person was giving an arrow away as Sadaqah in the Masjid, Rasulullaah ﷺ instructed him not to pass through the Masjid with arrows unless he held their heads firmly." (3)

Hadhrat Muhammad bin Abdullaah narrates that they were once in the Masjid with Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه when a person turned an arrow around. Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه said, **"Does he not know that Rasulullaah ﷺ forbade the turning around of weapons in the Masjid?"** (4)

Rasulullaah ﷺ and his Sahabah رضي الله تعالى عنهم Disapprove of Announcing Lost Items in the Masjid

Hadhrat Buraydah رضي الله تعالى عنه narrates that a man once made an announcement in the Masjid saying, "Who has called for (the owner of) a red camel (that he has found)?" Rasulullaah ﷺ remarked, "May you not find it! **The Masaajid were built for their specific purposes (and not for announcing lost items).**" (5)

When Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه heard a person announcing a lost item in the Masjid, he told him to be silent and reprimanded him. "We have been forbidden from doing this," he added. (6)

Hadhrat Ibn Seereen reports that when Hadhrat Ubay bin Ka'b رضي الله تعالى عنه heard a person asking after his lost item in the Masjid, he became angry (and rebuked the man). "O Abul Mundhir!" the man said, "You were never one to be so harsh." Hadhrat Ubay رضي الله تعالى عنه replied, "We have been commanded to do this (to rebuke people who announce lost items in the Masjid)." (7)

Hadhrat Umar رضي الله تعالى عنه Disapproves of Raising the Voice, Making a Noise and Reciting Poetry in the Masjid

Hadhrat Saa'ib bin Yazeed رضي الله تعالى عنه narrates that he was once sleeping in the

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260).
(2) Baghawi, Ibnus Sakan, Tabraani and others, as quoted in *Kanzul Ummaal* (Vol.4 Pg.262).
(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.262).
(4) Tabraani. Haythami (Vol.2 Pg.26) has commented on the chain of narrators.
(5) Muslim, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.167).
(6) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.167).
(7) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260).

Masjid when someone threw a pebble at him. When he looked up, he saw that it was Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه said to him, "Go and bring those two men to me." When Hadhrat Saa'ib رضي الله عنه brought them, Hadhrat Umar رضي الله عنه asked them who they were. "We are from Taa'if," they replied. Hadhrat Umar رضي الله عنه then said, "Had you been from this town (Madinah), I would have certainly punished you. **How can you raise your voices in the Masjid of Rasulullaah ﷺ?"**[1]

Hadhrat Sa'eed bin Ibraheem reports from his father that when Hadhrat Umar رضي الله عنه heard someone speaking in the Masjid, he asked, "Do you know where you are? Do you know where you are?" Hadhrat Umar رضي الله عنه dislikes hearing people speak (loudly) in the Masjid. [2]

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that whenever Hadhrat Umar رضي الله عنه went to the Masjid, he announced in the Masjid, "Do refrain from making a noise." Another narration states that Hadhrat Umar رضي الله عنه would announce at the top of his voice, "Refrain from futilities in the Masjid!" [3]

It is reported that Hadhrat Umar رضي الله عنه forbade noise in the Masjid saying, **"Voices should never be raised in our Masaajid."** [4]

Hadhrat Saalim narrates that Hadhrat Umar رضي الله عنه had a platform built next to the Masjid, which he called Butayhaa. He would then say, **"Whoever wishes to make a noise, to recite a poem or to raise his voice should go to the platform."**[5]

Hadhrat Taariq bin Shihaab narrates that it was in the Masjid that a person was brought before Hadhrat Umar رضي الله عنه for some crime. Hadhrat Umar رضي الله عنه gave instructions that the man be taken out of the Masjid before being given a beating.[6]

Hadhrat Abdullaah bin Mas'ood رضي الله عنه Disapproves of Reclining Against the Wall of the Masjid in the Direction of the Qibla

It was between the Adhaan and Iqaamah of Fajr that Hadhrat Abdullaah bin Mas'ood رضي الله عنه once saw some people reclining against the wall of the Masjid in the direction of the Qibla. He said to them, "Do not be an obstacle between the angels and their salaah." [7]

Hadhrat Haabis Taa'ee رضي الله عنه Disapproves of People Performing Salaah at the Front of the Masjid before Dawn

Hadhrat Abdullaah bin Aamir Alhaani narrates that a Sahabi by the name of

(1) Bukhaari and Bayhaqi.
(2) Ibraheem bin Sa'd and Ibn Mubaarak, as quoted in *Kanzul Ummaal* (Vol.4 Pg.258,260).
(3) Abdur Razzaaq, Ibn Abi Shaybah and Bayhaqi.
(4) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).
(5) Maalik and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).
(6) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260).
(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.23).

Hadhrat Haabis bin Sa'd Taa'ee رضي الله تعالى عنه once entered the Masjid before dawn and saw some people performing salaah at the front of the Masjid. "By the Rabb of the Kabah!" He exclaimed, "They are showing off! Scare them off because whoever will scare them off has obeyed Allaah and His Rasool ﷺ." Some people then approached them and saw them off. Hadhrat Haabis رضي الله تعالى عنه then said, "Verily the angels perform salaah at the front of the Masjid before dawn."(1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Disapproves of Performing Salaah behind Every Pillar in the Masjid

Hadhrat Murrah Hamdaani says, "I told myself that I would perform two Rakaahs salaah behind every pillar of the Masjid in Kufa. As I was busy performing salaah, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه appeared there and as I was about to inform him about my resolve, someone else beat me to it. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then said, "If he knew that Allaah is at the closest pillar, he would not pass it without completing all the salaahs (he had undertaken to perform because the reward is the same at all the pillars)." (2)

The Importance Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Gave to the Adhaan

Before the Direction to Call out the Adhaan, Rasulullaah ﷺ rejects the Proposals to Ring a Bell or to Blow a Trumpet to Announce the Salaah

Hadhrat Abu Umayr bin Anas narrates that from his uncles who belonged to the Ansaar that when Rasulullaah ﷺ became concerned about how to gather the people for salaah, someone suggested that a flag should be flown when the time for salaah arrived and when they saw it, people would inform each other. When this idea did not appeal to Rasulullaah ﷺ, someone else suggested the **trumpet**. This also held little appeal for Rasulullaah ﷺ and he dismissed the idea saying, "It is a **practice of the Jews.**" When someone else suggested **ringing a bell**, Rasulullaah ﷺ also dismissed it saying, **"It is the practice of the Christians."** Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه left with the concern of Rasulullaah ﷺ foremost in his mind and he was shown the Adhaan in his dream. The Hadith still continues further. (3)

Hadhrat Abu Sheikh narrates that Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه said, "Announcing the salaah was a great concern for Rasulullaah ﷺ (during the early days). Whenever the time for salaah arrived, he would have a person climb high and wave his hands. Whoever saw the man came for salaah and whoever

(1) Ahmad and Tabraani. Haythami (Vol.2 Pg.16) has commented on the chain of narrators. Ibn Asaakir and Abu Nu'aym have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.262). Ibn Sa'd (Vol.7 Pg.431) has reported a similar narration.

(2) Tabraani. Haythami (Vol.2 Pg.16) has commented on the chain of narrators.

(3) Abu Dawood.

did not see him did not know about the salaah. This made Rasulullaah ﷺ very worried. 'Rasulullaah ﷺ!' someone said, 'Why don't you have a bell rung.' 'No,' Rasulullaah ﷺ replied, 'That is the practice of the Christians.' Others suggested, 'Then why don't you have a trumpet blown?' 'No,' Rasulullaah ﷺ replied, 'That is the practice of the Jews.' I then returned home, overcome with the worry that I saw Rasulullaah ﷺ so troubled. It was just before dawn when slumber eventually overcame me and as I lay there halfway between consciousness and sleep, I saw a man wearing two green garments. He stood on the roof of the Masjid, placed his fingers in his ears and called out the Adhaan."(1)

Yet another narration from Hadhrat Anas رضي الله عنه states that when the time for salaah arrived during the (early) period of Rasulullaah ﷺ, **someone would run through the streets calling out,** "Salaah! Salaah!" This was difficult for the people and some of them suggested ringing a bell...". The Hadith continues further.(2)

Before the Directive to Call out the Adhaan, the Call "As salaatu Jaami'ah" was Made during the Time of Rasulullaah ﷺ

Hadhrat Naafi bin Jubayr, Hadhrat Urwa bin Zaid bin Aslam and Hadhrat Sa'eed bin Musayyib all relate that **before receiving the directive to call out the Adhaan, Nabi ﷺ's caller would call out, "As salaatu jaami'ah".** This was how the people gathered for salaah and it was only once the Qibla was changed to the Kabah that the command for Adhaan was given. Since one of Rasulullaah ﷺ's greatest worries was how to inform people about the times of salaah, the Sahabah رضي الله عنهم suggested some methods of getting the people together for salaah. While some of them suggested the trumpet, others suggested the bell. The Hadith continues further to the point where it states that when the Adhaan was being called out (to call people for salaah), **the announcement of "As salaatu jaami'ah" was made only when important matters arose so that the people could present themselves and be informed.** In this manner they were informed about conquests or about commands that they were to fulfil. At such times, "As salaatu jaami'ah" was called out (to gather the people) even though it was not the time for salaah. (3)

Hadhrat Sa'd Qaradh رضي الله عنه Calls out The Adhaan for Rasulullaah ﷺ at Quba

Hadhrat Sa'd Qaradh رضي الله عنه reports that whenever Rasulullaah ﷺ arrived in Quba, Hadhrat Bilaal رضي الله عنه would call out the Adhaan to inform the people that Rasulullaah ﷺ had arrived so that they could gather before him. However, when Rasulullaah ﷺ arrived one day without Hadhrat Bilaal رضي الله عنه, the (non-Muslim) slaves started looking at each other. Hadhrat Sa'd Qaradh رضي الله عنه

(1) Abush Sheikh, as quoted in *Kanzul Ummaal* (Vol.4 Pg.263).
(2) Abush Sheikh, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265).
(3) Ibn Sa'd (Vol.1 Pg.246).

immediately climbed up a date palm and called out the Adhaan. "What made you call out the Adhaan, O Sa'd?" Rasulullaah ﷺ asked. Hadhrat Sa'd رضي الله تعالى عنه replied, "May my parents be sacrificed for you! I saw you with only a handful of people and did not see Bilaal رضي الله تعالى عنه with you. When I then noticed the slaves looking at each other and then at you, I feared that they would harm you, so I called out the Adhaan (so that other Muslims would come quickly)." "You did the right thing, O Sa'd," Rasulullaah ﷺ said, "Whenever you see Bilaal not with me, you should call out the Adhaan." **Thereafter, Hadhrat Sa'd رضي الله تعالى عنه called out the Adhaan thrice during Rasulullaah ﷺ's lifetime.** (1)

Statements of the Sahabah رضي الله تعالى عنهم Concerning the Adhaan and the People who Call out the Adhaan

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه said, "The share (of rewards) of those who call out the Adhaan on the Day of Qiyaamah will be like the share of those who wage Jihaad. During the time between the Adhaan and the Iqaamah, the Mu'adhin is like the martyr tossing and turning in his blood in the path of Allaah.

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "If I were a Mu'adhin, I care not whether I perform Hajj or Umrah or wage Jihaad."

Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "If I were a Mu'adhin, my affairs would have been perfected and I care not whether I woke up for (Nafl) salaah during the night or whether I fasted (Nafl fasts) during the day because I heard Rasulullaah ﷺ pray, 'O Allaah! Forgive those who call out the Adhaan. O Allaah! Forgive those who call out the Adhaan.' 'O Rasulullaah ﷺ!' I said, 'But (why do you emphasise calling out the Adhaan so much when) you have left us in a condition that we would draw swords to call out the Adhaan?' Rasulullaah ﷺ replied, 'That is not the case, O Umar because there will soon come a time when people will leave the Adhaan **to the weak ones amongst them. The flesh that is forbidden for Jahannam is the flesh of those who call out the Adhaan.'"**

Hadhrat Aa'isha رضي الله تعالى عنها mentioned that it is the Mu'adhin to whom Allaah refers in the verse:

﴿وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ ﴾

(سورة حم سجده: آيت ٣٣)

> Whose speech can be better than the one who calls *(others)* towards Allaah, who performs righteous deeds, and *(humbly)* says, "I am from the Muslims *(from those who submit to Allaah)*." {Surah HaaMeen Sajdah, verse 33}

She says further, "The Mu'adhin calls towards Allaah when he says 'حَيَّ عَلَى الصَّلٰوةِ' ('Come to salaah'), he performs a righteous deed when he performs the salaah and he is certainly amongst the Muslims when he says, 'لَآ اِلٰهَ اِلَّا اللّٰهُ' ('There is none worthy of worship but Allaah')." (2)

(1) Tabraani. Haythami (Vol.1 Pg.336) has commented on the chain of narrators.

(2) Bayhaqi in his Shu'abul Imaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265). Abush Sheikh has reported similar narrations from Rasaafi in his Kitaabul Adhaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.266).

Hadhrat Umar رضي الله تعالى عنه once said, "Had I been a Mu'adhin, I care not if I neither perform Hajj or Umrah except for the Fardh Hajj. Had the angels descended on earth, none would be able to beat them to calling out the Adhaan (they would allow no one else to do it because they know its tremendous virtue)." (1)

Hadhrat Qais bin Abu Haazim narrates that when they went to Hadhrat Umar رضي الله تعالى عنه, he asked, "Who calls out the Adhaan amongst you people?" When they informed him **that it was their slaves who did it**, Hadhrat Umar رضي الله تعالى عنه said, **"That is a grave deficiency in you.** Had I the choice of being a Mu'adhin instead of the Khalifah, I would have chosen to be a Mu'adhin.". (2)

Hadhrat Ali رضي الله تعالى عنه said, "I regret not requesting Rasulullaah ﷺ to assign the duty of calling out the Adhaan to (my sons) Hasan and Husayn." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "I do not approve of you appointing blind people to call out the Adhaan (because they are unable to determine the correct times of salaah) and I also do not approve of you appointing learned scholars of the Qur'aan to call out the Adhaan (because this would affect their teaching)." (4)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's Words to a man who Adopted a Singing Tone when Calling out the Adhaan and took Payment for it

Hadhrat Yahya Bakkaa narrates that a man once said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "I love you for the sake of Allaah." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه responded by saying, "But I detest you for the sake of Allaah." When the man asked why this was, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "Because you adopt a singing tone when calling out the Adhaan and you take payment for it."(5)

Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه Instruct that Jihaad be Waged Against Tribes amongst whom the Adhaan is not called out

When Rasulullaah ﷺ dispatched Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله تعالى عنه to Yemen, he gave him instructions to take as prisoners the inhabitants of all the towns he passed in which the Adhaan was not called out. Therefore, when Hadhrat Khaalid رضي الله تعالى عنه passed by the Banu Zubayd tribe and did not hear them call out the Adhaan, he took them all as prisoners. However, when Hadhrat Amr bin Ma'dikarib رضي الله تعالى عنه spoke to him about them, Hadhrat Khaalid رضي الله تعالى عنه eleased them into his custody. (6)

Hadhrat Talha bin Abdullaah bin Abdur Rahmaan bin Abu Bakr رضي الله تعالى عنه reports

(1) Ibnuz Zanjway, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265).
(2) Abdur Razzaaq, Ibn Abi Shaybah and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265).
(3) Tabraani. Haythami (Vol.1 Pg.326) has commented on the chain of narrators.
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.2).
(5) Tabraani. Haythami (Vol.2 Pg.3) has commented on the chain of narrators.
(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298).

that when Hadhrat Abu Bakr رضي الله تعالى عنه dispatched his armies against the Murtaddeen, he instructed the commanders saying, **"When you hear the Adhaan in a town that you surround, take no action until you question them about their grievances.** However, if you do not hear the Adhaan, you should launch your attack, fight them, burn their property and be inexhaustible in inflicting casualties so that they see that the demise of your Nabi ﷺ has brought no weakness in you." (1)

Hadhrat Zuhri narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه dispatched his armies against the Murtaddeen, he instructed them saying, **"Monitor them overnight and take no action if you hear the Adhaan because the Adhaan is a sign of Imaan."** (2)

Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Wait for Salaah

Rasulullaah ﷺ's Directive in this Matter

Hadhrat Ali رضي الله تعالى عنه narrates that when the time for salaah arrived and Rasulullaah ﷺ saw that the people were few in number, he remain sitting and did not lead the salaah. He would then lead the salaah only when he saw a substantial gathering. (3)

Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه reports that Rasulullaah ﷺ would wait until he heard the sounds of people's shoes. (4)

The Sahabah رضي الله تعالى عنهم Wait for Salaah until Half the Night had Passed

Hadhrat Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ was busy dispatching an army until half the night had already passed or was about to. He then came out for salaah and said (to those waiting), "While other people have performed their salaah and left, you people are still waiting for salaah. **Take note that you have remained in salaah (kept earning its rewards) as long as you have been waiting for it."** (5)

Rasulullaah ﷺ's Words to those who Waited for the Next Salaah after Maghrib and After Zuhr

Hadhrat Abdullaah bin Amr رضي الله تعالى عنهما narrates that after Rasulullaah ﷺ had performed the Maghrib salaah, some people left while others remained seated. Rasulullaah ﷺ then went to them (those still sitting) and said, "Your Rabb has opened a door to the heavens and is boasting before the angels saying, 'My servants have completed a Fardh and are now waiting for the next.'"(6)

(1) Bayhaqi.
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).
(3) Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.246).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.247).
(5) Ibn Abi Shaybah and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.193).
(6) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.245). Ibn Maajah has also reported the narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما, as *Targheeb wat Tarheeb* (Vol.1 Pg.246).

Hadhrat Abu Umaamah Thaqafi reports that after leading the Zuhr salaah, Hadhrat Mu'aawiya told the people to remain where they were until he returned. He then left and put on his shawl. After leading the Asr salaah, he said, "Should I not inform you of something that Rasulullaah did?" When the people asked to be informed, Hadhrat Mu'aawiya said, "The Sahabah once performed the Zuhr salaah behind Rasulullaah and then remained sitting. When Rasulullaah came out again (for the Asr salaah), he asked, 'Have you people not left after the last salaah?' 'No,' came the reply. Rasulullaah then said, **'If only you could have seen your Rabb open a door from the heavens to show you to the angels and boast about you sitting in wait for salaah.'"**(1)

Rasulullaah's Address to those who waited until Midnight for the Isha Salaah

Hadhrat Anas narrates that Rasulullaah once delayed the Isha salaah until midnight. After leading the salaah, he turned to face the Sahabah saying, "Whereas other people have already performed their salaah and gone to sleep, you people have remained in salaah for as long as you have been waiting for it." (2)

Hadhrat Abu Hurayrah reports that Rasool said, "A person is in salaah for as long as it is salaah that keeps him waiting and (all the while) the angels keep praying, 'O Allaah! Forgive him. O Allaah! Shower Your mercy on him.' This continues for as long as he does not stand up from his place of salaah or does not break his wudhu." (3)

Another narration states that a person remains in salaah for as long as he remains on his place of salaah or as long as he does not break his wudhu." (4) Yet another narration states that a person remains in salaah for as long as he remains on his place of salaah, waiting for the next salaah. And all this while the angels keep praying, 'O Allaah! Forgive him. O Allaah! Shower Your mercy on him.' This continues for as long as he does not leave or does not break his wudhu." "How will his wudhu break?" one of the narrators asked. Hadhrat Abu Hurayrah replied, "When he passes wind either audibly or silently." (5)

Rasulullaah Encourages Waiting for Salaah

Hadhrat Jaabir bin Abdullaah reports that Rasulullaah said, "Shall I not point you towards something that wipes out sins and is expiation for misdeeds?" "Why not, O Rasulullaah?" the Sahabah said. Rasulullaah said, "Making a proper wudhu in adverse conditions, taking many steps towards the Masjid and waiting for one salaah after another. This is

(1) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.38).
(2) Bukhaari.
(3) Bukhaari.
(4) Muslim and Abu Dawood.
(5) Muslim and Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.245).

(an act that will earn the reward of) guarding the borders." (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه's Interpretation of Guarding the Borders during the Time of Rasulullaah صلى الله عليه وسلم

Hadhrat Dawood bin Saalih narrates that Hadhrat Abu Salamah once asked him if he knew why Allaah revealed the verse:

﴿اصْبِرُوْا وَ صَابِرُوْا وَرَابِطُوْا﴾ (سورة آل عمران: آيت٢٠٠)

Exercise patience, compete in patience, guard the borders... {Surah Aal Imraan, verse 200}

When Hadhrat Dawood admitted that he did not know, Hadhrat Abu Salamah said, "I heard Hadhrat Abu Hurayrah رضي الله تعالى عنه say that during the time of Rasulullaah صلى الله عليه وسلم there was no war because of which the borders had to be guarded, but waiting for one salaah after another was their form of guarding the borders." (2)

The Statement of Hadhrat Anas رضي الله تعالى عنه Concerning the verse "Their sides part from their beds"

Hadhrat Anas رضي الله تعالى عنه said that it is waiting for the Isha salaah that is referred to in the verse:

﴿تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ﴾ (سورة سجده: آيت١٦)

Their sides part from their beds... {Surah Sajdah, verse 16} (3)

Emphasis and Importance shown to Performing Salaah in Congregation

The Importance Rasulullaah صلى الله عليه وسلم Showed to Salaah in Congregation and His Unwillingness to Allow a Blind Man to Forego it

Hadhrat Amr bin Ummu Maktoom رضي الله تعالى عنه once said, "O Rasulullaah صلى الله عليه وسلم! I am a blind man who lives far (from the Masjid). While I have a guide, he is a person with whom I cannot get along. Are you able to grant me permission to perform salaah at home?" "Can you hear the Adhaan?" Rasulullaah صلى الله عليه وسلم asked. When Hadhrat Amr رضي الله تعالى عنه said that he could, Rasulullaah صلى الله عليه وسلم said, "I am then unable to grant you permission." (4)

Another narration states that Rasulullaah صلى الله عليه وسلم once came to the Masjid and found only a few people there. He then said, "I have a good mind to appoint an Imaam to lead the people (in salaah) and to then go out and burn down the

(1) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.247).
(2) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.251).
(3) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.246).
(4) Ahmad, Abu Dawood, Ibn Maajah, Ibn Khuzaymah and Haakim.

house of every person I find who does not come for salaah." Hadhrat Ibn Ummu Maktoom رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! There are many palms and trees between my house and the Masjid and I cannot find a guide at all times. Is it possible for me to perform salaah at home?" Rasulullaah ﷺ asked, **"Can you hear the Iqaamah?" When he replied that he could, Rasulullaah** ﷺ **said, "Then you should come (to the Masjid) for salaah."** (1)

The Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه About Salaah in Congregation

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "Whoever wishes to meet Allaah tomorrow as a Muslim should regularly perform these (Fardh) salaahs in the place where the Adhaan is called out because Allaah has selected for His Nabi ﷺ **certain practices that give guidance and amongst these practices are the salaahs (in congregation)**. Should you ever perform your salaah at your homes as those staying behind at home do, you will be **forsaking the Sunnah** of your Nabi ﷺ and as soon as you do this, **you will go astray**. Whenever a person purifies himself properly and then heads for one of the Masaajid, Allaah records for him the reward of a good deed for every step he takes, Allaah elevates his rank by a stage and erases a sin from his record. I saw (a time when) none of us would dare miss a salaah (in congregation) except for an open hypocrite. In fact, a man (who was very ill) would be brought with the support of two men and placed in the row."

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, " I saw (a time when) none of us would dare miss a salaah (in congregation) except for a person whom everyone recognised as a hypocrite or a very sick person. If a (sick) man was capable of walking with the support of two men, he would come for the salaah." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also added, "Verily our Nabi ﷺ has taught us certain practices that give guidance and amongst these practices is to perform salaah in the Masjid where Adhaan was called out." (2)

A narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه added, "And now I cannot find who does not have a place of salaah inside his house where he performs salaah. If you perform salaah in your homes and forsake the Masaajid, you will be forsaking the Sunnah of your Nabi ﷺ."(3)

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه said, "Whoever would like to go peacefully to Allaah should perform these five (Fardh) salaahs at a place where the Adhaan is called out because these are amongst the practices that give guidance and what your Nabi ﷺ practically showed you. You should never say that you have reserved a place in your house where you perform salaah because if you do that

(1) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.238).

(2) Muslim, Abu Dawood, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.224). Abdur Razzaaq and Diyaa in his Mukhtaarah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).

(3) Tayaalisi (Pg.40).

you will be forsaking the Sunnah of your Nabi ﷺ and as soon as you forsake his Sunnah, you will go astray." (1)

The Sahabah's Suspicion about the Person who did not Perform the Fajr and Isha Salaahs in Congregation

Hadhrat Abdullaah bin Umar says, "When we did not see a person for the Fajr and Isha salaahs, we became suspicious of him (because it is the Munaafiqeen who do not perform these salaahs)." (2)

Hadhrat Umar's Statement concerning a Person Who missed the Fajr Salaah in congregation because he had Stayed awake at Night In Ibaadah

Hadhrat Abu Bakr bin Sulaymaan bin Abu Hathma narrates that Hadhrat Umar once did not see Hadhrat Sulaymaan bin Abu Hathma for the Fajr salaah. Hadhrat Umar was on his way to the marketplace that morning and because Hadhrat Sulaymaan's house happened to be between the Masjid and the marketplace, Hadhrat Umar passed by Hadhrat Sulaymaan's mother Hadhrat Shifaa. "I did not see Sulaymaan for the Fajr salaah," Hadhrat Umar said. She explained, "He spent the night in salaah and sleep overpowered him." To this, Hadhrat Umar remarked, **"I prefer attending the Fajr salaah in congregation to standing in salaah all night."** (3)

Hadhrat Ibn Abu Mulaykah narrates that Hadhrat Shifaa who belonged to the Banu Adi bin Ka'b tribe once came to Hadhrat Umar during Ramadhaan. Enquiring about her husband, Hadhrat Umar asked, "Why did I not see Abu Hathma for the Fajr salaah?" "O Ameerul Mu'mineen!" she explained, "He exerted himself (in Ibaadah) throughout the night and was too tired to go out to perform the Fajr salaah, so he (performed salaah at home and) slept." Hadhrat Umar remarked, "By Allaah! Had he been present for the Fajr salaah, it would have been more beloved to me than his exertion throughout the night."

In another narration, Hadhrat Shifaa bint Abdullaah says, "Hadhrat Umar once came to my house where he found two men (my husband and son) fast asleep. 'What is the matter with these two that they were not present with us for salaah?' he asked. 'O Ameerul Mu'mineen!' I explained, **'They fell asleep after performing their Fajr salaah (at home).'** To this Hadhrat Umar remarked, 'I prefer performing Fajr salaah in congregation to performing (Nafl) salaah

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).
(2) Tabraani and Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.232). Sa'eed bin Mansoor has also reported the narration from Hadhrat Abdullaah bin Umar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.244), as has Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.40).
(3) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.235).

throughout the night and until dawn." [1]

The Statement of Hadhrat Abu Dardaa رضي الله عنه Concerning Salaah in congregation and the Action Hadhrat Abdullaah bin Umar رضي الله عنه took when he Missed Isha Salaah in congregation

Hadhrat Ummu Dardaa رضي الله عنها says that when (her husband) Hadhrat Abu Dardaa رضي الله عنه once came home angry, she asked him what the matter was. He replied, "By Allaah! I know nothing else about the affairs of Muhammad ﷺ except that the Muslims performed salaah only in congregation (and now people are starting to do otherwise)." [2]

Hadhrat Naafi narrates that when Hadhrat Abdullaah bin Umar رضي الله عنه missed the Isha salaah in congregation, he would remain in Ibaadah for the rest of the night. [3] Another narration states that whenever Hadhrat Abdullaah bin Umar رضي الله عنه missed any salaah in congregation, he would remain engaged in salaah until the next salaah. [4]

Hadhrat Haarith bin Hassaan رضي الله عنه leaves home for the Fajr Salaah the night he got Married and the Taunting he Received

Hadhrat Ambasah bin Azhar narrates that it was customary for a newly married man to remain indoors for a few days after getting married and not to leave for the Fajr salaah. However, when a Sahabi by the name of Hadhrat Haarith bin Hassaan رضي الله عنه was married, he was leaving for Fajr when someone taunted, "You are leaving when you have just married this night?" Hadhrat Haarith رضي الله عنه said, **"By Allaah! The woman who prevents me from performing the Fajr salaah in congregation is a terrible woman indeed."** [5]

Straightening and Arranging the Rows of Salaah

The Importance Rasulullaah ﷺ Attached to Straightening the Rows of the Sahabah رضي الله عنهم in Salaah

Hadhrat Baraa bin Aazib رضي الله عنه narrates that Rasulullaah ﷺ used to go to the ends of the rows and straighten the chests and shoulders of the people saying, **"Do not be in disarray otherwise your hearts will be in disarray (will be disunited).** Verily Allaah bestows His special mercy on the people standing in the

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.243).
(2) Bukhaari.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303).
(4) Bayhaqi, as quoted in *Isaabah* (Vol.2 Pg.349).
(5) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.41).

first row and the angels pray for their forgiveness." (1)

Hadhrat Baraa bin Aazib رضي الله تعالى عنه says, "Rasulullaah ﷺ used to weave between the rows from one end to the other, touching our chests and shoulders (when straightening the rows) and saying, 'Do not stand in disarray.'"(2)

Hadhrat Jaabir bin Samurah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once came out to them and said, "Will you not form your rows as the angels form theirs in front of their Rabb?" When the Sahabah رضي الله تعالى عنهم enquired how it was that the angels formed their rows, Rasulullaah ﷺ replied, "They first complete the front rows and stand close to each other." (3)

Hadhrat Jaabir bin Samurah رضي الله تعالى عنه also narrates that they were once performing salaah with Rasulullaah ﷺ when he motioned them to sit down. When they sat down, Rasulullaah ﷺ said, "What prevents you from forming your rows as the angels form theirs?" The rest of the narration is similar to the one above. (4)

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه says, "Rasulullaah ﷺ used to straighten our rows as meticulously as he would straighten an arrow. This he did until we had understood him perfectly. On one occasion when Rasulullaah ﷺ came out for salaah, he stood there and was about to say 'Allaahu Akbar' when he noticed someone's chest standing out from the row. He then said, 'O servants of Allaah! You will have to straighten your rows otherwise Allaah will cast disunity between you." (5) Another narration states that Hadhrat Nu'maan رضي الله تعالى عنه added, "I then saw a man touching his shoulders with those of the person beside him, touching his knees with those of the other man and also touching his ankles with those of the other man." (6)

Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Instruct the Straightening of Rows before the Takbeer

Hadhrat Naafi narrates that Hadhrat Umar رضي الله تعالى عنه used to instruct the people to straighten their rows and it was only when they reported to him that the rows were straightened did he call out the Takbeer (to commence the salaah). (7)

Hadhrat Abu Uthmaan Nahdi رضي الله تعالى عنه reports that Hadhrat Uthmaan رضي الله تعالى عنه used to instruct the people to straighten their rows and would actually call people by their names to tell them to move forward. He also said, "When people keep staying back, Allaah will eventually keep them back." (8)

Hadhrat Abu Uthmaan رضي الله تعالى عنه also reports that he noticed that whenever Hadhrat Umar رضي الله تعالى عنه stepped forward (to lead the salaah), he would look at the

(1) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.282).
(2) Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.289).
(3) Muslim, Abu Dawood, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.283).
(4) Abu Dawood and Ibn Maajah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).
(5) Maalik, Muslim, Abu Dawood, Tirmidhi, Ibn Maajah and Nasa'ee.
(6) Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.289).
(7) Maalik, Abdur Razzaaq and Bayhaqi.
(8) Abdur Razzaaq.

shoulders and feet of the followers (to see if they were in line)." (1)

Hadhrat Abu Nadhar narrates that when salaah was about to begin, Hadhrat Umar bin Khattaab رضي الله تعالى عنه would tell people to straighten their rows and would take people's names as he told them to either move forward or backward. He would also add, "Keep your rows straight because Allaah wishes you to adopt the method of the angels (when they form their rows)." He would then recited the verse:

﴿وَإِنَّا لَنَحْنُ الصَّافُّونَ ۝ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ۝﴾ (سورة صافات: آيت١٦٥، ١٦٦)

"Indeed, we *(the angels)* are standing in rows *(worshipping Allaah)*. 'Indeed, we are glorifying Allaah *(all the time)*." {Surah Saafaat, verses 165,166} (2)

Hadhrat Maalik says, "I was with Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه when the people stood up for salaah. I was busy requesting him to grant me an allowance and continued doing so as he straightened some pebbles with his shoe. Eventually some men whom he had appointed to straighten the rows reported to him that the rows had been straightened. He then told me to stand straight in one of the rows and called out the Takbeer." (3)

Another narration states that Hadhrat Ali رضي الله تعالى عنه used to say (to the people standing in rows for salaah), **"Stand straight and your hearts will be straight, stand close to each other and you will have compassion for each other."** (4)

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning the Straightening of Rows

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "I saw a time when salaah would not begin until we had completed the rows of salaah." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, **"Verily Allaah bestows His special mercy on the people who advance through the rows to the first row of salaah and the angels pray for their forgiveness."** (6)

Statements of Rasulullaah صلى الله عليه وسلم and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the First Row

Hadhrat Abdul Azeez bin Rufay reports, "It was during the Khilaafah of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه that Hadhrat Aamir bin Mas'ood Qurashi رضي الله تعالى عنه was trying to get ahead of me to the first row at the Maqaam Ibraheem in Makkah. 'Is there much good mentioned about the first row?' I asked. 'By Allaah! There certainly is,' he replied, 'Rasulullaah صلى الله عليه وسلم said that if people realised the value of the first row, the only way in which the rows would be formed would be

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.254-255).
(2) Abd bin Humayd, Ibn Jareer and Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).
(3) Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).
(5) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.90).
(6) Tabraani. Haythami (Vol.2 Pg.92) has commented on the chain of narrators.

by drawing lots." (1)

Hadhrat Abdullaah bin Abbaas رضي الله عنه said, "Ensure that you always stand in the first row and ensure that it is on the right of the first row. You should also refrain from forming rows between pillars." (2)

Rasulullaah ﷺ Instructs that the Muhaajireen and Ansaar should Occupy the First Row

Hadhrat Qais bin Ubaadah says, "I was present in Madinah when the people stood up for salaah. I then forged ahead and stood in the first row. Hadhrat Umar رضي الله عنه arrived and made his way through the rows to get to the front (to lead the salaah). With him was a tanned man with a sparse beard. Looking at the faces of the people there, his eyes fell on me and he pushed me aside to stand in my place. This hurt me very deeply. However, when the salaah was over, he turned to me and said, 'Let not what had happened upset you or cause you grief because I am sure that it hurt you. However, I have heard Rasulullaah ﷺ say that none save the Muhaajireen and Ansaar should occupy the first row.' When I asked the people who the man was, they informed me that he was Hadhrat Ubay bin Ka'b رضي الله عنه."(3)

In another narration, Hadhrat Qais says, "As I was performing salaah in the first row of the Masjid of Madinah, someone came from behind, pulled me back and stood in my place. After the salaah was over, he turned to me and I realised that he was Hadhrat Ubay bin Ka'b رضي الله عنه. He then said to me, "May Allaah never make you upset, dear youngster. This was something that Rasulullaah ﷺ enjoined upon us..." The narration then continues like the one above. (4)

Involvement of the Imaam with the Needs of the People after the Iqaamah has Been Called out

Rasulullaah ﷺ's Involvement With Such Matters

Hadhrat Usaamah bin Umayr رضي الله عنه says, "People would have already stood up for salaah when a person would stand between Rasulullaah ﷺ and the Qibla, presenting his need to Rasulullaah ﷺ. He would remain standing there and talking with Rasulullaah ﷺ for such a long time that I sometimes saw some people nodding off to sleep because of the long while Rasulullaah ﷺ had to remain standing there." (5)

Hadhrat Anas رضي الله عنه narrates that the people would be ready to perform the Isha salaah when Rasulullaah ﷺ needed to speak to a person. A few of the Sahabah

(1) Tabraani. Haythami (Vol.2 Pg.92) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.2 Pg.92) has commented on the chain of narrators.
(3) Haakim in his Mustadrak (Vol.3 Pg.303), reporting from reliable sources as confirmed by Dhahabi.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.352).
(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.234). Abdur Razzaaq and Abush Sheikh have reported a similar narration from Hadhrat Anas رضي الله عنه, as quoted in *Kanzul Ummaal* (Vol.4 Pg.273).

رضي الله تعالى عنهم would actually fall asleep (during the wait) and would then wake up when the salaah began. (1)

Hadhrat Urwa رضي الله تعالى عنه narrates that people would discuss their needs with Rasulullaah ﷺ after the Mu'adhin had called out the Iqaamah and the people had already hushed. Rasulullaah ﷺ would then see that the need was fulfilled. **Hadhrat Anas رضي الله تعالى عنه mentions that Rasulullaah ﷺ had a staff on which he would lean (when the dialogue became too long).** (2)

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ was the most compassionate of people and whenever someone came to him (with a request), he would promise it to him (if he did not have then) and then give it to him when he had it. People had already stood up for salaah one day when a Bedouin arrived and, grabbing on to Rasulullaah ﷺ's clothing, he demanded, 'A small portion of what I need is still due and I fear that I may forget about it (so I want it now).' Rasulullaah ﷺ then stood up with him and only returned to lead the salaah after he had finished with the man." (3)

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه's Involvement With Such Matters

Hadhrat Abu Uthmaan Nahdi says, "Salaah would be about to commence when a person would come before Hadhrat Umar رضي الله تعالى عنه to discuss something. In fact, some of us would actually sit down because we would be standing so long." (4)

Hadhrat Moosa bin Talha says, "As he sat on the pulpit and the Mu'adhin was busy calling out the Iqaamah, I **heard Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه asking people about their conditions and market prices.**" (5)

The narration has already passed in the chapter discussing the straightening of rows in which Hadhrat Maalik says, "I was with Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه when the people stood up for salaah. I was busy requesting him to grant me an allowance and continued doing so as he straightened some pebbles with his shoe..."

Leading the Salaah and Following the Imaam During the Time of Rasulullaah ﷺ

The Statement of Hadhrat Abu Sufyaan رضي الله تعالى عنه Concerning the Discipline of the Sahabah رضي الله تعالى عنهم when he saw them Performing Salaah

Detailed narrations have already appeared in the chapter discussing the Treaty of Hudaybiyyah and the Conquest of Madinah in which it is stated that Rasulullaah

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.273).
(2) Abush Sheikh in his Adhaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.234).
(3) Bukhaari in his Adab (Pg.43).
(4) Abur Rabee Zahraani, as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).
(5) Ibn Habbaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.234). Ibn Sa'd (Vol.3 Pg.59) has reported a similar narration.

ﷺ said to Hadhrat Abu Sufyaan رضي الله تعالى عنه, "O Abu Sufyaan! Accept Islaam and live in peace." After Hadhrat Abu Sufyaan رضي الله تعالى عنه accepted Islaam, he proceeded with Hadhrat Abbaas رضي الله تعالى عنه to his camp. The next morning when the Sahabah رضي الله تعالى عنهم rushed to perform wudhu, Hadhrat Abu Sufyaan رضي الله تعالى عنه asked, "What is the matter with the people, O Abul Fadhl? Have they received an order?" "No," replied Hadhrat Abbaas رضي الله تعالى عنه, "they are preparing for salaah." Hadhrat Abu Sufyaan رضي الله تعالى عنه then performed wudhu on the instructions of Hadhrat Abbaas رضي الله تعالى عنه, who then took him to Rasulullaah ﷺ. Rasulullaah ﷺ started the salaah and when he called out the Takbeer, the Sahabah رضي الله تعالى عنهم followed suit. They all then made Ruku when Rasulullaah ﷺ made Ruku and got up again when Rasulullaah ﷺ got up. To this, Hadhrat Abu Sufyaan رضي الله تعالى عنه remarked, **"To this day have I never seen such discipline from a nation who have been gathered together from such varying backgrounds!** Neither are the nobles of Persia nor the long-established Romans as well disciplined as this!" **Addressing Hadhrat Abbaas رضي الله تعالى عنه, he said further, "O Abul Fadhl! Your nephew has certainly founded a great kingdom." "It is not a kingdom," Hadhrat Abbaas رضي الله تعالى عنه replied, "This is Nubuwwah."** (1)

Another narration from Hadhrat Maymoona رضي الله تعالى عنها quoted in the chapter discussing the Conquest of Makkah states that when Rasulullaah ﷺ got up to perform wudhu, the Muslims would compete to get the wudhu water and rub it on their faces. To this, Hadhrat Abu Sufyaan رضي الله تعالى عنه remarked, "O Abul Fadhl! Your nephew has certainly founded a great kingdom." "It is not a kingdom," Hadhrat Abbaas رضي الله تعالى عنه replied, "This is Nubuwwah and **it is this that the people are so zealous about."** (2)

A narration from Hadhrat Urwa رضي الله تعالى عنه states that when Hadhrat Abu Sufyaan رضي الله تعالى عنه awoke the morning after he had spent the night with Hadhrat Abbaas رضي الله تعالى عنه, he saw the Sahabah رضي الله تعالى عنهم (eagerly) preparing for salaah and scattering about to purify themselves. Hadhrat Abu Sufyaan رضي الله تعالى عنه became alarmed at this sight and asked Hadhrat Abbaas رضي الله تعالى عنه what the matter was. Hadhrat Abbaas رضي الله تعالى عنه replied, "They have heard the Adhaan and are now scattering about to prepare for salaah." When salaah commenced and Hadhrat Abu Sufyaan رضي الله تعالى عنه saw the Sahabah رضي الله تعالى عنهم bow and prostrate when Rasulullaah ﷺ did so, he remarked, **"O Abbaas! Do they do everything he instructs them to do." "Certainly," Hadhrat Abbaas رضي الله تعالى عنه replied, "they would obey Rasulullaah ﷺ even if he were to command them to forsake their food and drink."** (3)

The Sahabah رضي الله تعالى عنهم Perform Salaah behind Hadhrat Abu Bakr رضي الله تعالى عنه upon the Instruction of Rasulullaah ﷺ

In the chapter discussing the enthusiasm Rasulullaah ﷺ had for salaah, a narration from Hadhrat Aa'isha رضي الله تعالى عنها has already passed stating that (when he

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.300).
(2) Tabraani. Haythami (Vol.6 Pg.164) has commented on the chain of narrators.
(3) *Al Bidaayah wan Nihaayah* (Vol.4 Pg.291).

was critically ill) Rasulullaah ﷺ sent a message to Abu Bakr رضي الله عنه to lead the salaah. Abu Bakr رضي الله عنه was a soft person so he said to Umar رضي الله عنه, "You lead the salaah, O Umar!" Umar رضي الله عنه however said, "You are more worthy of the privilege." Abu Bakr رضي الله عنه then led the salaah during those days.

A narration of Bukhaari also quoted in the chapter states that Rasulullaah ﷺ said, **"Tell Abu Bakr to lead the people in salaah,"** Rasulullaah ﷺ instructed. One of Rasulullaah ﷺ's wives remarked, "Abu Bakr is a soft man who will be unable lead the salaah when he stands in your place." Rasulullaah ﷺ however repeated the instruction, but again met with the same response. When this happened a third time, Rasulullaah ﷺ said, "You women are just like the women around Yusuf عليه السلام. Tell Abu Bakr to lead the people in salaah."

Hadhrat Abdullaah bin Zam'ah رضي الله عنه reports, "A few Muslims and I happened to be with Rasulullaah ﷺ when his illness had become critical. When Bilaal رضي الله عنه called out the Adhaan, Rasulullaah ﷺ said, 'Appoint someone to lead the salaah.' I left and found Umar رضي الله عنه amongst the people. Abu Bakr رضي الله عنه was not there. I therefore told Umar رضي الله عنه to lead the salaah. Umar رضي الله عنه then stood up and when he said 'Allaahu Akbar' Rasulullaah ﷺ heard his voice because his voice was very loud. Rasulullaah ﷺ then asked, 'Then where is Abu Bakr? Neither Allaah nor the Muslims can accept this! Neither Allaah nor the Muslims can accept this!' Rasulullaah ﷺ then sent for Abu Bakr رضي الله عنه and when he arrived, Umar رضي الله عنه had already completed the salaah. Abu Bakr رضي الله عنه then lead the people in salaah. Umar رضي الله عنه then said to me, 'O dear! What have you done, O Ibn Zam'ah? I swear by Allaah that when you told me to lead the salaah, I thought that it was an instruction from Rasulullaah ﷺ. Had I known better, I would have never led the salaah.' I explained, 'By Allaah! Rasulullaah ﷺ certainly did not instruct me to appoint you but when I did not see Abu Bakr رضي الله عنه and only saw you, I regarded you as being most worthy of leading the salaah.'"(1)

Another narration states that when Rasulullaah ﷺ heard Hadhrat Umar رضي الله عنه's voice, he came out and with his head out of the room, he said angrily, "No! No! None but the son of Abu Quhaafah (i.e. Hadhrat Abu Bakr رضي الله عنه) should lead the salaah." (2)

In the chapter discussing how the Sahabah رضي الله عنهم elected Hadhrat Abu Bakr رضي الله عنه to the post of Khilaafah(3), a narration has passed in which Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه said, "I am not likely to step head of a person whom Rasulullaah ﷺ had commanded to lead us in salaah and who then led us in salaah until Rasulullaah ﷺ passed away."

(1) Ahmad and Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.232). Haakim (Vol.3 Pg.641) has reported a similar narration.

(2) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.323).

(3) Under the heading "The Sahabah رضي الله عنهم Place Hadhrat Abu Bakr رضي الله عنه Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity" and the subheading "A Hadith of Ahmad and the statements of Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه and Hadhrat Uthmaan رضي الله عنه Concerning the Khilaafah of Hadhrat Abu Bakr رضي الله عنه".

Also quoted in the same chapter(1) is the statement that Hadhrat Ali رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه made when they said, "However, we are also of the opinion that Abu Bakr رضي الله تعالى عنه is most worthy of the post after Rasulullaah ﷺ. He was the companion of Rasulullaah ﷺ in the cave and the 'second of the two'. We definitely acknowledge his status and his seniority. After all, Rasulullaah ﷺ did instruct him to lead the Muslims in salaah while Rasulullaah ﷺ was alive."

The Statements of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Concerning Hadhrat Abu Bakr رضي الله تعالى عنه Leading the Salaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that when Rasulullaah ﷺ passed away, the Ansaar said, "There should be an Ameer from us and one from you (Muhaajireen)." Hadhrat Umar رضي الله تعالى عنه then went to them and said, "Did you not know that Rasulullaah ﷺ had placed Abu Bakr رضي الله تعالى عنه forward (to lead the salaah)?" The Ansaar then said, "Allaah forbid that we should ever place ourselves ahead of Abu Bakr رضي الله تعالى عنه!"(2)

Hadhrat Ali رضي الله تعالى عنه said, "Rasulullaah ﷺ certainly instructed Abu Bakr رضي الله تعالى عنه to lead the salaah when I was present, neither unavailable nor ill. Therefore, to take charge of our matters of this world (as Khalifah) we are pleased to have the person whom Nabi ﷺ selected to take charge of our matters of Deen (our salaah)." (3)

The Statement of Hadhrat Salmaan Faarsi رضي الله تعالى عنه Concerning the Leadership of Arabs

Hadhrat Abu Layla Kindi reports that Hadhrat Salmaan Faarsi رضي الله تعالى عنه once arrived with a group of twelve or thirteen riders from amongst the companions of Rasulullaah ﷺ. When the time for salaah arrived, the others addressed Hadhrat Salmaan رضي الله تعالى عنه saying, "Go forward (to lead the salaah), O Abu Abdullaah." Hadhrat Salmaan رضي الله تعالى عنه declined saying, **"We (non-Arabs) cannot lead you (Arabs) in salaah nor marry your women because it is through you that Allaah has guided us."** One of the men from the group then went ahead and performed four Rakaahs salaah. After he had completed, Hadhrat Salmaan رضي الله تعالى عنه said, "Why did we need to perform four Rakaahs salaah when half of it (two Rakaahs) would have sufficed. (Since we are on a journey) We are most in need of concessions." (4)

The Sahabah رضي الله تعالى عنهم follow Slaves in Salaah

Hadhrat Abu Sa'eed was a slave of the Banu Usayd tribe. He prepared a meal one

(1) Under the subheading "Hadhrat Abu Bakr رضي الله تعالى عنه declines to Accept the post of Khalifah and the statements of Hadhrat Ali رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه he is most Worthy of the Position".
(2) Nasa'ee, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.206).
(3) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.354).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.189). Tabraani and Abu Ya'la have reported a similar narration. Haythami (Vol.2 Pg.156) has commented on the chain of narrators.

day and invited Hadhrat Abu Dharr رضي الله تعالى عنه, Hadhrat Hudhayfah رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. When the time arrived for salaah, Hadhrat Abu Dharr رضي الله تعالى عنه stepped forward to lead the salaah when Hadhrat Hudhayfah رضي الله تعالى عنه said to him, **"Step back because the owner of the house is entitled to leading the salaah."** "Is that so, O Ibn Mas'ood?" Hadhrat Abu Dharr رضي الله تعالى عنه asked. When Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه confirmed what Hadhrat Hudhayfah رضي الله تعالى عنه said, Hadhrat Abu Dharr رضي الله تعالى عنه stepped back. Hadhrat Abu Sa'eed says, **"They then put me forward (to lead the salaah) whereas I was just a slave. Nevertheless, I led them in the salaah."** (1)

Hadhrat Naafi reports, "People had stood up for salaah in a Masjid in a district of Madinah where Hadhrat Abdullaah bin Umar رضي الله تعالى عنه had a property. The Imaam of the Masjid was a slave and when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه came for the salaah, the Imaam requested him to lead the salaah. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه declined saying, **'You have a greater right to lead the salaah in your Masjid.' The Imaam then proceeded to lead the salaah."** (2)

Hadhrat Abdullaah bin Handhala رضي الله تعالى عنه narrates, "We were in the house of Qais bin Sa'd bin Ubaadah رضي الله تعالى عنه with a group of Sahabah رضي الله تعالى عنهم when we told him to lead the salaah. 'I cannot do so (in the presence of men better than I),' he submitted. I said, 'Rasulullaah صلى الله عليه وسلم said that a man has a greater right to the front of his bed, to the front of his animal and to lead the salaah in his house.' He then instructed one of his slaves who went forward and led the salaah." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Performs Salaah Behind Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه in his house

Hadhrat Alqama narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once visited Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه at his house. When the time for salaah arrived, Hadhrat Abu Moosa رضي الله تعالى عنه said to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, "Go forward (to lead the salaah), O Abu Abdur Rahmaan because you are elder and more knowledgeable than I." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "You rather go forward because I have come your house and your Masjid. You therefore have a greater right." Hadhrat Abu Moosa رضي الله تعالى عنه then stepped forward and removed his shoes (and led the salaah). After he had completed, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه asked, **"What was your reason for removing your shoes? Are you on the Waadi Muq*addas*** (where Hadhrat Moosa عليه السلام was when he had to remove his shoes)?" (4)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, "O Abu Moosa! You know well that the Sunnah practice is for the owner of the house to go forward (to lead the salaah)." However, Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه refused to do so until one of their

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.246).
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.247).
(3) Bazzaar and Tabraani. Haythami (Vol.2 Pg.65) has commented on the chain of narrators.
(4) Ahmad. Haythami (Vol.2 Pg.66) has commented on the chain of narrators.

slaves went forward. [1]

Hadhrat Furaat bin Hayyaan رضي الله تعالى عنه Performs Salaah in his Masjid behind Hadhrat Handhala bin Rabee رضي الله تعالى عنه on the Instruction of Rasulullaah ﷺ

Hadhrat Qais bin Zuhayr رضي الله تعالى عنه says, "I once walked with Handhala bin Rabee رضي الله تعالى عنه to the Masjid of Furaat bin Hayyaan رضي الله تعالى عنه. When the time for salaah arrived, Hadhrat Furaat رضي الله تعالى عنه told Hadhrat Handhala رضي الله تعالى عنه to go forward (to lead the salaah). Hadhrat Handhala رضي الله تعالى عنه refused saying, "I cannot lead you in salaah when you are elder than me and have migrated before me. In addition to this, it is your Masjid. Hadhrat Furaat رضي الله تعالى عنه however said, "I have heard Rasulullaah ﷺ say something about you because of which I can never lead you in salaah." "So were you also present during the Battle of Taa'if when Rasulullaah ﷺ sent me as a spy?" Hadhrat Handhala رضي الله تعالى عنه asked. When Hadhrat Furaat رضي الله تعالى عنه confirmed that he was present, Hadhrat Handhala رضي الله تعالى عنه stepped forward and led the salaah.

(When the salaah was over) Hadhrat Furaat رضي الله تعالى عنه (turned to the people and) said, "O tribe of Ijal! I have made him lead the salaah because Rasulullaah ﷺ once sent him to Taa'if as a spy and when he reported back, Rasulullaah ﷺ said to him, 'Your information is correct. You may return to your camp because you have been awake all night.' As he turned and left, Rasulullaah ﷺ said to us, 'Always follow him and the likes of him.'"[2]

The Ameer of Makkah Appoints Hadhrat Ibn Abzah as his Deputy to Lead the salaah To the Approval of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Abu Layla رضي الله تعالى عنه narrates that when he once accompanied Hadhrat Umar رضي الله تعالى عنه to Makkah, they were received by the Hadhrat Naafi bin Alqama رضي الله تعالى عنه who was the Ameer of Makkah. "Who have you appointed as your deputy over the people?" Hadhrat Umar رضي الله تعالى عنه asked. "Abdur Rahmaan bin Abzah رضي الله تعالى عنه," came the reply. Hadhrat Umar رضي الله تعالى عنه said, "You chose a man from amongst the slaves over members of the Quraysh and the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ?" "That I have done," Hadhrat Naafi رضي الله تعالى عنه replied, "because I found him to be the most proficient reciter of the Qur'aan and because Makkah is a place where people from all parts gather, I wanted them to listen to Allaah's Book from a person who recited well." "Your judgement is excellent," Hadhrat Umar رضي الله تعالى عنه commended, "Abdur Rahmaan bin Abzah رضي الله تعالى عنه is certainly amongst the people whom Allaah has elevated through the

(1) Tabraani, reporting from reliable sources as confirmed by Haythami.
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.65). Abu Ya'la, Baghawi and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.28).

Qur'aan." (1)

Hadhrat Miswar رضي الله عنه pulls back an Imaam Whose Recitation was not Clear and Hadhrat Umar رضي الله عنه Sanctions his Act

Hadhrat Ubayd bin Umayr رضي الله عنه narrates that it was during the Hajj season when a large gathering of people amassed around a spring in Makkah. When the time for salaah arrived, a person who was not Arabic speaking and who belonged to the family of Hadhrat Abu Saa'ib Makhzoomi رضي الله عنه stepped forward (to lead the salaah). Hadhrat Miswar bin Makhrama رضي الله عنه pulled the man back and put another man forward. When the news reached Hadhrat Umar رضي الله عنه, **he said nothing to Hadhrat Miswar رضي الله عنه until Hadhrat Miswar رضي الله عنه arrived in Madinah**. It was only when Hadhrat Miswar رضي الله عنه came to Madinah that Hadhrat Umar رضي الله عنه questioned him about it. "Give me a chance, O Ameerul Mu'mineen!" Hadhrat Miswar رضي الله عنه entreated. He then explained, "The man was not Arabic-speaking (whose recitation was unclear) and because it was during Hajj, I feared that some people who were there for Hajj would hear his recitation and adopt its non-Arabic mode of recitation." "Was that the express reason for what you did?" Hadhrat Umar رضي الله عنه asked. When Hadhrat Miswar رضي الله عنه confirmed that it was, Hadhrat Umar رضي الله عنه said, "You did the right thing." (2)

Hadhrat Talha رضي الله عنه asks a Congregation he had Led in salaah whether they were Pleased with his Salaah

Hadhrat Talha bin Ubaydullaah رضي الله عنه once led some people in salaah. When he turned to them (after completing the salaah), he said, "I had forgotten to consult with you before going ahead and leading the salaah. Are you pleased with my salaah?" "Of course," the congregation replied, "who will be displeased with it, O selected companion of Rasulullaah ﷺ." Hadhrat Talha رضي الله عنه then said, "I have heard Rasulullaah ﷺ say that when a person leads others in salaah and they are displeased with him, the salaah does not even pass his ears (let alone reach the heavens)." (3)

Hadhrat Anas رضي الله عنه 's Differences with Hadhrat Umar bin Abdul Azeez and Hadhrat Abu Ayyoob رضي الله عنه's Differences with MArwaan Concerning salaah

Hadhrat Umar bin Abdul Azeez once asked Hadhrat Anas رضي الله عنه why he did not perform salaah behind him(4). Hadhrat Anas رضي الله عنه replied, "I had seen

(1) Abu Ya'la, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.216).
(2) Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.246).
(3) Tabraani. Haythami (Vol.2 Pg.68) has commented on the chain of narrators.
(4) Before he became the Khalifah, Hadhrat Umar bin Abdul Azeez used to prolong the salaah until the

Rasulullaah ﷺ perform salaah and I shall perform salaah with you only when your salaah is consistent with Rasulullaah ﷺ's salaah. However, when your salaah differs from Rasulullaah ﷺ's salaah, **I shall perform salaah (by myself) and then return to my family."** [1]

Marwaan bin Hakam once asked Hadhrat Abu Ayyoob رضي الله عنه why he did not perform salaah behind him. Hadhrat Abu Ayyoob رضي الله عنه replied, "I have seen Rasulullaah ﷺ perform salaah in a certain manner and will follow you only when your salaah conforms to his salaah. However, when your salaah differs from Rasulullaah ﷺ's salaah, I shall perform salaah (by myself) and then return to my family." [2]

The statements of Hadhrat Abu Hurayrah رضي الله عنه, Hadhrat Anas رضي الله عنه and Hadhrat Adi رضي الله عنه About the Salaah of the Sahabah رضي الله عنهم Behind Rasulullaah ﷺ

Hadhrat Abu Jaabir Waalidi says, "I once asked Hadhrat Abu Hurayrah رضي الله عنه (after he had led the salaah), 'Was the salaah of Rasulullaah ﷺ like this?' 'What did you not like about the way I performed salaah?' he asked. '(There is nothing I do not like but) I only wanted to know,' I replied. He said, 'Yes, it was like this, only shorter.' His Qiyaam was as long as it takes a Mu'adhin to descend from the Minaret and reach the row of salaah." Another narration states that Hadhrat Abu Jaabir added, **"I once saw Hadhrat Abu Hurayrah رضي الله عنه performing a very short salaah."** [3]

Hadhrat Anas رضي الله عنه once said, "The salaah we performed with Rasulullaah ﷺ was such that you people will criticise if anyone had to perform the same (because of its brevity)." [4]

Hadhrat Adi bin Haatim رضي الله عنه once attended a gathering and when the time for salaah arrived, the Imaam went forward and led the salaah. However, because he prolonged the sitting posture, Hadhrat Adi رضي الله عنه said after the salaah was completed, "The person leading the salaah should complete the Ruku and Sajdah properly (but not prolong the Qiyaam and sitting postures) because behind him are young children, old people, sick people, travellers and people with urgent needs." When the time arrived for the next salaah, Hadhrat Adi رضي الله عنه himself went forward and while completing the Ruku and Sajdah properly, he made the salaah brief. After completing the salaah, he turned to the people and said, "That was how we performed salaah behind Rasulullaah ﷺ." [5]

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time expired, just as the Umayyad rulers used to do. This was why Hadhrat Anas رضي الله عنه refused to follow him in salaah. However, when Hadhrat Umar bin Abdul Azeez became the Khalifah, he stopped doing this.

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.68).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.68).
(3) Ahmad and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.71).
(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.71).
(5) Tabraani and Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.73).

Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Weep in Salaah

Rasulullaah ﷺ Weeps in Salaah

Hadhrat Aa'isha رضي الله تعالى عنها says, "After spending the night, Rasulullaah ﷺ would be summoned (to salaah) by Bilaal رضي الله تعالى عنه calling out the Adhaan. He would then get up and take a bath. I would then see the water dripping on his cheek and beard as he left for salaah, after which I would hear him weep in salaah." (1)

Hadhrat Ubayd bin Umayr رضي الله تعالى عنه once asked Hadhrat Aa'isha رضي الله تعالى عنها, "Tell me what the most remarkable incident that you saw with Rasulullaah ﷺ." Hadhrat Aa'isha رضي الله تعالى عنها was silent for awhile and then she said, "One night Rasulullaah ﷺ said to me, 'Do excuse me to worship my Rabb tonight.' 'By Allaah!' I replied, 'While I love to be near you, I also love anything that pleases you.' Rasulullaah ﷺ then stood up, performed wudhu and started performing salaah. He wept so much as he was sitting that his lap became wet (with tears). He then continued weeping until his beard was drenched. He had then eventually wept so much more that the ground around him became soaked. When Bilaal رضي الله تعالى عنه came to inform him that the time for salaah had arrived, he saw Rasulullaah ﷺ weeping and asked, 'O Rasulullaah ﷺ! Why do you weep so much when Allaah has forgiven all your previous and future errors?' Rasulullaah ﷺ replied, 'Should I then not be a grateful slave? A tremendous verse has been revealed to me tonight. Woe be to the person who recites it without pondering over it: (The verse is)

﴿إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّأُوْلِي الْأَلْبَابِ ۝ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ۝﴾ (آل عمران: ١٩٠)

Verily in the *(perfect and wonderful)* creation of the heavens and the earth *(and whatever is within these)* and in the alternation *(changing)* of the night and day are signs *(that show Allaah's great power)* for those who have intelligence *(who care to ponder). (Those who have intelligence are)* They who remember Allaah while standing, sitting and lying down *(they do not forget Allaah at any time)*, and they think about the creation of the heavens and earth *(so that they may be able to see Allaah's greatness in this). (Then, amazed by Allaah's creation, they say)* "Our Rabb You have not created all this without a purpose! *(These things certainly display Your power and greatness and have not been created in vain)* We glorify Your purity *(none can ever be equal to You)* so save us from the punishment of the Fire *(of Jahannam)*..." {Surah Aal Imraan, verses 190+} (2)

Hadhrat Mutarraf reports from his father رضي الله تعالى عنه who says, "I saw Rasulullaah

(1) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.89).
(2) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.32).

ﷺ performing salaah while there came from his chest a sound resembling the sound of a grindstone because of his weeping." (1) Another narration states that the sound from Rasulullaah ﷺ's chest resembled the sound of a (boiling) pot.(2)

Hadhrat Umar رضي الله عنه Weeps in salaah

Hadhrat Abdullaah bin Shaddaad bin Al Haad says, "I was standing in one of the last rows during the Fajr salaah and I could hear Hadhrat Umar رضي الله عنه cry aloud as he recited Surah Yusuf and reached the verse:

﴿إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ﴾ (سورة يوسف: آيت٨٦)

"I complain of my sorrow and my grief only to Allaah." {Surah Yusuf, verse 86}(3)

Hadhrat Abdullaah bin Umar رضي الله عنه says, "When performing salaah behind Hadhrat Umar رضي الله عنه, I could hear his weeping from three rows back." (4)

Devotion and Concentration in Salaah

The Devotion of Hadhrat Abu Bakr رضي الله عنه and Hadhrat Abdullaah bin Zubayr رضي الله عنه in salaah

Hadhrat Sahl bin Sa'd رضي الله عنه says that Hadhrat Abu Bakr رضي الله عنه could not be distracted when performing salaah. (5)

Hadhrat Mujaahid says, "Hadhrat Abdullaah bin Zubayr رضي الله عنه would stand (still) like a stick in salaah, which was exactly as Hadhrat Abu Bakr رضي الله عنه used to do. **That is what devotion in salaah means."** (6)

Hadhrat Mujaahid says, "Hadhrat Abdullaah bin Zubayr رضي الله عنه would stand (still) like a stick in salaah. It is said that this was due to his devotion in salaah." (7)

Hadhrat Ibnul Munkadir says, "Had you seen Hadhrat Abdullaah bin Zubayr رضي الله عنه performing salaah, you would surely say that he is a branch of a tree that the wind laps over. In fact, missiles fired from catapults would be falling all about (around him as he performed salaah) but he would pay no attention to them." Another narration from Hadhrat Ataa states that when Hadhrat Abdullaah bin Zubayr رضي الله عنه performed salaah, he was like a cane fixed in the ground. (8)

The Devotion of Hadhrat Abdullaah bin Umar رضي الله عنه and Hadhrat Abdullaah bin Mas'ood رضي الله عنه in salaah

Hadhrat Zaid bin Abdullaah Shaybaani says, "Hadhrat Abdullaah bin Umar رضي الله عنه

(1) Abu Dawood.
(2) Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.32).
(3) Abdur Razzaaq, Sa'eed bin Mansoor, Ibn Abi Shaybah, Ibn Sa'd and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).
(5) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.347).
(6) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.360).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.335), as quoted in *Isaabah* (Vol.2 Pg.310).
(8) Abu Nu'aym in his *Hilya* (Vol.1 Pg.335). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.2 Pg.136).

walked so slowly for salaah that if an ant were walking beside him, you would say that he will not beat the ant." (1)

Hadhrat Waasi bin Hibbaan says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه liked everything of his to face the Qibla when he performed salaah and would even face his thumbs towards the Qibla." (2)

Hadhrat Tawoos says, "I have never seen anyone perform salaah like Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. He was so particular about facing the **Qibla that even his face, palms and feet faced Qibla.**" (3)

Hadhrat Abu Burdah narrates, "I once performed salaah next to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. When he was in Sajdah, I heard him say, 'O Allaah! Make Yourself the most beloved entity to me and the one I fear most.' I also heard him recite in salaah:

﴿رَبِّ بِمَآ أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴾ (سورة قصص، آيت١٧)

> 'O my Rabb! On account of the favours *(forgiveness, knowledge and wisdom)* you have given me, I shall never be among those who are accomplices to criminals.' {Surah Qasas, verse 17}

He also said, "Whenever I perform salaah, I hope that it will be a means of atonement (for my sins)." (4)

Hadhrat A'mash stated that whenever Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه performed salaah, he (was so still that he) appeared to be a discarded piece of cloth. (5)

Hadhrat Abu Bakr رضي الله تعالى عنه Reprimands his wife Hadhrat Ummu Roomaan رضي الله تعالى عنها for Leaning in her Salaah

Hadhrat Ummu Roomaan رضي الله تعالى عنها says, "When Abu Bakr رضي الله تعالى عنه once saw me leaning while performing salaah, he reprimanded me so sternly that I almost terminated my salaah. He then said, 'I heard Rasulullaah ﷺ say, **'When any of you stand in salaah, his limbs should be at ease and he should never lean to any side as the Jews do. Being at ease during salaah serves to complete the salaah.'''**(6)

The Importance Rasulullaah ﷺ Attached to the Emphasised Sunnah Salaahs

The Narration of Hadhrat Aa'isha رضي الله تعالى عنها Regarding the Sunnah Salaahs Rasulullaah ﷺ Performed

Hadhrat Abdullaah bin Shaqeeq reports that he once enquired from Hadhrat

(1) Ibn Sa'd (Vol.4 Pg.154).
(2) Ibn Sa'd (Vol.4 Pg.157).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.304).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.304).
(5) Tabraani. Haythami (Vol.2 Pg.136) has commented on the chain of narrators.
(6) Ibn Adi and Abu Nu'aym in his *Hilya* (Vol.9 Pg.304), as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).

Aa'isha رضي الله تعالى عنها about the optional salaahs that Rasulullaah ﷺ performed. She replied, "Rasulullaah ﷺ would perform four Rakaahs at home before the Zuhr salaah. He would then leave for the Masjid to lead the people in salaah. Thereafter, he would return to my room and perform two Rakaahs. After leading the people in Maghrib salaah, he would return to my room and perform two Rakaahs. Afterwards, he would lead the people in Isha and then return to perform two Rakaahs in my room. At night, he would perform nine Rakaahs salaah including the Witr. At times he would perform salaah for long time standing while at other times, he would perform salaah for a long time sitting. When performing salaah standing, he would perform Ruku and Sajdah from a standing position and when performing salaah sitting, he would perform Ruku and Sajdah from a sitting position. Then when dawn broke, he would perform two Rakaahs before leaving for the Masjid to lead the people in the Fajr salaah."[1]

The Extreme Importance Rasulullaah ﷺ gave to the Two Rakaahs Before the Fajr Salaah

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ did not attach as much importance to any optional salaahs as much as he attached to the two Rakaahs of Fajr." [2] In another narration, Hadhrat Aa'isha رضي الله تعالى عنها states, "I have not seen Rasulullaah ﷺ so eager to do any good deed as much as he was to perform the two Rakaahs before Fajr. In fact, he was not even that eager for booty." [3]

Hadhrat Aa'isha رضي الله تعالى عنها also mentioned that Rasulullaah ﷺ would never omit the four Rakaahs before Zuhr salaah and the two Rakaahs before Fajr. [4]

Hadhrat Bilaal رضي الله تعالى عنه reports that he once went to inform Rasulullaah ﷺ that the time for Fajr had arrived. Hadhrat Aa'isha رضي الله تعالى عنها occupied Hadhrat Bilaal رضي الله تعالى عنه by asking him about something until the sky had started to get very bright. Hadhrat Bilaal رضي الله تعالى عنه then started to call Rasulullaah ﷺ several times, but Rasulullaah ﷺ did not come out. After a while, Rasulullaah ﷺ came out and after leading the salaah, **Hadhrat Bilaal رضي الله تعالى عنه informed him that Hadhrat Aa'isha رضي الله تعالى عنها had occupied him by asking him about something and that (despite him calling) Rasulullaah ﷺ had delayed in coming out.** Rasulullaah ﷺ said, "(I was delayed because) I had been performing the two Rakaahs of Fajr." "O Rasulullaah ﷺ!" Hadhrat Bilaal رضي الله تعالى عنه asked, "(Why did you not leave it out because) The sky had already become very bright?" Rasulullaah ﷺ replied, "Even if the sky had become brighter than that, I would have still performed it and performed it well and properly." [5]

(1) Muslim, as quoted in Safwatus Safwah (Vol.1 Pg.75). Abu Dawood and Tirmidhi have also reported the narration, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.110).
(2) Bukhaari, Muslim and others.
(3) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.361).
(4) Bukhaari.
(5) Abu Dawood (Vol.2 Pg.259), reporting from reliable sources as confirmed by Nawawi in Riyaadhus Saaliheen (Pg.416)

The Extreme Importance Rasulullaah ﷺ gave to the Four Rakaahs Before the Fardh of Zuhr Salaah

Hadhrat Qaaboos reports that his father once sent someone to ask Hadhrat Aa'isha رضي الله عنها which salaah (apart from the Faraa'idh) Rasulullaah ﷺ most loved to perform with consistency. Hadhrat Aa'isha رضي الله عنها replied, "It was the four Rakaahs before Zuhr in which Rasulullaah ﷺ prolonged the Qiyaam and meticulously performed the Ruku and Sajdah." (1)

Hadhrat Abdullaah bin Saa'ib رضي الله عنه narrates that Rasulullaah ﷺ used to perform four Rakaahs salaah after the sun had crossed the meridian but before (the Fardh of) Zuhr. To this Rasulullaah ﷺ would say, "This is the hour when the doors to the skies are opened and I would love to have my good deeds ascend through them." (2)

Hadhrat Ali رضي الله عنه reports that Rasulullaah ﷺ used to perform four Rakaahs before (the Fardh of) Zuhr and two Rakaahs after. (3)

Hadhrat Aa'isha رضي الله عنها narrates that if Rasulullaah ﷺ was unable to perform the four Rakaahs before (the Fardh of) Zuhr, he would perform them afterwards. (4)

Hadhrat Abu Ayyoob رضي الله عنه says that from the time Rasulullaah ﷺ started staying with him, he noticed that Rasulullaah ﷺ regularly performed four Rakaahs before Zuhr and said, "The doors of the skies are opened when the sun crosses the meridian and no door closes until the Zuhr salaah has been performed. I therefore love to have a good deed of mine raised during this time."(5)

Rasulullaah ﷺ's Salaah before Asr and After Maghrib

Hadhrat Ali رضي الله عنه said, "Before the Asr salaah Rasulullaah ﷺ would perform four Rakaahs salaah, separating them with Salaam to the high-ranking angels and the Muslims and Mu'mineen who follow them." (6) Another narration from Hadhrat Ali رضي الله عنه states that Rasulullaah ﷺ performed two Rakaahs before Asr. (7)

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that after the Maghrib salaah Rasulullaah ﷺ used to perform two Rakaahs salaah in which he prolonged the recitation of the Qur'aan so long that the people in the Masjid had already dispersed (by the time he completed). (8)

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(1) Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.364).
(2) Ahmad and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.364).
(3) Tirmidhi (Pg.57).
(4) Tirmidhi (Pg.57).
(5) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.364) and *Kanzul Ummaal* (Vol.4 Pg.189).
(6) Tirmidhi (Pg.58).
(7) Abu Dawood, as quoted in Riyaadhus Saaliheen (Pg.419). Abu Ya'la and Tabraani have reported similar narrations from Hadhrat Maymoona رضي الله عنها, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.221).
(8) Tabraani. Haythami (Vol.2 Pg.230) has commented on the chain of narrators.

The Importance the Sahabah رضي الله تعالى عنهم Attached to the Emphasised Sunnah Salaahs

The Importance Hadhrat Umar رضي الله تعالى عنه gave to the Sunnah Salaahs Before the Fajr and Zuhr Salaahs

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar رضي الله تعالى عنه said about the two Rakaahs before Fajr, "They are more beloved to me than red camels." (1)

Hadhrat Abdur Rahmaan bin Abdullaah reports that he once went to Hadhrat Umar bin Khattaab رضي الله تعالى عنه when the latter was performing salaah before Zuhr. "What salaah is this?" Hadhrat Abdur Rahmaan asked. Hadhrat Umar رضي الله تعالى عنه replied, "It is counted from amongst the salaah of the night (i.e. it carries the reward of the Tahajjud salaah)." (2)

Hadhrat Abdullaah bin Utba says, "I performed four Rakaahs salaah with Hadhrat Umar رضي الله تعالى عنه in his house before the Zuhr salaah." (3)

The Importance Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه gave to the Sunnah Salaahs Before the Zuhr Salaah

Hadhrat Hudhayfa bin Usayd reports that he noticed Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه performing four long Rakaahs of salaah after the sun has crossed its meridian and asked about it. Hadhrat Ali رضي الله تعالى عنه replied, "I saw Rasulullaah ﷺ performing this salaah..." The rest of the Hadith is similar to the narration of Hadhrat Abu Ayyoob رضي الله تعالى عنه quoted above. (4)

Hadhrat Abdullaah bin Yazeed says, "Someone closest to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه informed me that after the sun had crossed its meridian, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would stand up and perform four Rakaahs salaah in which he would recite two Surahs from the Mi'een (Surahs that have more than a hundred verses). Thereafter, when the Mu'adhin called out the Adhaan, he would dress fully and then leave (for the Masjid) for the salaah."(5)

Hadhrat Aswad, Hadhrat Murra and Hadhrat Masrooq all narrate that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "No salaah of the day equals the salaah of the night except for the four Rakaahs before Zuhr. The virtue of this salaah over the other (optional) salaahs of the day is like the virtue of the congregational salaah over the salaah performed individually. (6)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "No salaah of the day equals the salaah of the night except for the four Rakaahs before Zuhr because they have always been regarded as being on par with the Tahajjud salaah." (7)

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.201).
(2) Ibn Jareer.
(3) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).
(5) Tabraani. Haythami (Vol.2 Pg.221) has commented on the chain of narrators.
(6) Tabraani. Haythami (Vol.2 Pg.221) has commented on the chain of narrators.
(7) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).

The Importance Hadhrat Baraa رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه gave to the Sunnah Salaahs Before the Zuhr Salaah

It is reported that both Hadhrat Baraa رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه performed the four Rakaahs of Sunnah salaah. (1)

It is also narrated that whenever the sun passes its meridian, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would proceed to the Masjid where he would perform twelve Rakaahs salaah before the (Fardh of) Zuhr. Only then would he sit down. (2)

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would perform eight Rakaahs salaah before the Zuhr salaah and then four Rakaahs afterwards. (3)

The Importance Hadhrat Ali رضي الله تعالى عنه gave to the Sunnah Salaah Before the Asr Salaah and The Importance Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Attached to the Sunnah Salaahs Between the Maghrib and Isha Salaahs

Hadhrat Ali رضي الله تعالى عنه said, "Rasulullaah ﷺ emphatically advised me never to forsake three acts throughout my life. One of them is to perform four Rakaahs before Asr. I shall therefore never leave them out for as long as I live." (4)

Hadhrat Abu Faakhtah narrates that when Hadhrat Ali رضي الله تعالى عنه once mentioned that the salaahs between the Maghrib and Isha salaahs are called *Salaatul Ghaflah* ('salaah of negligence'), he added, "Now you people have fallen into negligence (because you neglect these salaahs)." (5)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said, "The person who performs four Rakaahs salaah after Maghrib is like the person fighting battle after battle (in the path of Allaah)." (6)

The Importance Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Attached to the Tahajjud Salaah

A Narration of Hadhrat Aa'isha رضي الله تعالى عنها Concerning The Importance that Rasulullaah ﷺ Attached to Qiyaamul Layl

Hadhrat Abdullaah bin Abul Qais narrates that Hadhrat Aa'isha رضي الله تعالى عنها said,

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).
(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).
(4) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.191).
(5) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.192).
(6) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.4 Pg.193).

"Never omit the Qiyaamul Layl because Rasulullaah ﷺ never left it out. Even when he was ill or very tired, he would perform it sitting down rather that leaving it out." (1)

The Narration of Hadhrat Jaabir رضي الله تعالى عنه About the Tahajjud Salaah Being Compulsory Before Concession was Granted

Hadhrat Jaabir رضي الله تعالى عنه says, "Qiyaamul Layl became compulsory for us with the revelation of the verse:

﴿يٰاَيُّهَا الْمُزَّمِّلُ ۝ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۝﴾ (سورة مزمل: آيت١، ٢)

O you wrapped in a cloth! Stand up all night *(in Tahajjud salaah)* except for a little while *(in which to take a rest)*..." {Surah Muzammil, verses 1,2}

We therefore stood so long in salaah that our feet would swell. Allaah then revealed the verses granting concession when He said:

﴿عَلِمَ اَنْ سَيَكُوْنُ مِنْكُمْ مَّرْضٰى ۙ وَاٰخَرُوْنَ يَضْرِبُوْنَ فِى الْاَرْضِ يَبْتَغُوْنَ مِنْ فَضْلِ اللّٰهِ ۙ وَاٰخَرُوْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۫ فَاقْرَءُوْا مَا تَيَسَّرَ مِنْهُ ۙ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا ؕ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَاللّٰهِ هُوَ خَيْرًا وَّاَعْظَمَ اَجْرًا ؕ وَاسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝﴾ (سورة مزمل: آيت٢٠)

Allaah knows that some of you may fall ill, others will travel in the world in search of Allaah's bounty *(to earn a living)* and others will fight in Allaah's path *(in each of these cases, they will be unable to perform Tahajjud as they do at home)*. Therefore, recite *(only)* that of the Qur'aan *(in Tahajjud)* which is easy. *(Although Tahajjud is not obligatory, do not neglect to)* Establish *(the Fardh)* salaah, pay zakaah and give to Allaah a good loan *(spend in charity for Allaah's pleasure)*. Whatever good you send ahead for yourselves *(as reward to the Aakhirah)*, you will find it with Allaah in a better and more rewarding state. Seek forgiveness from Allaah. Verily Allaah is Most Forgiving, Most Merciful. {Surah Muzammil, verse 20}(2)

Hadhrat Sa'eed bin Hishaam asks Hadhrat Aa'isha رضي الله تعالى عنها About Rasulullaah ﷺ's Witr Salaah

Hadhrat Sa'eed bin Hishaam divorced his wife and then journeyed to Madinah to sell the property he had there. He intended to invest the money from the sale in horses and weapons to use in the Jihaad against the Romans until he died. En route, he met a group of people from his tribe who narrated to him that when six persons of his tribe also wanted to do the same thing during the time of Rasulullaah ﷺ, Rasulullaah ﷺ forbade them saying, "Do you not have an

(1) Abu Dawood and Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.401).
(2) Bazzaar. Haythami (Vol.2 Pg.251) has commented on the chain of narrators.

example in me?" Hadhrat Sa'eed then took his wife back in marriage and made the group witness to this.

He later returned to his people and informed them that he had been to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه to ask about Rasulullaah صلى الله عليه وسلم's Witr salaah. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Should I not tell you which person has more knowledge than anyone else about the Rasulullaah صلى الله عليه وسلم's Witr?" When Hadhrat Sa'eed asked to know, Hadhrat Abbaas رضي الله تعالى عنه said, "Go to Aa'isha رضي الله تعالى عنها and ask her. Thereafter, I want you to return and inform me what she told you."

Hadhrat Sa'eed narrates further, "I then approached Hadhrat Hakeem bin Aflah رضي الله تعالى عنه to request him to accompany me to Hadhrat Aa'isha رضي الله تعالى عنها. He said, 'I shall not go near her because when I forbade her from speaking out against the two factions (the group of Hadhrat Ali رضي الله تعالى عنه and that of Hadhrat Mu'aawiya رضي الله تعالى عنه), she still did so.' However, when I begged him in the name of Allaah, he accompanied me. When we went to her house, she recognised Hakeem رضي الله تعالى عنه and asked, 'Is that Hakeem?' When he confirmed that it was he, she asked, 'Who is that with you?' 'He is Sa'eed bin Hishaam,' Hadhrat Hakeem replied. 'Which Hishaam?' she enquired further. 'The son of Aamir,' came the reply. Hadhrat Aa'isha رضي الله تعالى عنها then made du'aa for Aamir رضي الله تعالى عنه's forgiveness and remarked, 'What an excellent man Aamir was!'

'O Ummul Mu'mineen!' I asked, 'Do tell me about Rasulullaah صلى الله عليه وسلم's character'. 'Do you recite the Qur'aan?' Hadhrat Aa'isha رضي الله تعالى عنها asked. When I confirmed that I did, she said, 'Well, the character of Rasulullaah صلى الله عليه وسلم was the Qur'aan.' I then started to get up but it occurred to me to ask about Rasulullaah صلى الله عليه وسلم's salaah at night. I therefore asked, 'O Ummul Mu'mineen! Do inform me about the salaah of Rasulullaah صلى الله عليه وسلم (at night).' 'Do you recite the Surah of the Qur'aan (يَا أَيُّهَا الْمُزَّمِّلُ) (Surah Muzammil)?' When I told her that I did, she said, 'Allaah had made Qiyaamul Layl compulsory at the beginning of the Surah, because of **which Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم stood for such long periods at night that their feet would become swollen.** Allaah held the end of the Surah back in the heavens for twelve months, after which he revealed the concession. Therefore, Qiyaamul Layl became optional after it had been compulsory.'"

Hadhrat Sa'eed continues, "I was again about to leave when it occurred to me to ask about the Witr salaah. Therefore, I said, 'O Ummul Mu'mineen! Do inform me about Rasulullaah صلى الله عليه وسلم's Witr salaah. She replied, 'We would keep Rasulullaah صلى الله عليه وسلم's Miswaak and wudhu water ready and when Allaah wished him to awake, he would get up, brush his teeth with the Miswaak and then perform wudhu. Rasulullaah صلى الله عليه وسلم would then perform eight Rakaahs salaah without sitting in between (for the final sitting preceding the Salaam) except in the eighth Rakaah. He would engage in Dhikr of Allaah and making du'aa to Him while he sat, after which he got up for the ninth Rakaah without making Salaam. He would then perform the ninth Rakaah and then sit down. As he sat, he would again engage in Dhikr and du'aa before making Salaam audibly. After the Salaam, he would

perform two Rakaahs salaah in a sitting posture. That, dear son, was eleven Rakaahs. However, as Rasulullaah ﷺ grew older and heavier, he would make the seventh Rakaah the Witr and then perform the other two Rakaahs. That, dear son, was nine Rakaahs. Whenever Rasulullaah ﷺ performed a salaah, he liked to be consistent with it and if sleep, pain or illness ever prevented him from Qiyaamul Layl, he would perform twelve Rakaahs the next day. I do not know of Rasulullaah ﷺ completing the entire Qur'aan in one night until dawn and I am also unaware of him fasting an entire month except for the month of Ramadhaan.'

I then returned to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and when I informed him about what Hadhrat Aa'isha رضي الله تعالى عنها had told me, he said, 'She is right. Had I been one to go to her, I would have reported the narration directly from her.'"[1]

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the Witr of the Sahabah رضي الله تعالى عنهم after Surah Muzammil was Revealed

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports, "When the beginning of Surah Muzammil was revealed, the Sahabah رضي الله تعالى عنهم stood in salaah as long as they did during Ramadhaan. A year had passed between the revelation of the first part of the Surah and the last part." [2]

The Tahajjud Salaah of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Yahya bin Sa'eed narrates that Hadhrat Abu Bakr رضي الله تعالى عنه used to perform his Witr salaah at the beginning of the night and when he stood for (Tahajjud) salaah, he would perform it in units of two Rakaahs. [3]

Hadhrat Aslam says, "Hadhrat Umar bin Khattaab رضي الله تعالى عنه used to perform salaah for a long while at night and when half the night had passed, he would awaken his family for salaah, saying, 'Salaah!' He would then recite the verse:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْئَلُكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوٰى ﴿١٣٢﴾﴾ (سورة طه: آيت ١٣٢)

> Instruct *(encourage)* your family to perform salaah and *(you)* yourself *(must)* remain steadfast on it. We do not ask provision *(sustenance)* from you, but We provide for you. The best result *(reward in the Aakhirah)* is for *(adopting)* Taqwa. {Surah TaaHaa, verse 132}[4]

Hadhrat Hasan narrates that when Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه married one of Hadhrat Umar رضي الله تعالى عنه's widows, he said, "By Allaah! I did not marry her simply for wealth or children. I however wanted her to inform me about Hadhrat

(1) Ahmad and Muslim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.435).
(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.281).
(3) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.278).
(4) Maalik and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.380).

Umar رضي الله تعالى عنه's nights (in Ibaadah)." When he asked her how it was that Hadhrat Umar رضي الله تعالى عنه would perform salaah at night, she explained, "After performing the Isha salaah, he would instruct us to place a dish of water at his headside and to keep it covered. When he then woke up at night, he would dip his hand into the water, wipe his face and hands and then engage in Dhikr for a while. (He would then doze off and) It would occur several times that he would awaken (engage in Dhikr and doze off) until the time for him to get up for the Tahajjud salaah arrived." (One of the narrators called) Ibn Buraydah asked (Hadhrat Hasan), "Who narrated this to you?" When Hadhrat Hasan replied that it was the daughter of Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه, Hadhrat Ibn Buraydah conformed that she was a reliable source. (1)

Hadhrat Sa'eed bin Musayyib reports that Hadhrat Umar رضي الله تعالى عنه loved to perform salaah in the middle of the night. (2)

The Tahajjud of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to perform salaah for a long while at night and then ask, "Naafi! Has the last portion of the night arrived?" If Hadhrat Naafi replied in the negative, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would continue performing salaah. He would then ask later on, "Naafi! Has the last portion of the night arrived?" When Hadhrat Naafi would eventually reply that the time had arrived, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would sit down and engage in Istighfaar and du'aa until dawn broke. (3)

Hadhrat Muhammad says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would start performing salaah whenever he awoke during the night."

Hadhrat Abu Ghaalib says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to stay with us in Makkah and always performed the Tahajjud salaah. One night just before dawn he said to me, 'O Abu Ghaalib! Why don't you get up and perform salaah, even if you recite only a third of the Qur'aan?' I said, **'But how will I recite a third of the Qur'aan when dawn is so close by?' He replied, 'Verily Surah Ikhlaas (قُلْ هُوَ اللّٰهُ أَحَدٌ) is equal to a third of the Qur'aan.'"**(4)

The Tahajjud salaah of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Salmaan رضي الله تعالى عنه

Hadhrat Alqama bin Qais relates, "I once spent the night with Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. He got up during the early part of the night and started performing salaah. He recited as an Imaam in the local Masjid would recite, steadily and without adopting a singing tune. He recited audibly enough for the people around him to hear and he would not regurgitate his voice. Eventually when only that part of the night was left equal to the time it takes between the Maghrib Adhaan and the end of the Maghrib salaah, he would perform his Witr

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.4 Pg.380).
(2) Ibn Sa'd (Vol.4 Pg.289).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303), as quoted in *Isaabah* (Vol.1 Pg.349). Tabraani has reported a similar narration.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.304).

salaah."(1)

Hadhrat Taariq bin Shihaab reports that he once spend a night with Hadhrat Salmaan رضي الله تعالى عنه to see how he exerted himself in Ibaadah at night. When Hadhrat Salmaan رضي الله تعالى عنه got up to perform salaah during the last portion of the night, Hadhrat Taariq did not get to see what he expected. When he mentioned this to Hadhrat Salmaan رضي الله تعالى عنه, the Sahabi رضي الله تعالى عنه explained, "Guard your five (Fardh) salaahs closely because they atone for the sins you commit, except for the major sins. After people have performed the Isha salaah, they are divided into three groups. One of the groups has nothing for them but plenty against them. The other group has something for them but nothing against them, while the last group has neither anything for them nor against. The person with nothing for him but plenty against him is the one who takes advantage of the darkness of the night and obliviousness of people to outdo himself in sinning, because of which he has plenty of sin to his detriment and no good to his name. The person with something for him and nothing against him is the one who also takes advantage of the darkness of the night and obliviousness of people, but uses it to engage in salaah. It is for this reason that he has much to his credit but nothing to his detriment. As for the person with neither anything for him nor against, he is the one who goes to bed immediately after performing the Isha salaah. He will therefore have no sin to his account, nor any good. **Beware of being hasty and always adopt moderation and constancy."** (2)

The Importance Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Attached to the Nawaafil Salaahs between Sunrise and Midday

The Narrations of Hadhrat Ummu Haani رضي الله تعالى عنها and Hadhrat Aa'isha رضي الله تعالى عنها Concerning the Salaatud Duhaa that Rasulullaah ﷺ Performed

Hadhrat Ummu Haani رضي الله تعالى عنها whose name was Faakhtah and who was the daughter of Abu Taalib, reports that when Makkah was conquered, she went to see Rasulullaah ﷺ. When she got to him, Rasulullaah ﷺ was busy taking a bath. After completing the bath, Rasulullaah ﷺ performed eight Rakaahs salaah, which is referred to as Salaatud Duhaa (the midmorning salaah).(3)

Hadhrat Aa'isha رضي الله تعالى عنها says, "While Rasulullaah ﷺ usually performed four Rakaahs of Salaatud Duhaa, he also sometimes increased the number of Rakaahs."(4)

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.266).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.401).
(3) Bukhaari and Muslim, as quoted in Riyaadh (Pg.424).
(4) Muslim, as quoted in Riyaadh.

Narrations of Hadhrat Anas رضي الله تعالى عنه and Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه Concerning the Salaatud Duhaa that Rasulullaah ﷺ Performed

Hadhrat Anas رضي الله تعالى عنه narrates, "I saw Rasulullaah ﷺ perform six Rakaahs of Salaatud Duhaa and I have never forsaken them thereafter." (1)

Another narration from Hadhrat Ummu Haani رضي الله تعالى عنها states that when Rasulullaah ﷺ went to her house the day Makkah was conquered, he performed six Rakaahs Salaatud Duhaa. (2)

When Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه performed only two Rakaahs Salaatud Duhaa, his wife asked, "You have performed only two Rakaahs?" He replied, "Rasulullaah ﷺ also performed two Rakaahs of this salaah when he was given the good news of a victory and also when the head of Abu Jahal was brought to him." (3)

The narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه from Hadhrat Ummu Haani رضي الله تعالى عنها Concerning the Salaatud Duhaa that Rasulullaah ﷺ Performed

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once said, "There is a verse of the Qur'aan that I used to recite without understanding what it referred to. The verse is:

﴿بِالْعَشِيِّ وَالْإِشْرَاقِ﴾ (سورة ص: آيت۱۸)

...by evening and at Ishraaq (daybreak)... {Surah Saad, verse 18}

This was until Ummu Haani رضي الله تعالى عنها narrated to me that Rasulullaah ﷺ once came to her and asked for a dish of water to make wudhu. She said, 'I could still see traces of dough in the dish (because I had just used it for making dough). Rasulullaah ﷺ however made wudhu and performed the Salaatud Duhaa saying, **'O Ummu Haani! This is the 'Ishraaq' salaah ('the daybreak salaah').'**"(4)

Rasulullaah ﷺ Encourages the Performing of Salaatud Duhaa and explains its Virtues

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that when Rasulullaah ﷺ once dispatched an army, they returned very quickly with a large booty. Someone remarked, "O Rasulullaah ﷺ! I have never before seen an army returning so quickly with such a large booty." Rasulullaah ﷺ said, "Shall I not inform you of an army that returns even quicker with an even larger booty? It is the person who

(1) Tabraani. Haythami (Vol.2 Pg.337) has commented on the chain of narrators.
(2) Tabraani in his Awsat and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.238).
(3) Bazzaar and Tabraani. Haythami (Vol.2 Pg.238) has commented on the chain of narrators. Ibn Maajah has reported a similar narration, stating that Rasulullaah ﷺ performed the Salaatud Duhaa in this manner when the head of Abu Jahal was brought to him. This narration does not state that Rasulullaah ﷺ did so when receiving news of a victory.
(4) Tabraani. Haythami (Vol.2 Pg.238) has commented on the chain of narrators.

performs wudhu properly, proceeds to the Masjid to perform the Fajr salaah and then follows this up with performing the Salaatud Duhaa. Such a person returns even quicker with an even larger booty." (1)

Hadhrat Ali, Hadhrat Abdullaah bin Abbaas and Hadhrat Sa'd bin Abi Waqqaas Perform Salaatud Duhaa

Hadhrat Ataa Abu Muhammad says that he saw Hadhrat Ali performing the Salaatud Duhaa in the Masjid. (2)

Hadhrat Ikramah reports that Hadhrat Abdullaah bin Abbaas would perform the Salaatud Duhaa once every ten days. (3)

The daughter of Hadhrat Sa'd bin Abi Waqqaas, Hadhrat Aa'isha narrates that (her father) Hadhrat Sa'd used to perform eight Rakaahs of Salaatud Duhaa. (4)

The Importance Attached to the Nawaafil Between Zuhr and Asr

Hadhrat Sha'bi reports that although Hadhrat Abdullaah bin Mas'ood did not perform the Salaatud Duhaa, he performed Nawaafil salaahs between Zuhr and Asr together with the long shift he took at night. (5)

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar engaged himself in salaah between Zuhr and Asr. (6)

The Importance Attached to the Nawaafil Between Maghrib and Isha

The Salaah Rasulullaah Performs salaah between Maghrib and Isha and the Salaah of Hadhrat Ammaar

Hadhrat Hudhayfah says, "I went to Rasulullaah and performed the Maghrib salaah with him. Thereafter, Rasulullaah continued performing salaah until Isha. (7)

Hadhrat Muhammad bin Ammaar bin Yaasir reports that he saw (his father) Hadhrat Ammaar bin Yaasir perform six Rakaahs salaah after the Maghrib salaah. Hadhrat Ammaar said, "I saw my beloved friend Rasulullaah perform six Rakaahs salaah after the Maghrib salaah. Rasulullaah said,

(1) Abu Ya'la, Bazzaar, Ibn Hibaan and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.428). the narration of Bazzaar adds that the person referred to was Hadhrat Abu Bakr. Ahmad and Tabraani have reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.427).
(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.4 Pg.281).
(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.2 Pg.282).
(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.2 Pg.283).
(5) Tabraani in his *Kabeer*. Haythami (Vol.2 Pg.258) has commented on the chain of narrators
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.304).
(7) Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.369).

'**Whoever performs six Rakaahs salaah after the Maghrib salaah will have all his sins forgiven even though they may be as much as the foam on the oceans.**'"[1]

The Salaah of Hadhrat Abdullaah bin Mas'ood رضي الله عنه and Hadhrat Abdullaah bin Abbaas رضي الله عنه between Maghrib and Isha

Hadhrat Abdur Rahmaan bin Yazeed says, "There was a time when I would always find Hadhrat Abdullaah bin Mas'ood رضي الله عنه engaged in salaah. The time was between Maghrib and Isha. I once said to him, 'Whenever I come to you during this time, I always find you engaged in salaah (Why is this?)' He replied, 'This is a time of negligence (when people are generally negligent of Allaah).'"[2]

Hadhrat Aswad bin Yazeed reports that Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "How excellent is the time of negligence i.e. the time between Maghrib and Isha." [3]

Hadhrat Abdullaah bin Abbaas رضي الله عنه said, "**Verily the angels surround the people who perform salaah between Maghrib and Isha, which is the Salaatul Awaabeen.**" [4]

Giving Importance to salaah when Entering and Leaving the House

Hadhrat Abdur Rahmaan bin Abu Layla رضي الله عنه narrates that when someone married the widow of Hadhrat Abdullaah bin Rawaaha رضي الله عنه and asked her about some special deed that he carried out, she replied, "**He would perform two Rakaahs salaah whenever he left the house and whenever he entered.**" [5]

The Taraweeh Salaah

Rasulullaah ﷺ Encourages the Taraweeh salaah

Hadhrat Abu Hurayrah رضي الله عنه says, "Rasulullaah ﷺ encouraged standing in (Taraweeh) salaah during Ramadhaan without emphatically commanding it (so that it should not be regarded as Fardh). He would say, '**Whoever stands in (Taraweeh) salaah during Ramadhaan with Imaan and hope in being rewarded shall have all his previous sins forgiven.**'"[6] Another narration adds that Hadhrat Abu Hurayrah رضي الله عنه also said, "After Rasulullaah ﷺ passed away, matters remained the same during the Khilaafah of Hadhrat Abu Bakr رضي الله عنه and during the beginning of Hadhrat Umar رضي الله عنه's Khilaafah." [7]

(1) Tabraani in his Thalaatha. Tabraani and Mundhiri (Vol.1 Pg.368) have commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.2 Pg.230) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.2 Pg.230) has commented on the chain of narrators.
(4) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.4 Pg.193).
(5) Ibn Mubaarak, as quoted in *Isaabah* (Vol.2 Pg.306).
(6) Muslim, as quoted in Riyaadh.
(7) Bukhaari, Muslim, Abu Dawood, Tirmidhi, Nasa'ee and Ibn Maajah, as quoted in Jam'ul Fawaa'id.

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه Leads the people in Taraweeh and the Taraweeh salaah during the Time of Rasulullaah ﷺ and the time of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that it was during Ramadhaan that Rasulullaah ﷺ once saw some Sahabah رضي الله تعالى عنهم performing salaah (in congregation) in the corner of the Masjid. "Who are they?" Rasulullaah ﷺ asked. Someone said, "They are people who do not know the entire Qur'aan (by memory) and are following Ubay bin Ka'b رضي الله تعالى عنه as he leads them in salaah." Rasulullaah ﷺ remarked, **"What they are doing is correct and an excellent deed."** (1)

Hadhrat Abdur Rahmaan bin Abdul Qaari says, "I entered the Masjid with Hadhrat Umar bin Khattaab رضي الله تعالى عنه one night in Ramadhaan where we found people in various groups. Everywhere there were individual people performing salaah, each with a group following them. Hadhrat Umar رضي الله تعالى عنه remarked, 'It would be much better if all these people were collected behind one Qaari.' Therefore, according to his resolve, Hadhrat Umar رضي الله تعالى عنه got everyone to perform salaah collectively behind Hadhrat Ubay bin Ka'b رضي الله تعالى عنه. When I again entered the Masjid with Hadhrat Umar رضي الله تعالى عنه another night, the people were all performing the (Taraweeh) salaah behind their Qaari (Hadhrat Ubay رضي الله تعالى عنه). To this, Hadhrat Umar رضي الله تعالى عنه remarked, **'This is an excellent innovation! However, the part of the night in which you are asleep (the latter part) is much better than the part in which you stand in salaah.'** This Hadhrat Umar رضي الله تعالى عنه said because the people used to perform the Taraweeh salaah during the early part of the night."(2)

Hadhrat Naufal bin Iyaas Hudhali says, "In Ramadhaan during the Khilaafah of Hadhrat Umar bin Khattaab رضي الله تعالى عنه, we used to stand in various groups everywhere in the Masjid (while performing the Taraweeh salaah) because people would be inclined to follow the person whom they felt had the best voice. To this Hadhrat Umar رضي الله تعالى عنه remarked, **'In my opinion, people have made the Qur'aan a song. By Allaah! I shall definitely change this if I have the ability.'** Barely three days had passed when Hadhrat Umar رضي الله تعالى عنه instructed Hadhrat Ubay bin Ka'b رضي الله تعالى عنه to lead the people in salaah. Then standing in last of the rows, Hadhrat Umar رضي الله تعالى عنه said, **'If this is regarded to be an innovation, it is truly an excellent innovation.'"**(3)

Hadhrat Umar رضي الله تعالى عنه has the Masjid lit up for the Taraweeh Salaah to be Performed and the Du'aa Hadhrat Ali رضي الله تعالى عنه made for him on this Occasion

Hadhrat Abu Is'haaq Hamdaani reports that Hadhrat Ali رضي الله تعالى عنه once entered the

(1) Abu Dawood, as quoted in Jam'ul Fawaa'id.
(2) Maalik, Bukhaari, Ibn Khuzaymah and others, as quoted in *Kanzul Ummaal* and Jam'ul Fawaa'id.
(3) Ibn Sa'd (Vol.5 Pg.59).

Masjid on the first night of Ramadhaan to find lanterns burning and the Book of Allaah being recited. To this he said (to Hadhrat Umar رضي الله تعالى عنه), "O Ibn Khattaab! May Allaah illuminate your grave as you have illuminated the Masaajid of Allaah with the Qur'aan." (1)

Hadhrat Ubay رضي الله تعالى عنه, Hadhrat Tameem Daari رضي الله تعالى عنه and Hadhrat Sulaymaan bin Abu Hathma رضي الله تعالى عنه Lead the People in Taraweeh

Hadhrat Urwa رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه had all the people perform the (Taraweeh) salaah of Ramadhaan collectively, he gathered the men behind Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and the women behind Hadhrat Sulaymaan bin Abu Hathma رضي الله تعالى عنه. (2)

Hadhrat Umar bin Abdulaah Ansi reports that it was Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and Hadhrat Tameem Daari رضي الله تعالى عنه who stood in the place of Rasulullaah ﷺ to lead the men in Taraweeh salaah inside the Masjid while Hadhrat Sulaymaan bin Abu Hathma رضي الله تعالى عنه led the women in Taraweeh salaah in the courtyard of the Masjid. (This was during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه) However, when Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه became the Khalifah, he had both men and women follow one Qaari, who happened to be Hadhrat Sulaymaan bin Abu Hathma رضي الله تعالى عنه. **Hadhrat Uthmaan رضي الله تعالى عنه would instruct the women to stay back and they were only allowed to leave (the Masjid) after the men had all left.** (3)

Hadhrat Arjafa says, "Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه used to instruct the people to perform the (Taraweeh) salaah of Ramadhaan and would appoint an Imaam for the men and another for the women. I was the Imaam of the women."(4)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه Leads the Women of his Household in Taraweeh Salaah

Hadhrat Jaabir رضي الله تعالى عنه reports, "Ubay bin Ka'b رضي الله تعالى عنه came to Rasulullaah ﷺ one night of Ramadhaan saying, 'O Rasulullaah ﷺ! I have done something tonight (and wish to know if it was correct).' 'What is it, O Ubay?' Rasulullaah ﷺ enquired. Hadhrat Ubay رضي الله تعالى عنه explained, 'The women of my household said to me, 'Since we cannot recite the (entire) Qur'aan (from memory), we shall follow you in salaah.' I therefore led them in eight Rakaahs of salaah and then performed the Witr.' Rasulullaah ﷺ (approved and) did not condemn what Ubay رضي الله تعالى عنه did. The act is therefore established as a Sunnah because of Rasulullaah ﷺ's approval." (5)

(1) Ibn Shaaheen, as quoted in *Kanzul Ummaal* (Vol.4 Pg.284). Khateeb in his Amaalin and Ibn Asaakir have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).
(2) Firyaabi and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.283).
(3) Ibn Sa'd (Vol.5 Pg.26).
(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.284).
(5) Abu Ya'la and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.74).

Salaatut Taubah

Hadhrat Buraydah رضي الله عنه narrates that Rasulullaah ﷺ summoned Hadhrat Bilaal رضي الله عنه one morning and said, "O Bilaal! How did you beat me to Jannah? When I entered Jannah last night, I heard your footsteps ahead of me." Hadhrat Bilaal رضي الله عنه said, "O Rasulullaah ﷺ! Whenever I commit a sin, I perform two Rakaahs salaah (Salaatut Taubah) and whenever my wudhu breaks, I make wudhu immediately and then perform two Rakaahs salaah (Tahiyyatul wudhu)." (1)

Salaatul Haajah

Hadhrat Anas رضي الله عنه performs salaah at the Time of Need and His Need is Fulfilled

Hadhrat Thumaamah bin Abdullaah narrates that during the summer months, the caretaker of Hadhrat Anas رضي الله عنه's orchard came to him complaining about the drought. Hadhrat Anas رضي الله عنه sent for some water, made wudhu and started performing salaah. He then asked the man to see if he could see anything (any clouds). When the man reported that he saw nothing, Hadhrat Anas رضي الله عنه returned indoors and again performed salaah. It was after the third or fourth time of asking the man to look that the man reported back to say that he saw a cloud the size of a bird's wing. Hadhrat Anas رضي الله عنه then continued performing salaah and making du'aa until the caretaker came to him and said, "The sky had become overcast and rain has fallen." Hadhrat Anas رضي الله عنه said to him, "Take the horse that Bishr bin Shighaaf had sent and see up to where the rain had reached." When the man went to have a look, he discovered that the rain had not fallen further than the Musayyireen and Ghadbaan areas (i.e. it had fallen precisely on the land belonging to Hadhrat Anas رضي الله عنه)."(2)

Rasulullaah ﷺ Performs Salaah for Hadhrat Ali رضي الله عنه to be Cured and he is Cured

Hadhrat Ali رضي الله عنه relates, "I was once suffering intense pain, so I went to Rasulullaah ﷺ. He put me where he was standing, covered me with the end of his shawl and started performing salaah. He then said, "You will be alright now, O son of Abu Taalib? There is nothing to worry about. Whenever I ask anything from Allaah, I always ask the same for you. Allaah has granted me everything I have asked, but I have been informed that there shall be no Nabi after me.' When I then stood up, it seemed as if I had never had any pain at all." (3)

The Du'aa of a Sahabi Hadhrat Abu Mu'liq رضي الله عنه is Answered when a Robber Wanted to Kill him

Hadhrat Anas رضي الله عنه narrates that there was a companion of Rasulullaah ﷺ

(1) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.437).
(2) Ibn Sa'd (Vol.7 Pg.21).
(3) Ibn Abi Aasim, Ibn Jareer, Tabraani in his Awsat and Ibn Shaaheen in his Sunnah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.43).

called Hadhrat Abu Mu'liq رضي الله تعالى عنه. He was a trader who traded both his own goods as well as those of others. He was a person who was always engaged in Ibaadah and was extremely abstinent. He was out on business one day when an armed robber confronted him. "Put down your goods," the robber demanded, "because I am going to kill you." "You may have all the goods," Hadhrat Abu Mu'liq رضي الله تعالى عنه told him. "It is only your life that I want," the robber barked. "Then permit me to perform salaah," Hadhrat Abu Mu'liq رضي الله تعالى عنه requested. The robber laughed, "You may perform as much salaah as you please."

Hadhrat Abu Mu'liq رضي الله تعالى عنه made wudhu and started performing salaah. he made this duaa:

"يَا وَدُوْدُ يَا ذَا الْعَرْشِ الْمَجِيْدِ! يَا فَعَّالًا لِّمَا يُرِيْدُ أَسْئَلُكَ بِعِزَّتِكَ الَّتِيْ لَا تُرَامُ وَمُلْكِكَ الَّذِيْ لَا يُضَامُ وَبِنُوْرِكَ الَّذِيْ مَلَا أَرْكَانَ عَرْشِكَ أَنْ تَكْفِيَنِيْ شَرَّ هَذَا اللِّصِ يَا مُغِيْثُ اَغِثْنِيْ"

"O The Most Loving! O Master of the Glorious Throne! O the One Who does as He pleases! By Your Honour that none can hope to have, by Your kingdom that none can harm and by Your light that fills the foundations of Your throne do I implore You to protect me from the evil of this robber. O Helper, do help me."

When he had made this du'aa thrice, a rider suddenly appeared with a spear held high above his head. The rider thrust the spear at the robber and killed him. He then went up to the trader and asked, "Who are you?" Hadhrat Abu Mu'liq رضي الله تعالى عنه replied, "I am the one whom Allaah has rescued through you." The rider then explained, "I am an angel of the fourth heaven. When you first made the du'aa, I heard the doors of the heavens rattle. When you made the du'aa the second time, I heard the inhabitants of the heavens cry out. When you again made the du'aa for the third time and it was announced that this was the du'aa of a person in distress, I sought permission from Allaah to grant me the ability of killing the robber. **You ought to know that good news that whoever makes wudhu, performs four Rakaahs salaah and then makes that du'aa, his du'aa will be answered whether he is in distress or not."** [1]

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(1) Ibn Abi Dunya in his Mujaabad Da'wah, as quoted in *Isaabah* (Vol.4 Pg.182).
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Chapter Thirteen

The Chapter Concerning Knowledge and The Fervour the Sahabah رضي الله تعالى عنهم had for Knowledge

This chapter highlights the tremendous fervour that Nabi ﷺ and the Sahabah رضي الله تعالى عنهم had for divine knowledge and how they encouraged it. It further discusses how they taught and learnt knowledge pertaining to Imaan and good deeds and also how they preoccupied themselves with it whether they were on journey or at home, undergoing hardship or enjoying prosperity. Also highlighted is how they dedicated themselves to teaching guests who arrived in Madinah Munawwarah (may millions of salutations and greetings go to the master of the place). Furthermore, the chapter illustrates how they blended the dissemination of divine knowledge with Jihaad and earning a living. In addition to this, it describes how they dispatched individuals to cities to disseminate divine knowledge and how they also gave importance to inculcating within themselves qualities that promote the absorption of this knowledge.

The Encouragement Rasulullaah ﷺ Gave towards Knowledge

Rasulullaah ﷺ Welcomes Hadhrat Safwaan bin Assaal رضي الله تعالى عنه who had come to Seek Knowledge

Hadhrat Safwaan bin Assaal Muraadi رضي الله تعالى عنه says, "I once came to Rasulullaah ﷺ in the Masjid as he was reclining on his red shawl. 'O Rasulullaah ﷺ!' I said, 'I have come to seek knowledge.' Rasulullaah ﷺ exclaimed, 'Welcome to the seeker of knowledge! Verily out of the love for what the person seeking knowledge is out to seek, the angels encircle him with their wings and then mount each other until they reach the sky above the earth.'"[1]

Rasulullaah ﷺ's Words to Hadhrat Qabeesah رضي الله تعالى عنه when he Came to Seek knowledge

Hadhrat Qabeesah bin Mukhaariq رضي الله تعالى عنه says, "When I once went to Rasulullaah ﷺ, he asked me what brought me there. I replied, 'I have grown old and my

(1) Ahmad, Tabraani, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.59).

bones have weakened. I have come to you to teach me something by which Allaah will grant me great benefit.' Rasulullaah ﷺ said, 'Every stone, tree and mound of sand that you passed (on your way here) prayed for your forgiveness. O Qabeesah! **You will be saved from blindness, leprosy and paralysis if after performing your Fajr salaah, you thrice recite the du'aa ' '. (سُبْحَانَ اللهِ الْعَظِيْمِ وَ بِحَمْدِهٖ)** O Qabeesah! You should also recite the du'aa:

"اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ مِمَّا عِنْدَكَ وَأَفِضْ عَلَيَّ مِنْ فَضْلِكَ وَانْشُرْ عَلَيَّ مِنْ رَّحْمَتِكَ وَأَنْزِلْ عَلَيَّ مِنْ بَرَكَتِكَ"

'O Allaah! I implore You for that which is with You. Pour Your grace upon me, shower Your mercy upon me and send down Your blessings to me.'"(1)

Rasulullaah ﷺ Tells Two of the Sahabah رضي الله تعالى عنهم that Seeking Knowledge Atones for Sins

Hadhrat Sakhbarah رضي الله تعالى عنه narrates that two men were passing by when Rasulullaah ﷺ was busy giving a talk. Rasulullaah ﷺ said to them, "Sit down because you two are upon great goodness." When Rasulullaah ﷺ (had completed and) got up, the Sahabah رضي الله تعالى عنهم dispersed. The two men then also got up and asked, "O Rasulullaah ﷺ! You had mentioned that the two of us were upon great goodness. Is this for us exclusively or for the general public as well?" Rasulullaah ﷺ replied, **"Whenever a servant of Allaah seeks knowledge, it atones for all his past sins."** (2)

The Superiority of an Aalim over an Ordinary Worshipper in the Words of Rasulullaah ﷺ

Hadhrat Abu Umaamah Baahili رضي الله تعالى عنه says that someone once spoke to Rasulullaah ﷺ about two men, one being an Aalim and the other an ordinary worshipper. Rasulullaah ﷺ remarked, "The superiority of an Aalim over an ordinary worshipper is like my superiority over the lowest amongst you." Rasulullaah ﷺ then proceeded to say, "Verily Allaah showers His mercy on the person who teaches people to do good. In addition to this, the angels, the inhabitants of the heavens and even the ants in their anthills and the fish in the oceans pray for his forgiveness." (3)

Another narration does not mention the incident of the two men but continues to state that Rasulullaah ﷺ said, "The superiority of an Aalim over an ordinary worshipper is like my superiority over the lowest amongst you." Thereafter, Rasulullaah ﷺ recited the verse:

﴿إِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا﴾ (سورة فاطر: آيت ٢٨)

(1) Ahmad, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.21). Mundhiri and Haythami have commented on the chain of narrators.
(2) Tirmidhi and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.60).
(3) Tirmidhi.

From Allaah's bondsmen, it is only the Ulema who truly fear Him. {Surah Faatir, verse 28}

The rest of this narration ends off just like the one quoted above. (1)

Hadhrat Hasan narrates that Rasulullaah was once questioned about two men who were from amongst the Bani Israa'eel. While one was an Aalim who performed only the compulsory salaahs and then sat to teach the people good, the other fasted throughout the day and performed salaah all night. The Sahabah wanted to know which of the two were better. Rasulullaah's reply was: "The superiority of the Aalim who performed only the compulsory salaahs and then sat to teach the people good over the one who fasted throughout the day and performed salaah all night is like my superiority over the lowest amongst you."(2)

The Encouragement Rasulullaah gave for Seeking Knowledge

Hadhrat Uqba bin Aamir says that they were on the Suffa platform when Rasulullaah came out of his room and said, "Which of you would like to every day to go to the marketplaces of Buthaan or Aqeeq and return with two excellent camels with large humps without committing any sin or severing any family ties?" "O Rasulullaah!" the Sahabah said, "Each one of us would love to do that." Rasulullaah then said, **"If you go to the Masjid and teach or learn two verses of the Qur'aan, it will be better for you than the two camels.** Similarly, three verses are better than three camels, four verses better than four camels and any number of verses better than an equal number of camels."(3)

Rasulullaah's Words to a Working Man who Complained of his Brother who was Busy Acquiring Knowledge

Hadhrat Anas reports that during the time of Rasulullaah there were two brothers, one of whom worked while the other was always with Rasulullaah to learn from him. When the working brother complained about his brother to Rasulullaah (that he did not work), Rasulullaah said to him, **"It is perhaps because of him that you are granted sustenance."** (4)

The Encouragement the Sahabah Gave towards Seeking Knowledge

Hadhrat Ali Encourages Acquiring Knowledge and the Narration of Hadhrat Kumayl from him

Hadhrat Abu Tufayl narrates that Hadhrat Ali used to say, **"Indeed the**

(1) Daarmi.
(2) Daarmi, as quoted in Mishkaatul Masaabeeh (Pg.26,28).
(3) Muslim, as quoted in Mishkaatul Masaabeeh (Pg.175). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.341).
(4) Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.20). Ibn Abdul Birr has reported a similar

people closest to the Ambiyaa are those who practise most on what they brought." He would then recite the verse:

﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا﴾ (سورة آل عمران: آيت ٦٨)

Verily those closest to Ibraheem عليه السلام are the ones who followed him and this Nabi and those who have Imaan... {Surah Aal Imraan, verse 68}

He would then explain, "The verse (the words 'this Nabi and those who have Imaan ') refers to Muhammad ﷺ and those who follow him. **You people should therefore never change because those close to Muhammad ﷺ are those who obey Allaah.** On the other hand, the enemies of Muhammad ﷺ are those who disobey Allaah even though they may be close relatives of Muhammad ﷺ."(1)

Hadhrat Kumayl bin Ziyaad narrates, "Hadhrat Ali bin Abi Taalib رضي الله عنه once caught hold of my hand and took me into the desert. When we were in the desert, he sat down, sighed and said, 'O Kumayl bin Ziyaad! Hearts are like containers and the best of hearts are those that take heed the most. Remember well what I have to say to you. People fall into three categories. There is the Aalim who is attached to Allaah, the learner who is on the path of salvation and a mean uncultured type of person who follows every noise-maker, who sways with the wind, who has gleaned nothing from the light from divine knowledge and who has not even taken support from a strong pillar. Knowledge is better than wealth because while knowledge guards you, you have to guard wealth and while knowledge increases with spending (by practising on it and teaching it), wealth decreases with spending. Love for knowledge is a loan that will be repaid (by Allaah). Knowledge earns authority for the Aalim in this life and fond memories after his death while the achievements of wealth disappear once the wealth is no more. Even though they are alive, the treasurers of wealth are really dead while the Ulema live on throughout the annals of time. While the Ulema (after death) may not be visible to the eye, their honour and love still lives on in the hearts (of people)."

"Ah!" Hadhrat Ali رضي الله عنه sighed. Pointing to his chest, he said, "Verily in here is such knowledge that I wish I could find a bearer for it. However, all I can find are quick-witted people who cannot be trusted. They use the instruments of Deen for worldly purposes by employing Qur'aanic arguments against the Qur'aan and the bounties of Allaah against His servants. The only other type of person I find is one who follows people of the truth but has no insight into inspiring it. He therefore falls into doubt with the first doubt that presents itself, because of which he does not know where he stands. The other type of person I find is one immersed in carnal pleasures, who is a devout follower of passions. The other type I find is the one who is infatuated with wealth and amassing wealth. In fact, the last two types are not even callers to the Deen(2) and the most fitting

narration in his Jaami Bayaanil Ilm (Vol.1 Pg.59), as has Haakim in his Mustadrak (Vol.1 Pg.94), reporting from reliable sources as confirmed by Dhahabi.

(1) Lalkala'ee, as quoted in *Kanzul Ummaal* (Vol.1 Pg.96).

(2) While the first two are callers to Deen, their other iniquities make them ineffective.

description of them is to liken them to grazing animals. **So knowledge dies with the death of people capable of bearing it.** At the same time, the earth is never empty of people who stand up for Allaah using His contentions so that everything that Allaah has proved and made clear to people should never be lost to mankind. Such people are however exceptionally few in number but most valued by Allaah. It is by them that Allaah rebuts criticism against His arguments until they pass on and cultivate (their knowledge and expertise to) others like them. Their profound knowledge swiftly guides to them perceive the reality of all matters, making it easy for them to understand intricacies that are beyond those who live in affluence and luxury. They are comfortable with matters that perplex and frighten ignorant people. While their bodies are in contact with the world, their souls are attached to a greater scene (the Aakhirah). Such people are Allaah's deputies in the lands and the true callers to his Deen. Ah! Ah! How I long to meet them! I seek Allaah's forgiveness for me and for you. You may now leave if you please." [1]

The Encouragement Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه gave Towards Knowledge

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه said, "Acquire (divine) knowledge because learning it is fear of Allaah, going out in search of it is Ibaadah, rehearsing it is Tasbeeh, discussing it is Jihaad, teaching it to those who do not know is Sadaqah and spending it on those worthy of receiving it promotes nearness to Allaah. This is so because knowledge highlights what is Halaal and what is Haraam, it is a beacon for people on the road to Jannah, it is a companion in loneliness, a friend in the wilderness, a partner to talk to in solitude and a guide in prosperity and in adversity. Knowledge is also a weapon against the enemy and makes one shine out when amongst friends. Allaah elevates nations by virtue of this knowledge, making them leaders in virtue so that people follow in their footsteps, emulate their actions and always adopt their opinions. In addition to this, the angels are eager to be with them and rub their wings against them. Everything on land and water seek forgiveness for them, even the fish and other creatures in the oceans and the wild and tame animals on land. This is all because (divine) knowledge brings life to hearts (that have died after suffering) from ignorance, it is a lantern of the eyes against darkness and by virtue of this knowledge, a person reaches the ranks of the chosen ones (of Allaah) and elevated stages in this world as well as in the Aakhirah. Thinking deeply about such knowledge equals fasting while learning and teaching it equals standing in salaah. It is because of this knowledge that family ties are maintained and the lawful is distinguished from the unlawful. This knowledge is the leader of deeds and all deeds follow from it. It is only the fortunate who are inspired with it,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.79). Ibn Ambaari has reported a similar narration in his Masaahif, as have Murhabi in his Ilm, Nasr in his Hujjah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.231). Ibn Abdul Birr has also reported part of the narration in his Jaami Bayaanil Ilm (Vol.2 Pg.112) where he states that the narration is so renowned amongst scholars that the chain of narrators need not be quoted.

while those deprived of it are most unfortunate." (1)

The Encouragement Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه gave Towards Knowledge

Hadhrat Haaroon bin Rabaab narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, **"Start your mornings as either an Aalim or one busy acquiring the knowledge of Deen but do not be something other than these two because anyone other than these is an ignorant person.** Verily, out of their happiness for what he is doing, the angels spread out their wings for a person who ventures out in the morning to seek knowledge." (2)

Hadhrat Zaid reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "Start your mornings as either an Aalim or one busy acquiring the knowledge of Deen but do not be one who knows nothing and follows blindly." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once addressed the people saying, "O people! Ensure that you acquire the knowledge of Deen before it is taken away from this world. The manner by which it will be taken away is the departure of its bearers. Ensure that you acquire the knowledge of Deen because none of you knows just when you will need it. **Ensure that you acquire the knowledge of Deen but beware of hair-splitting and excessiveness. You should also ensure that you follow traditions (that which the Sahabah رضي الله تعالى عنهم did) because there will soon appear people who will recite the Qur'aan but then cast it behind their backs.** (4)

Hadhrat Abul Ahwas narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, **"No person is born an Aalim. Knowledge is gained only through studies."** (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "Start your mornings as either an Aalim or one busy acquiring the knowledge of Deen but do not be something other than these two. **If you are unable to do this, then at least have love for the Ulema and never despise them."** (6)

The Encouragement Hadhrat Abu Dardaa رضي الله تعالى عنه gave Towards Knowledge

Hadhrat Hasan narrates that Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "Either be an Aalim, a student acquiring the knowledge of Deen, one who loves such people or one who follows them. However, never be the fifth person otherwise you will be destroyed." Hadhrat Humayd says that when he asked Hadhrat Hasan who the fifth person was, he replied, "He is the one who innovates acts of Bid'ah." (7)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.239). Ibn Abdul Birr has also reported the narration in his Jaami Bayaanil Ilm (Vol.1 Pg.55) and it is also quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.58).
(2) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.29).
(3) Ibn Abdul Birr has also reported the narration in his Jaami Bayaanil Ilm (Vol.1 Pg.29).
(4) Tabraani. Haythami (Vol.1 Pg.126) has commented on the chain of narrators. Abdur Razzaaq has reported part of the narration, as quoted in the Jaami if Ibn Abdul Birr (Vol.1 Pg.78).
(5) Ibn Abdul Birr has also reported the narration in his Jaami Bayaanil Ilm (Vol.1 Pg.100)
(6) Tabraani. Haythami (Vol.1 Pg.122) has commented on the chain of narrators.
(7) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.28).

Hadhrat Dahhaak narrates that Hadhrat Abu Dardaa رضي الله عنه once addressed the people saying, "O people of Damascus! You people are our brothers in Deen, our neighbours in nationality and our allies against the enemy. However, what prevents you from being friendly with me when it is others (and not you) who are paying my expenses. Why is it that I see your learned ones leaving while the ignorant ones fail to learn? Why do I see you people hankering after that (sustenance) which is being taken care of on your behalf while you neglect that which you have been commanded to do? Remember that there were people who constructed sturdy buildings, who amassed an abundance of wealth and who entertained distant hopes. However, their buildings became their graves, their hopes proved to be deceptive and all they amassed was destroyed. **Remember that you must learn and teach others because the reward of the student and the teacher is alike and had it not been for these two, there would be no good in the rest of people."** (1)

Hadhrat Hassaan reports that Hadhrat Abu Dardaa رضي الله عنه addressed the people of Damascus saying, "Are you people content to just filling yourselves with bread made of wheat flour year in and year out without speaking of Allaah in your gatherings? Why is it that your Ulema are leaving and your ignorant ones are not learning? If your Ulema had the desire, their numbers could increase and if your ignorant ones look for knowledge, they will certainly find it. Do what will benefit you rather than that which will harm you. I swear by the Being Who controls my life that every nation that was destroyed, was destroyed only because **they followed the dictates of their passions and regarded themselves as spiritually pure."** (2)

Hadhrat Qurra narrates that Hadhrat Abu Dardaa رضي الله عنه once said, "Acquire knowledge before it is taken away because its disappearance will be effected by the demise of the Ulema. There are only two categories of men; the Aalim and the student. There is no good in those who do not fall into these categories." (3)

Hadhrat Abdur Rahmaan bin Mas'ood Faraazi reports that Hadhrat Abu Dardaa رضي الله عنه once said, **"Whenever anyone proceeds to the Masjid to learn or to teach anything virtuous, he receives the reward of a Mujaahid who returns with booty."** (4)

Hadhrat Ibn Abu Hudhayl narrates that Hadhrat Abu Dardaa رضي الله عنه said, "A person is lacking in intelligence and good judgement if he thinks that spending mornings and evenings in (learning and imparting) knowledge is not Jihaad." (5)

Hadhrat Rajaa bin Hayaat reports that Hadhrat Abu Dardaa رضي الله عنه said, "Knowledge is derived from studies." (6)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.213).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).
(4) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.32).
(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.31).
(6) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.100).

The Encouragement Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه gave Towards Knowledge

Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه both said, "Learning even a single chapter of knowledge is more beloved to me than a thousand Rakaahs of Nafl salaah." They also narrate that Rasulullaah ﷺ said, "If death comes to someone studying the knowledge of Deen when he is still studying, he dies as a martyr." (1)

Another narration states that they stated, "Learning even a single chapter of knowledge is more beloved to me than a thousand Rakaahs of Nafl salaah, regardless of whether the knowledge is practised upon or not." (2)

The Encouragement Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه gave Towards Knowledge

Hadhrat Ali Azdi reports that when he once asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about Jihaad, the Sahabi رضي الله تعالى عنه replied by saying, "Should I not tell you about something that is better than Jihaad? It is that you go to the Masjid and teach the Qur'aan, Fiqh or the Sunnah." (3)

Hadhrat Ali Azdi reports that he once asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about Jihaad. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied by saying, "Should I not tell you about something that is better than Jihaad? It is that you build a Masjid and then teach the Qur'aan, the Sunnah of Rasulullaah ﷺ and Deeni Fiqh." (4)

Another narration states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Everything seeks forgiveness for the one who teaches people what is good, even the fish in the oceans." (5)

The Encouragement Hadhrat Safwaan bin Assaal رضي الله تعالى عنه gave Towards Knowledge

Hadhrat Zirr bin Hubaysh reports that when he went to Hadhrat Safwaan bin Assaal رضي الله تعالى عنه one morning, Hadhrat Safwaan رضي الله تعالى عنه asked, "What brings you here this morning, O Zirr?" "I have come in search of knowledge," Hadhrat Zirr replied. Hadhrat Safwaan رضي الله تعالى عنه remarked, "Begin your mornings as either an Aalim or a student of Deen, but never as anyone else." (6)

Another narration states that Hadhrat Safwaan bin Assaal رضي الله تعالى عنه said, "Whoever leaves home in search of knowledge should know that the angels spread out their wings for the student and the Aalim of Deen." (7)

(1) Bazzaar and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.61).
(2) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.25).
(3) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.5 Pg.230).
(4) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.62).
(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.124).
(6) Tabraani in his Awsat. Haythami (Vol.1 Pg.122) has commented on the chain of narrators.
(7) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.123) has commented on the chain of narrators.

The Fervour that the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم had for Knowledge

The Statement Hadhrat Mu'aadh رَضِيَ اللهُ تَعَالَى عَنْهُ Made on his deathbed about his Fervour for Knowledge

When he was on his deathbed, Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ تَعَالَى عَنْهُ asked the people to see whether dawn had broken. When they reported that it had not yet come, he again sent them to see. After this happened several times, they eventually reported to him that dawn had broken. To this, he said, "I seek Allaah's protection from the night followed by a morning that takes one to Jahannam. I welcome death with open arms. It is that long absent visitor and a friend in need. O Allaah! While I had always been afraid of You, today I long to meet You. O Allaah! You know well that I never loved this world or to live long here to dig canals or to plant trees. I loved it only for the thirst in the extreme afternoon heat (when fasting), for enduring times of hardship and to sit on my knees when associating with the Ulema in gatherings of knowledge." (1)

The Fervour that Hadhrat Abu Dardaa رَضِيَ اللهُ تَعَالَى عَنْهُ had for Knowledge

Hadhrat Abu Dardaa رَضِيَ اللهُ تَعَالَى عَنْهُ once said, "Had it not been for three things, I would have loved to be no longer in this world. When asked what the three things were, Hadhrat Abu Dardaa رَضِيَ اللهُ تَعَالَى عَنْهُ said, " (The first is)Placing my head on the ground before my Creator in Sajdah during the hours of day and night so that it is sent ahead (as rewards) for my (true) life (in the Aakhirah). (The second is) Enduring thirst during hot afternoons (while fasting) and (the third is) sitting with people who choose their speech as carefully as you choose your fruit." The narration continues further.

The Fervour that Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ had for Acquiring Knowledge

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ says, "When Rasulullaah ﷺ passed away, I said to an Ansaari friend of mine, 'The Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم are plenty in number. Come. Let us learn from them.' 'I am astonished at you, O Ibn Abbaas!' he said, 'Do you think that people will need you (to learn from) when so many of Rasulullaah ﷺ's senior Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم are amongst them?' I left that as it were and proceeded to learn from the companions of Rasulullaah ﷺ. When I heard that a Hadith was narrated by someone, I would go to his door and if he was having his siesta, I would roll up my shawl there and use it as a pillow. (As a I waited there) The wind would blow sand on me and when the man came out, he would ask, 'What brings you here, O cousin of Rasulullaah ﷺ? Why did you not send for me and I would have come to you?' I would then say to him, 'No. It

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.239). Ibn Abdul Birr has also reported the narration in his Jaami Bayaanil Ilm (Vol.1 Pg.51).

is I who should be coming to you.' I would then ask him about the Hadith. My Ansaari friend happened to live to the time when he saw people gathering around me to learn and would say, 'He has been a much smarter youngster than I.'"[1]

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "When the various cities were being conquered (by the Muslims) and people started focussing their attention towards the things of this world, I started focussing my attention on Hadhrat Umar رضي الله تعالى عنه." It is because of this that most of the Ahadeeth narrated by Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه are from Hadhrat Umar رضي الله تعالى عنه.[2]

Hadhrat Abu Hurayrah رضي الله تعالى عنه's Fervour for knowledge

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates, "Rasulullaah صلى الله عليه وسلم once said to me. 'Are you not going to ask me for a share of the booty as your companions are asking me?' I replied, 'All I ask of you is to teach me that which Allaah has taught you.' I then spread out the striped shawl I was wearing between us. In fact, I can even picture seeing the lice crawling on it. Rasulullaah صلى الله عليه وسلم then narrated Ahadeeth to me and when I had heard everything, he told me to pick up the shawl and wear it (which I did). Thereafter, I have never forgotten even a single letter of what Rasulullaah صلى الله عليه وسلم had narrated to me." [3]

Hadhrat Abu Hurayrah رضي الله تعالى عنه once said, "People say that Abu Hurayrah narrates plenty of Ahadeeth! It is with Allaah that we have an appointment (and He will judge). People ask why the Muhaajireen and Ansaar do not narrate as many Ahadeeth as Hadhrat Abu Hurayrah رضي الله تعالى عنه! While trade in the marketplaces occupied my Muhaajireen brothers and commitments to their properties occupied my Ansaar brothers, I was a poor man who stuck close to Rasulullaah صلى الله عليه وسلم so that my belly could be filled. I would therefore be present (with Rasulullaah صلى الله عليه وسلم) when they were not. I also remembered much when they had forgotten. **Rasulullaah صلى الله عليه وسلم one day said, 'If any of you spreads out a cloth until I finish speaking and then holds it close to his chest, he will never forget anything that I say.' I therefore spread out my striped shawl because I had nothing else (to spread out).** After Rasulullaah صلى الله عليه وسلم had finished speaking, I put it to my chest. I swear by the Being Who sent Rasulullaah صلى الله عليه وسلم with the truth that from that day to this, I have never forgotten anything Rasulullaah صلى الله عليه وسلم said. By Allaah! Had it not been for two verses of the Qur'aan, I would never have narrated anything to you people. (The verses are):

﴿اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَالْهُدٰى مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِى الْكِتٰبِ ۙ اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ اللّٰعِنُوْنَ ۝ اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَبَيَّنُوْا فَاُولٰٓئِكَ اَتُوْبُ عَلَيْهِمْ ۚ وَاَنَا التَّوَّابُ الرَّحِيْمُ ۝﴾ (سورة بقرة: آيت۱۵۹، ۱۶۰)

(1) Haakim in his Mustadrak (Vol.1 Pg.106), reporting from reliable sources as confirmed by Dhahabi. Daarmi and Haarith in his Masaaneed have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.331). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.9 Pg.277). A similar narration has also been reported by Ibn Abdul Birr in his Jaami (Vol.1 Pg.85) and by Ibn Sa'd (Vol.4 Pg.182).
(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.161).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.381).

Certainly those who hide *(from people)* the clear things and guidance which We have revealed after We had explained it to them in the Book for the people; such people *(those who hide these things)* are cursed by Allaah and by all those who *(are commanded to)* curse *(such as the angels, humans, Jinn, animals). (This applies to all such people)* Except those who repent, correct *(the wrong they did)* and clarify *(what they hid)*. These are the ones whom I will forgive, for verily I am The Greatest Acceptor of repentance, The Most Merciful. {Surah Baqarah, verses 159,160}(1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه once said, "People complain that Abu Hurayrah narrates too many Ahadeeth. I was a person who stuck with Rasulullaah ﷺ to have my belly filled because it was a time when I was unable to eat leavened bread, wear silk or have slaves in attendance. Because of extreme hunger, I would press my stomach against stones (so that the coolness of the stones would alleviate the burn of the hunger).I would ask a person to recite a verse of the Qur'aan for me although I knew it only so that (as we engaged in discussion) he may (offer to) take me home for meals. The person who treated the poor best was Ja'far bin Abi Taalib رضي الله تعالى عنه. He would take us home and feed us everything he had in his house. In fact, he would even take out for us a (honey or butter) container that was empty, wipe out whatever remained (stuck to the sides and bottom) and then give this to us to suck." (2)

The True Meaning of Knowledge and what the Word Knowledge Refers to when Used in a General Context

Narrations from Rasulullaah ﷺ Concerning the True Meaning of Knowledge

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "The example of the guidance and knowledge that Allaah has sent me with is like a drenching rain that falls on a particular piece of ground. While a part of the ground is fertile and absorbs the water to grow grass and an abundance of vegetation, another portion of the ground is hard and holds the water. However, Allaah still allows it to benefit people because they drink from it, give their animals to drink from it and also irrigate their fields with it. The rain also falls on another portion of the ground that consists of a rocky terrain which neither holds the water nor grows any grass. Such is the example of a person who has a deep understanding of the Deen of Allaah. That which Allaah has sent me with benefits him, because of which he becomes knowledgeable and teaches others as well. It is also the example of the person who pays no heed to it and refuses to accept it." (3)

(1) Bukhaari (Vol.1 Pg.316).
(2) Bukhaari, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.175).
(3) Bukhaari and Muslim, as quoted in Mishkaatul Masaabeeh (Pg.20).

Hadhrat Abdullaah bin Mas'ood رضي الله عنه narrates that Rasulullaah ﷺ said, "Every Nabi عليه السلام that Allaah has sent before had close friends and companions who adopted his ways and obeyed his instructions. However, there came after them generations who did not practise what they preached and who did what they were not instructed to do. Whoever resists them physically is a Mu'min, whoever resists them verbally is also a Mu'min and whoever resists them by heart (by disapproving of what they do) is also a Mu'min. After these (three categories of people) there remains none with even a mustard seed of Imaan." (1)

Hadhrat Abdullaah bin Amr رضي الله عنه reports that Rasulullaah ﷺ said, "Knowledge is of three types; explicit verses of the Qur'aan, concrete Ahadeeth (with authenticity that is beyond doubt) and injunctions of the same standing (*Ijmaa*(2) and *Qiyaas*(3) that is beyond doubt). Everything apart from this is extra (it is not compulsory to learn)." (4)

Hadhrat Amr bin Auf رضي الله عنه reports that Rasulullaah ﷺ said, **"I have left with you two factors that you will never go astray as long as you hold fast to them. They are the Book of Allaah and the Sunnah of your Nabi ﷺ."**(5)

Hadhrat Abu Hurayrah رضي الله عنه reports that Rasulullaah ﷺ once entered the Masjid where he found the people gathered around a man. "What is happening?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" the Sahabah رضي الله عنهم replied, "He is an Allaamah." "What is an Allaamah?" Rasulullaah ﷺ enquired. The Sahabah رضي الله عنهم said, "Someone who knows Arabic better than anyone else and also has the most knowledge of poetry and the differences between the Arabs." Rasulullaah ﷺ remarked, "That is knowledge that does not benefit a person and no harm will be done to remain ignorant of it." (6)

The Statements of Hadhrat Abdullaah bin Umar رضي الله عنه and Hadhrat Abdullaah bin Abbaas رضي الله عنه Concerning the real meaning of Knowledge

Hadhrat Abdullaah bin Umar رضي الله عنه once said, **"Knowledge is in three things; the talking book (the Qur'aan), the perpetual Sunnah and to say 'I do not know' (when one does not know something)."** (7)

Hadhrat Abdullaah bin Abbaas رضي الله عنه said, "Knowledge is really in the Book of Allaah and the Sunnah of Rasulullaah ﷺ. Based on personal opinion, if anyone says anything other than this, I cannot say whether he will find it included amongst his good deeds or amongst his sins." (8)

Hadhrat Mujaahid says, "Hadhrat Abdullaah bin Abbaas رضي الله عنه was once

(1) Muslim, as quoted in Mishkaatul Masaabeeh (Pg.21).
(2) Consensus of authorities in Islaamic jurisprudence.
(3) The sound Sharee analytical deduction of accepted Muslim jurists.
(4) Abu Dawood and Ibn Maajah, as quoted in Mishkaatul Masaabeeh (Pg.27). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.2 Pg.23).
(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.23).
(6) Ibn Abdul Birr in his Jaam Bayaanil Ilm i (Vol.2 Pg.23)
(7) Ibn Abdul Birr in his Jaam Bayaanil Ilm i (Vol.2 Pg.24).
(8) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.26).

performing salaah while Ataa, Tawoos and Ikramah and I, all his students, were sitting together. A man arrived and asked, 'Is there a Mufti amongst you?' 'Ask your question,' I said. He said, 'Every time I urinate, a spurting liquid follows the urine out.' 'Is it the type of liquid from which a child is born?' we asked. When he replied in the affirmative, we ruled that he should take a bath (each time it happened). The man then turned away saying, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon'. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه hastened with his salaah and as soon as he made the Salaam, he said, 'Ikramah! Go bring that man back.' When Ikramah brought him back, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه turned to us saying, 'Tell me whether the verdict you gave this man was sourced from the Book of Allaah?' 'No,' we admitted. 'Then was it sourced from the Sunnah of Rasulullaah ﷺ?' he asked further. When we again conceded that it was not, he asked, 'Then was it from the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ?' Again we said no. 'Then from who did you learn it?' he asked. 'We derived it from our own judgement,' we replied. To this, he remarked, 'It is for this reason that Rasulullaah ﷺ said, 'A single jurist is more difficult for Shaytaan to contend with than a thousand (ignorant) worshippers.' He then turned to the man and asked, 'Tell me. Do you feel any lust in your heart when this happens to you?' 'No, I do not,' the man replied. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه asked further, 'Then do you feel any weakness in your body (after it emerges)?' When the man again replied negatively, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, 'This happens because of coldness (in the body), so wudhu would suffice for you (there is no need to bath).'"[1]

Reprimanding those who Occupy Themselves with Learning Things that are Contrary to that Which Rasulullaah ﷺ Taught

Rasulullaah ﷺ Reprimands People who did this

Hadhrat Amr bin Yahya bin Ja'dah رضي الله تعالى عنه narrates that when someone brought to Rasulullaah ﷺ a scripture written on the shoulder blade of an animal, Rasulullaah ﷺ remarked, "It is enough for a person to have himself classified as a fool or a person gone astray just to turn his attention away from what his Nabi عليه السلام has brought and to focus it on what another Nabi عليه السلام had brought, or to turn his attention to a scripture other than his own." It was then that Allaah تبارك وتعالى revealed the verse:

﴿أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ﴾ (سورة عنكبوت: آيت ٥١)

Is it not sufficient for them that we have revealed a Book *(the Qur'aan)* to you *(O Rasulullaah ﷺ)*, which is recited to them? {Surah Ankaboot, verse 51}[2]

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.118).
(2) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.40).

Hadhrat Umar رضي الله تعالى عنه Rebukes a man who Wrote the Scripture of Hadhrat Daaniyaal عليه السلام and His Incident with Rasulullaah صلى الله عليه وسلم

Hadhrat Khaalid bin Urfuta narrates that he was with Hadhrat Umar رضي الله تعالى عنه when a man from the Abdul Qais tribe was brought. The man lived in a place called Soos (where Hadhrat Daaniyaal عليه السلام is believed to be buried). When Hadhrat Umar رضي الله تعالى عنه asked him whether he was a particular person from the Abd tribe, the man replied that he was. Hadhrat Umar رضي الله تعالى عنه then struck him with a staff that he had with him. "O Ameerul Mu'mineen!" the man cried, "What have I done?" Hadhrat Umar رضي الله تعالى عنه told him to sit down and when he did, Hadhrat Umar رضي الله تعالى عنه recited the following:

﴿الٓرٰ قف تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ۞ اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۞ نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَاِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ۞﴾ (سورة يوسف: آيت١، ٣)

In the name of Allaah, the Most Compassionate, the Most Merciful. Alif Laam Raa. These are the verses of the clear Book *(the Qur'aan)*. Undoubtedly We have revealed it *(the Qur'aan)* as an Arabic Qur'aan so that you may understand. We narrate to you a most beautiful story in this Qur'aan that We reveal to you. Before this you were of the unwary. {Surah Yusuf, verses 1-3}

Hadhrat Umar رضي الله تعالى عنه recited the verses thrice and hit the man thrice. Again the man asked, "What have I done, O Ameerul Mu'mineen?" Hadhrat Umar رضي الله تعالى عنه said, "You are the person who wrote the scriptures of Daaniyaal عليه السلام." "I am prepared to do whatever you instruct me," the man said. Hadhrat Umar رضي الله تعالى عنه then said to him, "Go and erase it with (pouring) hot water (over it) and (the wiping with) white wool. I neither want you to read it or to give it to anyone else to read. If the news reaches me that you had read it or had given it to someone else to read, I shall punish you very severely."

Hadhrat Umar رضي الله تعالى عنه then told the man to sit down, and when he sat in front of Hadhrat Umar رضي الله تعالى عنه, the Ameerul Mu'mineen narrated, "I once copied a scripture from the Ahlul Kitaab on a piece of leather. When Rasulullaah صلى الله عليه وسلم asked me what it was I had in my hand, I said, 'O Rasulullaah صلى الله عليه وسلم! It is a scripture that I copied to supplement the knowledge we have.' Rasulullaah صلى الله عليه وسلم then became so angry that his cheeks flamed red. (By the instruction of Rasulullaah صلى الله عليه وسلم) The announcement 'As Salaatu Jaami'ah' was made (to gather the people), to which the Ansaar said, 'Take your weapons! Take your weapons! Your Nabi صلى الله عليه وسلم has been angered.' The people then amassed around Rasulullaah صلى الله عليه وسلم's pulpit. Rasulullaah صلى الله عليه وسلم said, **'O people! I have been granted speech that is comprehensive, conclusive, yet very concise. I have also brought to you a creed that it exceptionally pure. Therefore, you need never be confused and**

never allow yourselves to be deceived by the confused ones (the Ahlul Kitaab).'"

Hadhrat Umar رضي الله عنه continues, "I then stood up and said, 'I am satisfied with Allaah as my Rabb, with Islaam as my religion and with you as my Nabi.' Rasulullaah ﷺ then descended from the pulpit." [1]

Hadhrat Jaabir رضي الله عنه narrates that Hadhrat Umar bin Khattaab رضي الله عنه once brought to Rasulullaah ﷺ a scripture that he got from some people of the Ahlul Kitaab. "O Rasulullaah ﷺ!" he said, "I just got an excellent scripture from some people of the Ahlul Kitaab." Rasulullaah ﷺ became angry and said, "Are you people in doubt, O son of Khattaab? I swear by the Being Who controls my life! What I have brought to you is clear and pure. You therefore have no need to ask them. (The danger is that) They might tell you some truth that you may reject or tell you some false that you may believe. I swear by the Being Who controls my life that even if Moosa عليه السلام was alive, he would have no option but to follow me."[2]

Hadhrat Abdullaah bin Thaabit رضي الله عنه narrates that Hadhrat Umar bin Khattaab رضي الله عنه once came to Rasulullaah ﷺ and said, "I was passing by a friend from the (Jewish) Banu Qurayzah tribe, so he wrote down for me some quotations from the Torah. Should I read them to you." When Rasulullaah ﷺ's face started reddening (with anger), Hadhrat Abdullaah bin Thaabit رضي الله عنه said to Hadhrat Umar رضي الله عنه, "Can you not see Rasulullaah ﷺ's face?" Hadhrat Umar رضي الله عنه immediately exclaimed, "I am satisfied with Allaah as my Rabb, with Islaam as my religion and with Muhammad ﷺ as my Nabi." Rasulullaah ﷺ's anger then subsided and he said, "I swear by the Being Who controls the life of Muhammad! If Moosa عليه السلام had to be amongst you and you leave me to follow him, you would certainly go astray. You are meant to be my Ummah and I am meant to be your Nabi."[3]

Hadhrat Umar رضي الله عنه Rebukes a man who told him That he Found a Scripture with wonderful Content

Hadhrat Maymoon bin Mahraan narrates that a man came to Hadhrat Umar رضي الله عنه saying, "O Ameerul Mu'mineen! When we conquered Madaa'in, I found a scripture with wonderful content." "Is the content consistent with the Book of Allaah?" Hadhrat Umar رضي الله عنه asked. When the man said that it was not, Hadhrat Umar رضي الله عنه sent for his whip, lashed the man and recited the verse:

﴿الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ۝ اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۝﴾

(1) Abu Ya'la. Haythami (Vol.1 Pg.182) has commented on the chain of narrators. Ibnul Mundhir, Ibn Abi Haatim, Uqayli, Nasr Maqdasi, Sa'eed bin Mansoor and Abdur Razzaaq have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.94).

(2) Ibn Abdul Birr in his Jaami (Vol.2 Pg.42). Ahmad, Abu Ya'la and Bazzaar have reported a similar narration but Haythami (Vol.1 Pg.174) has commented on the chain of narrators.

(3) Ahmad and Tabraani. Haythami (Vol.1 Pg.174) has commented on the chain of narrators.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَإِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ﴿۳﴾ (سورة يوسف: آيت ۱، ۳)

In the name of Allaah, the Most Compassionate, the Most Merciful. Alif Laam Raa. These are the verses of the clear Book *(the Qur'aan)*. Undoubtedly We have revealed it *(the Qur'aan)* as an Arabic Qur'aan so that you may understand. We narrate to you a most beautiful story in this Qur'aan that We reveal to you. Before this you were of the unwary. {Surah Yusuf, verses 1-3}

He then said, **"Those before you (the Jews and Christians) were destroyed only because they forsook the Torah and Injeel and turned to the books of their scholars and priests. These two scriptures then eventually disappeared along with the knowledge they contained."** (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Condemn Questioning The Ahlul Kitaab

Hadhrat Hurayth bin Zuhayr reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Never question the Ahlul Kitaab about anything because since they are misguided, they cannot guide you. (The danger is that) They might tell you some truth that you may reject or tell you some false that you may believe." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "If you have to ask them (the Ahlul Kitaab), then consider what they say. If it coincides with the teachings of Allaah's Book, you may accept it, but you must reject it if it does not." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once said, "How can you people ask the Ahlul Kitaab about anything when you have with you the Book that Allaah has revealed to His Nabi ﷺ, which happens to be the latest scripture from your Rabb? It is new and has not been interpolated. Has Allaah not informed you in His Book that they (the Ahlul Kitaab) had altered Allaah's scriptures (the Torah and Injeel) with their own hands and said that it was from Allaah? This was done only to earn some meagre worldly profits. Does the knowledge that has come to you not prevent you from asking them? By Allaah! I have never seen any of them asking you about what Allaah has revealed!" (4)

Another narration states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "You ask the Ahlul Kitaab about their scriptures when you have Allaah's Book which is the latest of Allaah's scriptures? It is new, has not been interpolated and you are even able to read it." (5)

(1) Nasr Maqdasi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.95).
(2) Ibn Abdul Birr in his Jaami (Vol.2 Pg.40). Abdur Razzaaq has reported a similar narration.
(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.42). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.1 Pg.192).
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.42).
(5) Ibn Abi Shaybah, as quoted in the Jaami of Ibn Abdul Birr.

Being affected by the Knowledge of Allaah and His Rasool ﷺ

Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه are Affected by a Hadith of Rasulullaah ﷺ

Hadhrat Shufay Asbahi narrates, "Upon entering Madinah one day, I saw many people gathered around a particular man. When I asked who the man was, I was informed that he was Hadhrat Abu Hurayrah رضي الله تعالى عنه. I then went close and sat down in front of him as he narrated Ahadeeth. After he had completed and was alone, I asked, 'I ask you in the name of the rights (I have upon you in that I am a Muslim, a traveller and a student) to narrate to me a Hadith that you heard from Rasulullaah ﷺ and that you understood well.' He said, 'By all means. I shall narrate to you a Hadith that Rasulullaah ﷺ narrated to me and which I understand well.' He then sighed so deeply that he was close to falling unconscious. We waited a while until he regained his composure and said, 'I shall relate to you a Hadith that Rasulullaah ﷺ narrated to me in this very house when there was none here besides him and I. Hadhrat Abu Hurayrah رضي الله تعالى عنه then again sighed so deeply that he was close to falling unconscious.

When he regained his composure, he wiped his face and said, 'I shall relate to you a Hadith that Rasulullaah ﷺ narrated to me in this very house when there was none here besides him and I. Hadhrat Abu Hurayrah رضي الله تعالى عنه then again sighed so deeply that he actually fell on his face. I held him up for a long while and when he regained consciousness, he said, 'Rasulullaah ﷺ narrated to me that on the Day of Qiyaamah, every nation will be on its knees when Allaah will descend to pass judgement between the people. The first to be summoned (for reckoning) will be the person who memorised the Qur'aan, the person who was martyred in the path of Allaah and the man with plenty of wealth. Addressing the Qaari, Allaah will say, 'Did I not teach you that which I revealed to my messenger?' 'Indeed you did, O my Rabb!' he will respond. Allaah will ask him further, 'And what did you do with that which I taught you?' He will reply, 'I recited it day and night.' 'You are lying,' Allaah will declare. The angels will reiterate saying, 'You are lying.' Allaah will then add, 'Your only motive was that people should call you a Qaari, which they have already done.'

Next, the wealthy man will be summoned. Allaah will ask him, 'Did I not grant you plenty so that you never depended on anyone else?' 'Indeed you have, my Rabb!' he will admit. 'Then what did you do with that which I gave you?' Allaah will ask. He man will say, 'I used to maintain family ties and give charity.' 'You are lying,' Allaah will declare. 'You are lying,' the angels will reiterate. Allaah will then say, 'Your only motive was that people should call you a generous person, which they have already done.'

Next to be summoned will be the one who was martyred in the path of Allaah. Allaah will ask him, 'For what objective were you killed?' His reply will be, 'because we were commanded to fight in Jihaad, I fought until I was killed.' 'You are lying,' Allaah will declare. 'You are lying,' the angels will reiterate. Allaah will then say, 'Your only motive was that people should call you a brave person, which they have already done.' Rasulullaah ﷺ then hit his hands on my knees and said, 'O Abu Hurayrah! These three will be the first of Allaah's creation with whom the fire of Jahannam will be fuelled on the Day of Qiyaamah.'"

(After hearing this Hadith from Hadhrat Abu Hurayrah رضي الله عنه) Hadhrat Shufay then went to Hadhrat Mu'aawiya رضي الله عنه and narrated the Hadith to him. **Hadhrat Alaa bin Hakeem says that Hadhrat Shufay was the person who tended to Hadhrat Mu'aawiya رضي الله عنه's swords.** He reports, "When this Hadith from Hadhrat Abu Hurayrah رضي الله عنه was narrated to Hadhrat Mu'aawiya رضي الله عنه, Hadhrat Mu'aawiya رضي الله عنه remarked, 'If this is what will happen to these three, what about the rest of mankind?' He then wept so much that we thought he would expire. We said, 'This man has certainly brought a calamity upon us (by upsetting the Khalifah in this manner)!' When Hadhrat Mu'aawiya رضي الله عنه regained his composure, he wiped his face and said, 'Allaah and His Rasool ﷺ have certainly spoken the truth when they say:

﴿مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا لَا يُبْخَسُوْنَ ۝ اُولٰٓئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِي الْاٰخِرَةِ اِلَّا النَّارُ ۖ وَحَبِطَ مَا صَنَعُوْا فِيْهَا وَبٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ ۝﴾ (سورة هود: آيت ١٥، ١٦)

Whoever desires the life of this world and its splendour *(without a concern for the Aakhirah)*, We shall grant them the full rewards for their *(good)* deeds in this very world and they will not be wronged *(they will not be given less than they deserve)*. They are the ones who shall have only the Fire for themselves in the Aakhirah. Whatever *(good actions)* they did in the world will be lost to them *(in the Aakhirah)* and all their *(good)* deeds will be in vain *(because they will see no rewards for these in the Aakhirah where they will require them most. This is because they acted only for worldly objectives)*. {Surah Hood, verses 15-16}(1)

Hadhrat Abu Salamah bin Hadhrat Abdur Rahmaan bin Auf رضي الله عنه reports that when Hadhrat Abdullaah bin Umar رضي الله عنه and Hadhrat Abdullaah bin Amr bin Al Aas رضي الله عنه met at Marwa, they started discussing Ahadeeth. When Hadhrat Abdullaah bin Amr رضي الله عنه left, Hadhrat Abdullaah bin Umar رضي الله عنه remained there weeping. "What makes you weep so much, O Abu Abdur Rahmaan?" someone asked. Hadhrat Abdullaah bin Umar رضي الله عنه replied, "That man Abdullaah bin Amr رضي الله عنه says that he heard Rasulullaah ﷺ say, **'Allaah will throw a person headlong into the fire of Jahannam if he has pride equal to**

(1) Tirmidhi (Vol.2 Pg.61). *Targheeb wat Tarheeb* (Vol.1 Pg.28) states that Ibn Khuzaymah and Ibn Hibbaan have both reported similar narrations.

even a mustard seed in his heart.'"(1)

Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه and Hadhrat Hassaan رضي الله تعالى عنه Weep when Allaah Revealed the Verse: "Only deviant people follow the poets"

Hadhrat Abul Hasan the freed slave of the Banu Naufal tribe reports that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه and Hadhrat Hassaan bin Thaabit رضي الله تعالى عنه (both acclaimed poets) came weeping to Rasulullaah ﷺ when Allaah revealed Surah TaaSeenMeem Shu'araa. Rasulullaah ﷺ recited to them the verses:

﴿وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ ۝ اَلَمْ تَرَ اَنَّهُمْ فِيْ كُلِّ وَادٍ يَّهِيْمُوْنَ ۝ وَاَنَّهُمْ يَقُوْلُوْنَ مَا لَا يَفْعَلُوْنَ ۝ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَذَكَرُوا اللّٰهَ كَثِيْرًا وَّانْتَصَرُوْا مِنْ بَعْدِ مَا ظُلِمُوْا ط﴾ (سورة شعراء: آیت ۲۲٤ تا ۲۲۷)

Only deviant people follow the poets *(by repeating those poems of theirs that contain rambling speech and useless talk)*. Do you not see that they *(poets)* wander lost *(distracted)* in every valley *(have no direction and tend to sway to the extremes)*? And *(do you not see)* that they say things which they never do? *(Such is the condition of all poets)* Except those who have Imaan, who do good acts, who remember Allaah abundantly and who avenge themselves after being oppressed *(by counteracting the satirical poetry that the Kuffaar direct at Islaam and at Rasulullaah ﷺ with poetry of their own)*. {Surah Shu'araa, verses 224-227}

When Rasulullaah ﷺ recited the verse "**Except those who have Imaan, who do good acts** ", he said, "That refers to you." Thereafter, when he recited "**who remember Allaah abundantly**", he again said, "That refers to you". Again, when reciting the verse "**and (those) who avenge themselves after being oppressed**", he said, "That refers to you." (2)

The People of Yemen Weep when they Hear the Qur'aan During the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Abu Saalih narrates that when some people from Yemen came to Madinah during the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه and heard the Qur'aan, they started weeping excessively. To this, Hadhrat Abu Bakr رضي الله تعالى عنه remarked (in humility), "That is how we used to be, but then hearts started to harden." Hadhrat Abu Nu'aym explains that the phrase "hearts started to harden" means that their hearts strengthened and became content with the recognition of Allaah. (3)

(1) *Targheeb wat Tarheeb* (Vol.4 Pg.345).
(2) Haakim (Vol.3 Pg.488).
(3) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.224).

A Warning to the Aalim who does not Teach others and to Ignorant Person who does not Learn

Hadhrat Abzah Abu Abdur Rahmaan رضي الله عنه reports that Rasulullaah ﷺ once praised certain groups of the Muslims in his sermon. Thereafter, Rasulullaah ﷺ said, "What is the matter with certain tribes who neither make their neighbouring tribes understand Deen, nor do they teach it to them, explain it to them, enjoin them (to do good) or forbid them (from evil)? What also is the matter with other tribes who neither learn from their neighbours nor make an attempt to understand the Deen or to be conversant with it? Take note that people will have to teach Deen to their neighbours, explain it to them, enjoin them (to do good) and forbid them (from evil). At the same time, others will have to learn Deen from their neighbours and make an attempt to understand it, otherwise they will all be punished very soon in this very world." Rasulullaah ﷺ then descended from the pulpit and entered his room.

"Who do you think Rasulullaah ﷺ was referring to?" some people asked. "We think that he must have been referring to the Ash'ar tribe who have a good understanding of Deen while their neighbours are uncultured Bedouins living at an oasis. When the news reached the people of the Ash'ar tribe, they came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Why is it that when you praised some people, you criticised us? What have we done?" Rasulullaah ﷺ replied, " that people will have to teach Deen to their neighbours, explain it to them, enjoin them (to do good) and forbid them (from evil). At the same time, others will have to learn Deen from their neighbours and make an attempt to understand it, otherwise they will all be punished very soon in this very world." "O Rasulullaah ﷺ!" they pleaded, "Will we be held responsible for the wrongs of others?" When Rasulullaah ﷺ repeated his words, they again asked, "O Rasulullaah ﷺ! Will we be held responsible for the wrongs of others?" This time again, Rasulullaah ﷺ repeated what he had said. **They then requested Rasulullaah ﷺ for a year's grace to educate their neighbours and to give them a sound understanding of Deen. Rasulullaah ﷺ granted them the grace. Rasulullaah ﷺ then recited the verse:**

﴿لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْۢ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ؕ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ۝ كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ؕ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ۝﴾ (سورة مائده: آيت ٧٨، ٧٩)

Those of the Bani Israa'eel who committed kufr were cursed on the tongues of Dawood عليه السلام and Isa عليه السلام the son of Maryam. That was because they were disobedient and they overstepped the limits *(of their religion). (Among the reasons for which they were cursed was that)* They would never prevent each other from the evil that they used to carry out. Evil indeed was that which they did *(not preventing each other*

·from sinful acts). {Surah Maa'idah, verses 78-79}[1]

Allaah will Grant Whoever Strives to Gain Knowledge and Imaan

The Words of Hadhrat Mu'aadh رضي الله تعالى عنه to a Man who Was Weeping by his Bedside before his Death

Hadhrat Abdullaah bin Salamah narrates that a man came to (the bedside of) Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and started to weep. "What makes you weep?" Hadhrat Mu'aadh رضي الله تعالى عنه asked. The man replied, "By Allaah! I am neither crying because of the ties of kinship we have nor because of the material gains I used to get from you. What makes me weep is the fear that the knowledge I used to glean from you will soon come to an end." Hadhrat Mu'aadh رضي الله تعالى عنه consoled him saying, **"Do not cry because whoever strives to acquire knowledge and Imaan, Allaah will grant them to him just as He granted Hadhrat Ibraheem عليه السلام during times when there was no knowledge and Imaan."** [2]

Hadhrat Haarith bin Umayrah reports that when Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه was about to pass away, the people around him started to cry. "What makes you people cry?" he asked. They replied, "We are crying because of the knowledge that will stop coming to us when you pass away." Hadhrat Mu'aadh رضي الله تعالى عنه said, "Verily knowledge and Imaan shall remain as they are until the Day of Qiyaamah. Whoever searches for them shall find them in the Qur'aan and the Sunnah. While you ought to judge every piece of information by the standards of the Qur'aan, never judge the Qur'aan by the standards of any piece of information. Seek knowledge from Umar رضي الله تعالى عنه, Uthmaan رضي الله تعالى عنه and Ali رضي الله تعالى عنه and if you do not meet them, seek knowledge from four men; from Uwaymir رضي الله تعالى عنه (Abu Dardaa رضي الله تعالى عنه), Abdullaah bin Mas'ood رضي الله تعالى عنه, Salmaan رضي الله تعالى عنه and from Abdullaah bin Salaam رضي الله تعالى عنه, who had been a Jew before becoming a Muslim. In fact, I heard Rasulullaah صلى الله عليه وسلم say that he (Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه) will be the tenth of ten people to enter Jannah (without reckoning). You must however ensure that you beware of the mistakes of an Aalim. **You should accept the truth from whoever brings it to you and reject falsehood from whoever brings it to you, regardless of who the person may be."** [3]

Hadhrat Yazeed bin Umayrah narrates, "During the illness that claimed his life, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه would often fall unconscious and then regain consciousness. When he once fell unconscious for a long time, we feared that he had passed away. When he regained consciousness, I was standing in front of him crying. 'What makes you cry?' he asked. I replied by saying, 'By Allaah! It is not because of the worldly benefits I received from you that I am weeping and

(1) Ibn Raahway, Bukhaari in his Wahdaan, Ibnus Sakan, Ibn Mandah, Tabraani, Abu Nu'aym, Ibn Asaakir, Baawardi and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).
(3) Ibn Asaakir and Sayf, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

also not because of our kinship. What makes me weep is the departure of the knowledge (of Deen) and knowledge of Islaamic law that I had been acquiring from you.' His response was, 'Do not weep because knowledge and Imaan shall remain as they are and whoever seeks them shall surely find them. Seek them as Ibraheem عليه السلام sought them. When he had not acquired them fully, he asked Allaah saying:

﴿قَالَ اِنِّیْ ذَاهِبٌ اِلٰی رَبِّیْ سَیَهْدِیْنِ ۝﴾ (سورة صافات: آیت٩٩)

'I am going to *(a place where)* my Rabb *(has commanded me to go), (it is only Allaah)* Who will soon guide me.' {Surah Saaffaat, verse 99}

After I die, seek knowledge from four persons. If you cannot find what you seek with any one of them, then ask the people for the best amongst them. **The four men are Abdullaah bin Mas'ood رضي الله تعالى عنه, Abdullaah bin Salaam رضي الله تعالى عنه, Salmaan رضي الله تعالى عنه and Uwaymir Abu Dardaa رضي الله تعالى عنه. You should also beware of the blunders of the wise and the verdict of a hypocrite.'**

'How will I identify the blunder of a wise man?' I asked. He explained, 'It is misguided speech that Shaytaan casts on the tongue of a man which he utters without thinking. However, it sometimes also occurs that a hypocrite speaks what is true. You should therefore absorb sound knowledge from wherever it comes to you because there is light in the truth. Matters that are dubious should however be avoided.'"(1)

Hadhrat Amr bin Maymoon narrates, "We were in Yemen when Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه came there and addressed us saying, 'O people of Yemen! Accept Islaam and live in peace. I am the envoy of Rasulullaah صلى الله عليه وسلم to you.' Since then, I took a liking to him and never parted from him until he passed away. When he was leaving the world and I started to weep, he asked, 'What makes you cry?' I replied, 'I am weeping because of the knowledge that will be leaving with you.' He consoled me saying, **'Verily knowledge and Imaan shall remain until the Day of Qiyaamah..." The rest of the narration is similar to the ones above.** (2)

Learning Imaan, knowledge and Practise All at the Same Time

The Statements of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Jundub bin Abdullaah رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "During the greater portion of my life I have seen that a man (from the Sahabah رضي الله تعالى عنهم) learns Imaan before the Qur'aan. Whenever a Surah was revealed to Muhammad صلى الله عليه وسلم, the man would learn what was proclaimed lawful and unlawful and where it was appropriate to stop just as you people learn the (words of the) Qur'aan itself. However, I now

(1) Haakim (Vol.4 Pg.466).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

see people learning the Qur'aan before Imaan and while they have read from Surah Faatiha up to the end of the Qur'aan, they have no idea about what the Qur'aan instructs and what it prohibits. They also do not know where it is appropriate to stop and scatter the verses about like unwanted dates." (1)

Hadhrat Jundub bin Abdullaah رضي الله عنه said, "We were youngsters almost coming of age when we learnt Imaan before the Qur'aan with Rasulullaah ﷺ. When we then learnt the Qur'aan, our Imaan grew even stronger." (2)

Hadhrat Ali رضي الله عنه once said, "Whenever a Surah, a verse or a few verses were revealed during the time of Rasulullaah ﷺ, it would serve to strengthen the Imaan and submission of the Mu'mineen and if it contained a prohibition, they would immediately abstain." (3)

How the Sahabah رضي الله عنهم would not Learn another Verse of the Qur'aan until they had Learnt how to practise on the Previous verse

Hadhrat Abu Abdur Rahmaan Sulami says, "The Sahabi رضي الله عنه who taught us mentioned that when they learnt ten verses from Rasulullaah ﷺ, they would not proceed to another ten verses until they had learnt everything about the previous ten verses and how to practise on them. He would also say, **'Our knowledge consisted of both theory and practice.'"**(4)

Another narration adds that the Sahabi رضي الله عنه also said, "We used to learn the Qur'aan as well as how to practise on it. There shall however come people who will inherit the Qur'aan after us who will drink up the Qur'aan like water without it passing by their collarbones. In fact, it will not even pass here." He then placed his hand on his throat. (5)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "Whenever we learnt ten verses of the Qur'aan from Rasulullaah ﷺ, we would not proceed to learn the next ten verses until we had learnt whatever was in them." When someone asked a narrator named Hadhrat Shareek whether this referred to practising the ten verses first, he replied in the affirmative. (6)

Acquiring That Much of Deeni knowledge that One Needs

The Words of Hadhrat Salmaan رضي الله عنه to a man from the Banu Abs Tribe in this Regard

Hadhrat Hafs bin Umar Sa'di narrates from his uncle that Hadhrat Salmaan رضي الله عنه once said to Hadhrat Hudhayfah رضي الله عنه, "O member of the Banu Abs! While knowledge is abundant, life is short. You should therefore acquire only that much of Deeni knowledge that you need and leave out that which does not

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.165).
(2) Ibn Maajah (Pg.11).
(3) Askari and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232).
(4) Ahmad (Vol.5 Pg.410). Haythami (Vol.1 Pg.232) has commented on the chain of narrators.
(5) Ibn Sa'd (Vol.6 Pg.172).
(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232).

concern you." [1]

Hadhrat Abul Bakhtari reports that a man from the Banu Abs tribe was once in the company of Hadhrat Salmaan رضي الله تعالى عنه when he took a sip of water from the Tigris River. "Drink again," Hadhrat Salmaan رضي الله تعالى عنه bade the man. When the man declared that he was sated, Hadhrat Salmaan رضي الله تعالى عنه asked, "Do you think that your sip decreased much from the river?" The man said, "How can the sip I took decrease anything from it?" Hadhrat Salmaan رضي الله تعالى عنه then remarked, "In the same manner, knowledge never decreases. You should therefore glean as much knowledge as would benefit you." [2]

The Words of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه to a man who Wrote to ask him about Knowledge

Hadhrat Abu Qayla reports that when a man wrote to ask Hadhrat Abdullaah bin Umar رضي الله تعالى عنه about knowledge, the Sahabi رضي الله تعالى عنه wrote back saying, "You have written to me asking about knowledge. Knowledge is however something much greater than I can write back to you about. However, (the advice I will offer is) if it is possible for you to accomplish, you must make an effort to meet Allaah in a manner that you have held your tongue from dishonouring a Muslim, you do not have the burden of any Muslim's blood on your back, your belly is empty of the wealth of the Muslims and you have remained united with them." [3]

Teaching Deen, Islaam and the Faraa'idh

Rasulullaah صلى الله عليه وسلم Teaches the Deen to Hadhrat Abu Rifaa'ah رضي الله تعالى عنه

Hadhrat Abu Rifaa'ah رضي الله تعالى عنه narrates, "I came to Rasulullaah صلى الله عليه وسلم at a time when he was busy delivering a sermon. 'O Rasulullaah صلى الله عليه وسلم!' I said, 'A stranger has come to enquire about his Deen because he knows not what his Deen is.' Leaving the sermon aside, Rasulullaah صلى الله عليه وسلم turned to me and came to me. His chair, the legs of which I think were of iron, was then brought. Rasulullaah صلى الله عليه وسلم sat on it and started teaching me that which Allaah had taught him. Thereafter, he returned to his sermon and completed what remained of it." [4]

Rasulullaah صلى الله عليه وسلم Teaches Deen to a Bedouin, to Hadhrat Farwah bin Musayk رضي الله تعالى عنه and to a delegation from Bahraa

Hadhrat Jareer رضي الله تعالى عنه reports that a Bedouin once came to Rasulullaah صلى الله عليه وسلم saying, "Teach me Islaam." Rasulullaah صلى الله عليه وسلم explained, "(Islaam is) That you testify that there is none worthy of worship but Allaah and that Muhammad صلى الله عليه وسلم

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.189).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.188).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.230).
(4) Muslim (Vol.1 Pg.287). Bukhaari has reported a similar narration in his Adab (Pg.171), as have Nasa'ee in his Zeenah, Tabraani and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.5 Pg.242).

is the servant and Rasul (messenger) of Allaah, that you establish salaah, pay zakaah, fast during Ramadhaan, perform Hajj of the Kabah, love for people what you love for yourself and dislike for people what you dislike for yourself." (1)

Hadhrat Muhammad bin Umaarah bin Khuzaymah bin Thaabit says, "Hadhrat Farwah bin Musayk Muraadi forsook the royalty of Kindah and arrived with a delegation to follow Rasulullaah. He stayed with Hadhrat Sa'd bin Ubaadah where he learnt the Qur'aan, the Faraa'idh of Islaam and the Shari'ah." The narration continues further. (2)

Hadhrat Dubaa'ah bint Zubayr bin Abdul Muttalib reports that a delegation from Bahraa in Yemen once came to Madinah. They were thirteen men and when they arrived, they led their animals to the door of Hadhrat Miqdaad bin Amr in the district of the Banu Jadeelah tribe. Hadhrat Miqdaad met them, extended a warm welcome to them and hosted them in a room of his house. When they came before Rasulullaah, they all accepted Islaam. Thereafter, they stayed several days and learnt about the Faraa'idh of Islaam. When they later returned to Rasulullaah to bid him farewell, Rasulullaah had gifts given to them, after which they left for their homes. (3)

Hadhrat Abu Bakr and Hadhrat Umar Teach Deen

Hadhrat Ibn Seereen reports that when teaching Islaam to the people, Hadhrat Abu Bakr and Hadhrat Umar would say, "Worship Allaah without ascribing any partners to Him. Establish on time the salaah that Allaah has made obligatory for you because any deficiency in this spells certain destruction. Pay zakaah with a cheerful heart, fast during Ramadhaan and listen to and obey your leaders." (4)

Hadhrat Hasan narrates that a Bedouin once came to Hadhrat Umar saying, "O Ameerul Mu'mineen! Teach me the Deen." Hadhrat Umar said, "(The Deen of Islaam is) To testify that there is none worthy of worship but Allaah and that Muhammad is the Rasul (messenger) of Allaah, to establish salaah, to pay zakaah, to perform Hajj of the Kabah and to fast during Ramadhaan. **You should also look only at the apparent actions of people and beware not to probe their private lives. Furthermore, beware not to do anything that will be a cause of embarrassment (if people found out) and when you meet Allaah, tell Him that Umar instructed you to do these things."** (5)

Another narration states that Hadhrat Umar added, "O servant of Allaah! Hold fast to this and when you meet Allaah, then tell Him whatever comes to mind." (6)

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.70).
(2) Ibn Sa'd (Vol.1 Pg.327).
(3) Ibn Sa'd (Vol.1 Pg.331).
(4) Abdur Razzaaq, Ibn Abi Shaybah, Ibn Jareer and Rustah in his Imaan, as quoted in *Kanzul Ummaal* (Vol.1 Pg.69).
(5) Bayhaqi and Isfahaani in his Hujjah.
(6) Ibn Adi and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.70).

Hadhrat Hasan narrates that a man approached Hadhrat Umar رضي الله تعالى عنه saying, "O Ameerul Mu'mineen! I am a man from the countryside and have many duties to tend to. Do advise me to do something that I can trust in to convey me (to Jannah)." Hadhrat Umar رضي الله تعالى عنه said to him, "Give me your hand and understand me well." When the man gave him his hand, Hadhrat Umar رضي الله تعالى عنه said, "You should worship Allaah without ascribing partners to him, establish salaah, pay the obligatory zakaah, perform Hajj, perform Umrah and obey (your leaders). You should also look only at the apparent actions of people and beware not to probe their private lives. Do every such deed that will not embarrass you when the news of it spreads amongst people and stay away from every such act that will be a cause of embarrassment and disgrace when the news reaches others."

"O Ameerul Mu'mineen!" the man said, "I shall practise on this advice and when I meet my Rabb, I shall say, 'It was Umar bin Khattaab who told me to do this.'" To this, Hadhrat Umar رضي الله تعالى عنه remarked, "Hold fast to this and when you meet your Rabb, you may tell Him whatever you like." (1)

Teaching Salaah

Rasulullaah صلى الله عليه وسلم Teaches the Sahabah رضي الله تعالى عنهم How to Perform Salaah

Hadhrat Abu Maalik Ashja'ee reports from his father رضي الله تعالى عنه that salaah was the first thing Rasulullaah صلى الله عليه وسلم taught anyone who accepted Islaam. (2)

Hadhrat Hakam bin Umayr رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم taught them thus: "When you stand up for salaah, say 'Allaahu Akbar' and raise your hands without passing your ears. Then recite:

"سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ"

> 'You are Pure, O Allaah and we praise You, Blessed is Your name, Lofty is Your honour and there is none worthy of worship but You.'"(3)

Rasulullaah صلى الله عليه وسلم, Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Teach the Tashahhud

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, **"Hadhrat Abu Bakr رضي الله تعالى عنه used to teach us the Tashahhud from the pulpit just as little children are taught at school."** (4)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says(5), "Hadhrat Umar bin Khattaab رضي الله تعالى عنه once took hold of my hand and taught me the Tashahhud, informing me that Rasulullaah صلى الله عليه وسلم has also taken him by the hand and taught him the Tashahhud, which is:

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
(2) Tabraani and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.293).
(3) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.203).
(4) Musaddad and Tahaawi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.217).
(5) Daar Qutni, as quoted in *Kanzul Ummaal* (Vol.4 Pg.217).

"اَلتَّحِيَّاتُ لِلّٰهِ، الصَّلَوَاتُ، الطَّيِّبَاتُ الْمُبَارَكَاتُ لِلّٰهِ"

Hadhrat Abdur Rahmaan bin Abd Qaari narrates that he heard Hadhrat Umar bin Khattaab رضي الله عنه teaching the Tashahhud to the people from the pulpit. He was telling the people to recite.... (اَلتَّحِيَّاتُ لِلّٰهِ) The narration still continues further. (1)

Hadhrat Abdullaah bin Abbaas رضي الله عنه says, **"Rasulullaah ﷺ used to teach us the Tashahhud just as he taught us a Surah of the Qur'aan."** (2)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "Rasulullaah ﷺ taught me the Tashahhud with my hand in his just as he would teach me a Surah of the Qur'aan." The narration then proceeds to cite the words of the Tashahhud. (3)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه also mentioned, "Rasulullaah ﷺ used to teach us the beginnings ~~of the~~ Surahs and the Qur'aan, as well as the Khutbahs for salaah and for other occasions (such as the Khutbah for marriage)." The narration then continues to discuss the Tashahhud. (4)

Hadhrat Aswad reports, "Hadhrat Abdullaah bin Mas'ood رضي الله عنه used to teach us the Tashahhud just as he would teach us a Surah of the Qur'aan. In fact, he would even correct the simple errors we made in the *Alif* (ا) and Waaw (و)." (5)

Hadhrat Hudhayfah رضي الله عنه Teaches Salaah to a man who Could not Perform Salaah Well

Hadhrat Zaid bin Wahab reports that when Hadhrat Hudhayfah رضي الله عنه once entered the Masjid, he noticed a man who was performing salaah without carrying out the Ruku and Sajdah properly. When the man had completed, Hadhrat Hudhayfah رضي الله عنه said to him, "For how long have you been performing salaah like this?" When the man informed him that he had been performing salaah in that manner for the past forty years, Hadhrat Hudhayfah رضي الله عنه remarked, "You have performed no salaah for the last forty years. Had you died while performing salaah in this manner, you would not have died on the creed in which Allaah created Muhammad ﷺ." **As Hadhrat Hudhayfah رضي الله عنه then proceeded to teach the man how to perform salaah properly, he said, "Even though a man makes his salaah brief, he must carry out the Ruku and Sajdah properly."** (6)

Teaching Adhkaar and Du'aas

Rasulullaah ﷺ Teaches Adhkaar and Du'aas to Hadhrat Ali رضي الله عنه

Hadhrat Ali bin Abi Taalib رضي الله عنه narrates that Rasulullaah ﷺ once said to him, "Should I give you five thousand goats or teach you five phrases that

(1) Maalik, Shaafi'ee, Tahaawi, Abdur Razzaaq and others.
(2) Ibn Abi Shaybah. Another similar report has been narrated from Hadhrat Abdullaah bin Mas'ood رضي الله عنه.
(3) Ibn Abi Shaybah.
(4) Askari in his Amthaal.
(5) Ibn Najjaar. The above narrations have been quoted in *Kanzul Ummaal* (Vol.4 Pg.218-219).
(6) Abdur Razzaaq, Ibn Abi Shaybah, Bukhaari and Nasa'ee, as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).

contain the welfare of your Deen and your worldly life?" "O Rasulullaah ﷺ!" Hadhrat Ali رضي الله تعالى عنه replied, "While five thousand goats are plenty, I prefer that you teach me the five phrases." Rasulullaah ﷺ then told Hadhrat Ali رضي الله تعالى عنه to recite the following:

"اَللّٰهُمَّ اغْفِرْلِيْ ذَنْبِيْ وَوَسِّعْ لِيْ خُلُقِيْ وَطَيِّبْ لِيْ كَسْبِيْ وَقَنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَلَا تُذْهِبْ قَلْبِيْ اِلٰى شَيْءٍ صَرَفْتَهُ عَنِّيْ"

"O Allaah! Forgive my sins, make my character accommodating, make my earnings lawful, make me content with what You provide for me and never allow my heart to hanker after something that You have not decreed for me." (1)

Hadhrat Ali رضي الله تعالى عنه Teaches Adhkaar and Du'aas to Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه used to teach his daughters certain words (of du'aa) and instructed them to always recite them. He mentioned that it was Hadhrat Ali رضي الله تعالى عنه who taught these to him and informed him that Rasulullaah ﷺ used to recite them whenever he faced a difficulty or was worried about something. The words were:

"لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَهُ تَبَارَكَ اللّٰهُ رَبُّ الْعَالَمِيْنَ وَرَبُّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ"

"There is none worthy of worship but Allaah The Most Tolerant and Magnanimous. Pure is He the Most Blessed Allaah Who is the Rabb of the universe and the Rabb of the Glorious Throne. All praise belongs to Allaah the Rabb of the universe." (2)

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه says, "Ali رضي الله تعالى عنه once said to me, 'Dear nephew! I shall teach you some words that I heard from Rasulullaah ﷺ. **Whoever recites them at the time of his death shall certainly enter Jannah.** (They are) To recite three times:

"لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ"

'There is none worthy of worship but Allaah The Most Tolerant and Magnanimous'

To recite three times:

"اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ"

'All praise belongs to Allaah the Rabb of the universe'

To recite three times:

"تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ"

'Blessed is the Being in whose hand is all kingdom, who gives life and

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(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).
(2) Nasa'ee and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298).

death and Who has power over all things'[1]

Rasulullaah ﷺ Teaches Adhkaar and Du'aas to Some Sahabah رضي الله تعالى عنهم

Hadhrat Sa'd bin Junaadah رضي الله تعالى عنه says, "I was one of the first persons from the people of Taa'if to meet Rasulullaah ﷺ (to accept Islaam). I left early in the morning from Saraat in the upper reaches of Taa'if and reached Mina at the time of Asr. I then climbed a mountain and descended (to Makkah where I accepted Islaam). Rasulullaah ﷺ then taught me the words:

"سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ"

Rasulullaah ﷺ then said, "These words are the Baaqiyaatus Saalihaat (everlasting good deeds) [2]."[3]

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه narrates that Rasulullaah ﷺ taught them to recite the following du'aa every morning:

"اَصْبَحْنَا عَلٰى فِطْرَةِ الْاِسْلَامِ وَكَلِمَةِ الْاِخْلَاصِ وَسُنَّةِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمِلَّةِ اِبْرَاهِيْمَ حَنِيْفًا وَّمَا كَانَ مِنَ الْمُشْرِكِيْنَ"

"We begin the morning on the natural way of Islaam, the Kalimah of sincerity, the Sunnah of our Nabi Muhammad ﷺ and on the creed of Hadhrat Ibraheem عليه السلام who was never a Mushrik."

Rasulullaah ﷺ also taught them to recite the same du'aa in the evenings." [4]

Hadhrat Sa'd رضي الله تعالى عنه reports that Rasulullaah ﷺ taught them the following du'aa just as a teacher would teach children to write:

"اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنَ الْبُخْلِ وَأَعُوْذُبِكَ مِنَ الْجُبْنِ وَأَعُوْذُبِكَ مِنْ أَنْ أُرَدَّ اِلٰى أَرْذَلِ الْعُمُرِ وَأَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ"

"O Allaah! I beseech You to protect me from miserliness, from cowardice, from being returned to an age of infirmity (senility), from the tribulations of this world and from punishment in the grave." [5]

Hadhrat Naufal رضي الله تعالى عنه narrates, "Rasulullaah ﷺ taught us the following du'aa to be recited when a person passes away:

"اَللّٰهُمَّ اغْفِرْ لِاِخْوَانِنَا وَاَخَوَاتِنَا وَاَصْلِحْ ذَاتَ بَيْنِنَا وَاَلِّفْ بَيْنَ قُلُوْبِنَا اَللّٰهُمَّ هٰذَا عَبْدُكَ فَلَانُ ابْنُ فَلَانٍ وَلَا نَعْلَمُ اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهٖ مِنَّا فَاغْفِرْلَنَا وَلَهٗ"

'O Allaah! Forgive our brothers, unite us and create love between us. O Allaah! We know only good of this servant of Yours (take his name) but You know him better than us. Do forgive us and him.'

I was the youngest of the Sahabah رضي الله تعالى عنهم at the time and I asked, 'And what if I

(1) Kharaa'iti in his Makaarimul Akhlaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.111).
(2) As referred to in verse 46 of Surah Kahaf and verse 76 of Surah Maryam.
(3) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.86).
(4) Abdullaah bin Ahmad in his Zawaa'id, as quoted in *Kanzul Ummaal* (Vol.1 Pg.294).
(5) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.307).

do not know anything good about him?' Rasulullaah ﷺ replied, **'Say only that which you are certain of."** (1)

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه narrates that when Ramadhaan arrived, Rasulullaah ﷺ would teach them the following du'aa:

"اَللّٰهُمَّ سَلِّمْنِيْ لِرَمَضَانَ وَسَلِّمْ رَمَضَانَ لِيْ وَسَلِّمْهُ لِيْ مُتَقَبَّلًا"

"O Allaah! Keep me safe and well for Ramadhaan, keep Ramadhaan safe and well for me and accept it (my fasting and Ibaadah in Ramadhaan) from me." (2)

Hadhrat Ali رضي الله تعالى عنه Teaches People how to Send Salutations to Rasulullaah ﷺ

Hadhrat Salaamah Kindi narrates that Hadhrat Ali رضي الله تعالى عنه taught the people to send salutations to Rasulullaah ﷺ with the following words:

"اَللّٰهُمَّ دَاحِيَ الْمَدْحُوَّاتِ وَبَارِئَ الْمَسْمُوْكَاتِ وَجَبَّارَ الْقُلُوْبِ عَلٰى فِطْرَتِهَا شَقِيِّهَا وَسَعِيْدِهَا اِجْعَلْ شَرَائِفَ صَلَوَاتِكَ وَنَوَاحِيَ بَرَكَاتِكَ وَرَاْفَةَ تَحَنُّنِكَ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ الْخَاتِمِ لِمَا سَبَقَ وَالْفَاتِحِ لِمَا اُغْلِقَ وَالْمُعِيْنِ عَلَى الْحَقِّ بِالْحَقِّ وَالدَّامِغِ لِجَيْشَاتِ الْاَبَاطِيْلِ كَمَا حُمِّلَ فَاضْطَلَعَ بِاَمْرِكَ بِطَاعَتِكَ مُسْتَوْفِزًا فِيْ مَرْضَاتِكَ غَيْرَ نَكِلٍ عَنْ قَدَمٍ وَلَا وَهْنٍ فِيْ عَزْمٍ وَاعِيًا لِّوَحْيِكَ، حَافِظًا لِّعَهْدِكَ مَاضِيًا عَلٰى نَفَاذِ اَمْرِكَ حَتّٰى اَوْرٰى قَبَسًا لِّقَابِسٍ، بِهٖ هُدِيَتِ الْقُلُوْبُ بَعْدَ خَوْضَاتِ الْفِتَنِ وَالْاِثْمِ وَاَبْهَجَ مُوْضَحَاتِ الْاَعْلَامِ وَمُنِيْرَاتِ الْاِسْلَامِ وَنَائِرَاتِ الْاَحْكَامِ فَهُوَ اَمِيْنُكَ الْمَامُوْنُ وَخَازِنُ عِلْمِكَ الْمَخْزُوْنِ وَشَهِيْدُكَ يَوْمَ الدِّيْنِ وَبَعِيْثُكَ نِعْمَةً وَرَسُوْلُكَ بِالْحَقِّ رَحْمَةً. اَللّٰهُمَّ افْسَحْ لَهٗ مَفْسَحًا فِيْ عَدْنِكَ وَاجْزِهٖ مُضَاعَفَاتِ الْخَيْرِ مِنْ فَضْلِكَ مُهَنَّاتٍ غَيْرَ مُكَدَّرَاتٍ مِنْ فَوْزِ ثَوَابِكَ الْمَعْلُوْلِ وَجَزِيْلِ عَطَائِكَ الْمَخْزُوْنِ اَللّٰهُمَّ اَعْلِ عَلَى بِنَاءِ النَّاسِ بِنَائَهٗ وَاَكْرِمْ مَثْوَاهُ لَدَيْكَ وَنُزُلَهٗ وَ اَتْمِمْ لَهٗ نُوْرَهٗ وَاَجْزِهٖ مِنْ اِبْتِعَاثِكَ لَهٗ مَقْبُوْلَ الشَّهَادَةِ وَمَرْضِيَّ الْمَقَالَةِ ذَا مَنْطِقٍ عَدْلٍ وَكَلَامٍ فَصْلٍ وَحُجَّةٍ وَبُرْهَانٍ عَظِيْمٍ"

"O Allaah The One Who has spread out the earth and created the heavens. O The One Who has authority over the nature of hearts, be they good or evil. Bestow Your most selected mercies, Your every increasing blessings and the kindest of Your compassion on Muhammad ﷺ who is Your servant and Rasul (messenger), who is the seal of the Ambiyaa (prophets) before him, the key to the locked (treasures of wisdom and Your graces), the one who used the truth to make the truth evident and who repelled the armies of falsehood. As

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.114).
(2) Tabraani in his Du'aa and Daylami, as quoted in *Kanzul Ummaal* (Vol.4 Pg.232).

was entrusted to him, he fulfilled Your commands with the valour of his obedience to You and was always prepared to please you without shuffling his feet about and without weakness in his resolve. He called towards Your revelation, fulfilled his pledge to You and constantly strove to enact Your commands until the fire (of Islaam) had been stoked for anyone wishing to take a spark from it. It is by him that hearts were guided after being immersed in evil and vice. It was him who made manifest the clear signs and distinct features of Islaam and its unmistakable injunctions. He is the one whom You trust and with whom You have placed Your trust. He is the treasurer to Your knowledge and the one in whom You have vested Your knowledge. He shall be Your witness on the Day of Qiyaamah and it is he whom You have sent with Your bounties. He is after all, Your true Rasul (prophet). O Allaah! Expand Your eternal Jannah for him and from Your ever-increasing grace, do reward him with the purest of rewards that are given time and time again and grant him from Your abundant bounties that are safely treasured. O Allaah! Raise his house above all others, grant him the best hospitality with You and grant him the most complete light. When You raise him (on the Day of Qiyaamah), do also grant him the privilege of having his testimony accepted by Yourself and let his words be pleasing to You, just, decisive and a clear and triumphant proof (against the Kuffaar)." [1]

Teaching Guests and Those who Came to Madinah

Rasulullaah ﷺ Instructs the Sahabah رضي الله عنهم to Teach the Delegation from the Abdul Qais Tribe

Hadhrat Shihaab bin Abbaad reports that he heard a Sahabi رضي الله عنه who had been part of the Abdul Qais delegation say, "When we came to Rasulullaah ﷺ, the Muslims were extremely happy with our arrival and they made ample way for us to sit when we reached their gathering. Rasulullaah ﷺ welcomed us and as he looked at us, he asked who our leader was. When we all indicated that he was Mundhir bin Aa'idh, Rasulullaah ﷺ remarked, 'Is he the Ashaj (the one with the scar on his face)?' This was the first time that this name was used for him on account of an injury to his face caused by the hoof of a donkey. 'That is him, O Rasulullaah ﷺ!' we confirmed.

Mundhir رضي الله عنه had stayed behind the rest of the delegation (when they went before Rasulullaah ﷺ) to tie their animals and secure their belongings. He then took out his bag, removed his travelling clothes and wore his best clothes. When he made his way to Rasulullaah ﷺ, Rasulullaah ﷺ was reclining with

(1) Tabraani in his Awsat and Abu Nu'aym in the Awaali of Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.1 Pg.214). In his *Tafseer* (Vol.3 Pg.509) Haafidh Ibn Katheer has commented on the narration.

his legs stretched out. As he approached the gathering, the people made way for him, saying, 'Sit here, O Ashaj.' Rasulullaah ﷺ was now sitting up, holding his legs up. Rasulullaah ﷺ said, 'Sit here, O Ashaj.' He sat on Rasulullaah ﷺ's right hand side and, sitting up straight, Rasulullaah ﷺ welcomed him and treated him warmly. Rasulullaah ﷺ then asked him about his land, taking the names of various places in the territory of Hajar, such as Safa and Mushaqar. 'May my parents be sacrificed for you, O Rasulullaah ﷺ!' Mundhir رضي الله عنه said in astonishment, 'You know the names of our towns better than us.' Rasulullaah ﷺ said, 'I have travelled extensively through your land.'

Rasulullaah ﷺ then turned to the Ansaar saying, 'O assembly of Ansaar! Treat your brothers well because together with being Muslims like you, they also resemble you most closely in hair and complexion. (Like you) They have accepted Islaam willingly and have neither been forced to accept nor was there any need to attack and fight them for refusing to accept.' (The Ansaar then hosted the delegation).

Some time later, Rasulullaah ﷺ asked the delegation, **'How did you find the hospitality that your brothers gave you?' They replied, 'They are the best of brothers. They gave us soft beds to sleep in, superb food to eat and they spent their days and nights teaching us the Book of our Rabb and the Sunnah of our Nabi ﷺ.' This impressed Rasulullaah ﷺ and made him very happy.** Rasulullaah ﷺ then turned to each one of us to assess what we had learnt and what we had been taught. While some of us had learnt the Tashahhud, some had learnt Surah Faatiha, others had learnt a Surah, others two Surahs and there were also others who had learnt one or two Sunnah practices." The narration still continues further in great detail. (1)

Hadhrat Abu Sa'eed Khudri رضي الله عنه reports, "We were sitting with Rasulullaah ﷺ when he said, 'A delegation from the Abdul Qais have come.' We could see no one, but after a short while, we saw that they had arrived. After they had greeted Rasulullaah ﷺ, he said to them, 'Have you any dates or any provisions left over?' When they said that they had, Rasulullaah ﷺ had a leather spread laid out. They then poured out the dates they had left over and Rasulullaah ﷺ gathered the Sahabah رضي الله عنهم around. Rasulullaah ﷺ then said to them, 'This date is called Barni.' He then proceeded to name all the different varieties of dates and the delegation confirmed all the names as correct.

Thereafter, Rasulullaah ﷺ gave instructions for every man of the delegation to be hosted by one of the Muslims, who would teach him the Qur'aan and salaah. **They stayed a week**, after which Rasulullaah ﷺ summoned them and assessed that they had not yet learnt well enough and had not yet developed a keen understanding (of Islaam). Rasulullaah ﷺ then handed them over to another group of Muslims, with whom they stayed **for another week**. When Rasulullaah ﷺ again summoned them (and assessed them), he discovered that they had learnt well and developed a sound understanding. 'O Rasulullaah ﷺ!' they submitted, 'Allaah has taught us tremendous good and granted us

(1) Ahmad (Vol.4 Pg.206), reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.178) and by Mundhiri in his *Targheeb wat Tarheeb* (Vol.4 Pg.152).

understanding. However, we are now yearning for home.' Rasuluilaah ﷺ then permitted them to return home. They then said, 'Why don't we ask Rasulullaah ﷺ about the drinks that we consume in our land?' ... The Hadith then proceeds to cite the prohibition of consuming drinks fermented in pumpkin shells, hollowed wood and dyed containers. (1)

Acquiring knowledge While Travelling

Rasulullaah ﷺ Teaches the Injunctions of Deen While Travelling for the Farewell Hajj

Hadhrat Jaabir رضي الله عنه narrates that after living in Madinah for nine years, Rasulullaah ﷺ did not perform Hajj until the announcement was made one day that Rasulullaah ﷺ would be performing Hajj that year. A great multitude of people then arrived in Madinah with the intention of following Rasulullaah ﷺ and doing what he did. There were still five days left of Dhul Qa'dah when Rasulullaah ﷺ left (Madinah) with the Sahabah رضي الله عنهم. It was when they reached Dhul Hulayfah that Hadhrat Muhammad bin Abu Bakr رضي الله عنه was born to Hadhrat Asmaa bint Umays رضي الله عنها. She sent a message to ask Rasulullaah ﷺ what she was to do, Rasulullaah ﷺ replied saying, **"Take a bath, use a cloth to hold the blood and enter into Ihraam."**

Rasulullaah ﷺ then proceeded further and it was when his camel took him to *Baydaa* that he called out the *Talbiya* of Towheed saying:

"لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَاشَرِيْكَ لَكَ"

The Sahabah رضي الله عنهم also recited the Talbiya and although Rasulullaah ﷺ heard some of them add phrases like " " ("Dhal Ma'aarij"), he did not rebuke them. Hadhrat Jaabir رضي الله عنه says, "The people in front of Rasulullaah ﷺ reached as far as I could see. They were on foot and on animals. Behind Rasulullaah ﷺ were just as many people, and there were also that many on his right and his left. Rasulullaah ﷺ was in our midst and he was well aware of the meanings of the Qur'aanic verses that came to him. We therefore did exactly what we saw Rasulullaah ﷺ doing." (2)

The aspects of Deen that Rasulullaah ﷺ taught the Sahabah رضي الله عنهم on this journey and in the sermons he delivered during the Hajj will be quoted in the chapter discussing Hajj. Some of it has however passed in the chapter discussing learning while out in Jihaad.

The Incident of How Hadhrat Jaabir Ghaadiri رضي الله عنه Acquired Knowledge during Rasulullaah ﷺ's Journey

Hadhrat Jaabir bin Azraq Ghaadiri رضي الله عنه says, "I was riding my animal and

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.113).
(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.146).

carrying my provisions when I came to Rasulullaah ﷺ. I rode with him until we reached a waypoint. Rasulullaah ﷺ dismounted and entered a leather tent, the door of which was guarded by more than thirty men armed with whips. As I drew closer, one of them started pushing me away. I said, 'If you push me, I shall push you and if you hit me, I shall hit you.' 'You must be the worst of all men!' he remarked. 'By Allaah!' I retorted, 'You are worse than me.' 'How is that?' he asked. 'I have come form the far ends of Yemen to listen to Rasulullaah ﷺ so that I may report back to my people at home, yet you are pushing me away.' 'You are right,' the man submitted, 'I swear by Allaah that I am worse than you.'

Rasulullaah ﷺ then rode on and it was from the Jamarah Aqabah in Mina that people started crowding around him in great numbers to ask him questions. However, because of their large numbers, none of them could get close to him. A man who had trimmed (and not shaven off) his hair came to Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! Do pray that Allaah showers His mercy on me.' Rasulullaah ﷺ said, 'May Allaah shower His mercy on those who shave off their hair.' Again the man pleaded saying, 'Do pray that Allaah showers His mercy on me.' Rasulullaah ﷺ repeated, 'May Allaah shower His mercy on those who shave off their hair.' When the man again appealed, **'Do pray that Allaah showers His mercy on me', Rasulullaah ﷺ again said, 'May Allaah shower His mercy on those who shave off their hair.' After Rasulullaah ﷺ repeated this three times, the man went to have his hair shaved off. Thereafter, I only saw men with shaved heads."** (1)

Allaama Ibn Jareer's Interpretation of the verse "It is *not for the Mu'mineen to proceed (in Jihaad) all together*"

Allaama Ibn Jareer has cited numerous interpretations of the verse:

﴿وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ ۝﴾ (سورة توبه: آيت١٢٢)

It is not for the Mu'mineen to proceed *(in Jihaad)* all together *(simultaneously when it is not Fardh for all to participate)*. Why does a small group from every large party not proceed to attain a deep understanding of Deen so that they may warn their people when they return to them so that they may beware *(of sin)?* {Surah Taubah, verse 122}

After citing them, he states: "With regard to the phrase **"to attain a deep understanding of Deen so that they may warn their people when they return to them so that they may beware"** the most correct interpretation is that of those scholars who say that the deep understanding of Deen is attained by the group proceeding out (in Jihaad) because they witness first-hand the help that Allaah renders to the people of the Deen and to the companions of Rasulullaah ﷺ against the enemies and Kuffaar. It is by this first-hand observation that they can

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.3 Pg.49). Ibn Mandah has also reported the narration, as quoted in *Isaabah* (Vol.1 Pg.211).

make unwary people understand the truth of Islaam and that it will prevail over all other religions. At the same time, when they return home, they may warn their own people against doing anything that will attract Allaah's punishment as they had witnessed it afflict the Mushrikeen whom they had conquered. In this way, their people will also beware (not to transgress Allaah's commands). The verse therefore tells us that when these people warn their people about what they have seen, their people would take heed and their Imaan in Allaah and His Rasool ﷺ would increase out of fear that they should not be afflicted by the punishment that afflicted the people they have been informed about." (1)

Combining Jihaad and Acquiring Knowledge

The Statement of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه about how the Sahabah رضي الله تعالى عنهم Combined Fighting Battles with Acquiring Knowledge

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه says, "When we marched to battles, we would leave behind one or two men to listen to Ahadeeth from Rasulullaah ﷺ and when we returned from the battle, they would narrate to us all that Rasulullaah ﷺ said. Therefore, when we narrate these Ahadeeth, we can say that Rasulullaah ﷺ said it." (2)

Combining Earning and Acquiring Knowledge

The Narration of Hadhrat Anas رضي الله تعالى عنه about how the Sahabah رضي الله تعالى عنهم Combined Earning with Acquiring Knowledge

Hadhrat Thaabit Bunaani reports that Hadhrat Anas bin Maalik رضي الله تعالى عنه mentioned **seventy men from the Ansaar** who would go to a specific place in Madinah as soon as night fell. They would then spend the night **there learning and teaching the Qur'aan.** When morning arrived, whoever amongst them still had some strength would gather firewood and fetch drinking water. Those who had some money would then slaughter a goat, prepare the meat and hang it at Rasulullaah ﷺ's rooms.

Hadhrat Anas رضي الله تعالى عنه continues, "When Khubayb رضي الله تعالى عنه was martyred (in Makkah), Rasulullaah ﷺ dispatched these seventy Sahabah رضي الله تعالى عنهم on an expedition. Amongst the group was my uncle Haraam bin Milhaan رضي الله تعالى عنه. When they approached a clan belonging to the Banu Sulaym tribe (who seemed antagonistic), Haraam رضي الله تعالى عنه addressed the leader of the clan saying, 'May I inform your people that we have no intention of attacking them so that they may leave us alone.' The leader agreed but it was when Haraam رضي الله تعالى عنه was

(1) Ibn Jareer (Vol.11 Pg.51).
(2) Ibn Abi Khaythama and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.240).

addressing the people that someone thrust a spear at him that penetrated right through his body. When Haraam رضي الله عنه felt the spear strike his belly, he exclaimed, 'Allaahu Akbar! I swear by the Rabb of the Kabah that I am successful!' The people of the clan then attacked the other Sahabah رضي الله عنهم and did not spare anyone to tell the tale. I have never seen Rasulullaah ﷺ so pained about any expedition than he was at this. **In fact, every time Rasulullaah ﷺ performed the Fajr salaah, I would see him raise his hands to curse the people of the clan."** (1)

Hadhrat Thaabit narrates that Hadhrat Anas رضي الله عنه said, "A group of people once approached Rasulullaah ﷺ with the request, 'Send some people with us to teach us the Qur'aan and the Sunnah.' Rasulullaah ﷺ sent a group of Ansaar with them who were referred to as the Qurra. Amongst the Qurra was my uncle Haraam رضي الله عنه. These were a group of Sahabah رضي الله عنهم who were proficient in the Qur'aan and who spent the nights learning and teaching the Qur'aan. During the day they would fetch water to place in the Masjid and also gather firewood to sell. The profits of their sales were then employed to purchase food for the men of Suffa and other poor people. Nevertheless, when Rasulullaah ﷺ sent them, they were attacked and martyred before they could even reach their destination. Their final du'aa was, 'O Allaah! Convey the message to Your Nabi ﷺ on our behalf that we have already met with You, that we are pleased with You and that You are pleased with us.' It was from the back that a man thrust a spear right through the body of my uncle Haraam رضي الله عنه. When this happened, Haraam رضي الله عنه exclaimed, 'I swear by the Rabb of the Kabah that I am successful!' Rasulullaah ﷺ (in Madinah) then informed the Sahabah رضي الله عنهم about the situation saying, 'Your brothers have been martyred and have prayed, 'O Allaah! Convey the message to Your Nabi ﷺ on our behalf that we have already met with You, that we are pleased with You and that You are pleased with us.'"(2)

Hadhrat Umar رضي الله عنه and his Ansaari Neighbour Take turns to Learn

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that Hadhrat Umar رضي الله عنه said, "I had an Ansaari neighbour from the upper reaches of Madinah who belonged to the Banu Umayyah bin Zaid tribe. He took turns with me in attending Rasulullaah ﷺ's gatherings. **He would go one day and I the next so that he brought me the news of revelation and other matters the day he went and I brought it to him the day I went.** It was on the day when it was his turn that he came knocking hard on my door, calling, 'Is Umar here!' I was alarmed and came out immediately. 'Something serious has taken place,' he said ... When I went to see Hafsah, she was in tears. 'Has Rasulullaah ﷺ divorced you?' I queried. 'I do not know,' she replied. I then went to Rasulullaah ﷺ and was still standing when I asked, 'Have you divorced your wives?'. When Rasulullaah ﷺ declared that he

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.123).
(2) Ibn Sa'd (Vol.3 Pg.514).

had not, I cried out 'Allaahu Akbar!'"(1)

Hadhrat Baraa says that all of them could not Hear Ahadeeth from Rasulullaah

Hadhrat Baraa says, "All of us (Sahabah) were unable to (exclusively devote all our time to) listen to Ahadeeth from Rasulullaah because we had properties and occupations (that kept us busy). **However, during those days, no one spoke lies and those who were with Rasulullaah would convey the Ahadeeth to those who were absent."** (2)

Hadhrat Baraa also said, "We did not hear every Hadith directly from Rasulullaah but our companions would narrate them to us when we were (unable to be with Rasulullaah because we were) grazing the camels." (3)

Hadhrat Talha says that it was During the Ends of the day that they went to Rasulullaah

Hadhrat Abu Anas Maalik bin Abu Aamir Asbahi says that he was with Hadhrat Talha bin Ubaydullaah when a man came to him saying, "O Abu Muhammad! By Allaah! We do not know whether that Yamaani **(Hadhrat Abu Hurayrah)** knows more about Rasulullaah than the rest of you (Sahabah)! He seems to be making stories about Rasulullaah that you others do not mention." Hadhrat Talha replied, "By Allaah! We have no doubts about the fact that he has heard from Rasulullaah what we have not heard and knows what we do not know. Because we were independent people with houses and families, we would go to Rasulullaah at the two ends of the day, after which we would return home. On the other hand, Abu Hurayrah was a poor man with neither wealth, family or children. He was always with **Rasulullaah and went wherever Rasulullaah went. We therefore have no doubts about the fact that he knows what we do not know and has heard from Rasulullaah what we have not heard. None of us (Sahabah) have ever accused him of attributing to Rasulullaah statements that he never made."** (4)

Learning the Deen before Earning a Living

Hadhrat Umar said, **"None may trade in our marketplace unless he had developed an understanding of Deen (enabling him to trade in a manner that complies with the Shari'ah)."** (5)

(1) Bukhaari (Vol.1 Pg.19).
(2) Haakim (Vol.1 Pg.127), reporting from reliable sources as confirmed by Dhahabi.
(3) Haakim in his Ma'rifa Uloomil Hadith (Pg.14) and Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.154). Abu Nu'aym has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.238).
(4) Haakim (Vol.3 Pg.512).
(5) Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.218).

Educating one's Family

Hadhrat Ali رضي الله تعالى عنه's Interpretation of the verse: "Save yourselves and your families from the Fire"

Allaah says in the Qur'aan:

﴿قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ (سورة تحريم: آيت٦)

"... Save yourselves and your families from the Fire ..." {Surah Tahreem, verse 6}

In his commentary of the above verse, Hadhrat Ali رضي الله تعالى عنه said, "Educate yourselves and your families in all that is good." (1)

Another narration quotes Hadhrat Ali رضي الله تعالى عنه's interpretation as, "Teach them (your families) and educate them in good etiquette (manners)." (2)

Rasulullaah ﷺ Instructs People to Teach and Educate their Families

Hadhrat Maalik bin Huwayrith رضي الله تعالى عنه reports, "We were a few youngsters of similar ages when we came to Rasulullaah ﷺ **and stayed with him for twenty days**. When Rasulullaah ﷺ sensed that we were yearning for home, he asked us about our families and we told him about them. Rasulullaah ﷺ was extremely compassionate and merciful so he said to us, 'You may return home. You should however teach your families (the Deen you have learnt), instruct them (to fulfil the requisites of Deen) and perform your salaah as you have seen me performing salaah. When the time for salaah arrives, one of you should call out the Adhaan and the eldest amongst you should lead the salaah"(3)

Learning the Language of the Enemy and of Others for Sake of Deen

Rasulullaah ﷺ Instructs Hadhrat Zaid رضي الله تعالى عنه to Learn the Jewish Language

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه says, "When Rasulullaah ﷺ just arrived in Madinah and I was brought before him, the people said, 'O Rasulullaah ﷺ! This boy from the Banu Najjaar tribe has already learnt seventeen of the Surahs that have been revealed to you.' When I then recited to Rasulullaah ﷺ, he was very impressed and said, 'O Zaid! Would you learn how to write the Jewish language because I swear by Allaah, I do not trust them to write for me.' **I started learning the language and it was barely half a month later that I had mastered it.** I was therefore Rasulullaah ﷺ's scribe when he wrote to the Jews and I would read to him the letters they wrote to him." (4)

(1) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.85).
(2) Tabari in his *Tafseer* (Vol.28 Pg.107).
(3) Bukhaari in his Adab (Pg.33).
(4) Abu Ya'la and Ibn Asaakir.

In another narration, Hadhrat Zaid رضي الله تعالى عنه says, "Rasulullaah ﷺ once asked me, 'Do you know the Syriac language well because letters written in that language come to me?' When I declared that I did not, Rasulullaah ﷺ requested me to learn it. I then learnt the language **in seventeen days.**" (1)

Yet another narration states that Rasulullaah ﷺ once said to Hadhrat Zaid رضي الله تعالى عنه, "Certain letters come to me that I would not like just anyone to read for me. Would it be possible for you to learn to write in the Hebrew or Syriac language?" Hadhrat Zaid رضي الله تعالى عنه complied and learnt it in seventeen days. (2)

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه understands the Language of his Slaves

Hadhrat Umar bin Qais says, **"Although Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه had a hundred slaves, all of whom spoke a different language, he was capable of speaking to each of them in his own language.** Whenever I saw him engaged in any worldly affair, I would say, 'Here is a man who does not think of Allaah for the blinking of an eye.' Then when I would see him engaged in any matter of the Aakhirah, I would say, 'Here is a man who does not think of this world for the blinking of an eye.'"(3)

Hadhrat Umar رضي الله تعالى عنه Instructs the Study of Astronomy and Genealogy

Hadhrat Umar رضي الله تعالى عنه said, "Study as much astronomy as will assist you to navigate over land and sea during the darkness. Thereafter you should stop." (4)

Another narration states that Hadhrat Umar رضي الله تعالى عنه said, **"Study as much astronomy as will assist you in navigation and study as much genealogy as will assist you in maintaining good family ties."** (5)

Hadhrat Ali رضي الله تعالى عنه Instructs Hadhrat Abul Aswad Duwali to Write the Fatha, Dhamma and Kasra into the Qur'aanic Text

Hadhrat Sa'sa'a bin Sowhaan narrates that a Bedouin once came to Hadhrat Ali رضي الله تعالى عنه and asked, "O Ameerul Mu'mineen! How do you recite the verse: (لَا يَأْكُلُهُ اِلَّا الْخَاطِئُوْنَ) ('Only those who take steps shall eat it (the filth of Jahannam)')? By Allaah! Every one of us takes steps!" Hadhrat Ali رضي الله تعالى عنه smiled and recited the verse thus:

﴿لَا يَأْكُلُهُ اِلَّا الْخَاطِئُوْنَ﴾ (سورة الحاقه: آيت٣٧)

"Only the sinners shall eat it *(in Jahannam).*" {Surah Haaqqa, verse 37}

The Bedouin then said, "You have spoken the truth, O Ameerul Mu'mineen. It is

(1) Abu Ya'la, Ibn Asaakir and Ibn Abi Dawood.
(2) Ibn Abi Dawood and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.185). Ibn Sa'd (Vol.4 Pg.174) has reported a similar narration.
(3) Haakim (Vol.3 Pg.549) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.334).
(4) Ibn Abdul Birr in his Ilm.
(5) Hannaad, as quoted in *Kanzul Ummaal* (Vol.5 Pg.234).

not like Allaah to just leave His servant (in Jahannam)." Hadhrat Ali رضي الله تعالى عنه then turned to Hadhrat Abul Aswad Duwali and said, "All types of non-Arabs are entering into the fold of Islaam, so include something (in the Qur'aanic script) by which they may receive guidance to recite properly." **It was then that the Fatha, Dhamma and Kasra[1] were written.** [2]

For A Leader to Appoint someone to Teach the People

Hadhrat Urwa رضي الله تعالى عنه reports that when Rasulullaah ﷺ left for Hunayn, he appointed Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه over the people of Makkah with instructions to teach the Qur'aan to the people and to create an understanding of Deen amongst them. Thereafter, when Rasulullaah ﷺ left for Madinah, he again appointed Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه over the people of Makkah.[3]

Hadhrat Mujaahid narrates that Rasulullaah ﷺ appointed Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه over the people of Makkah when he left for Hunayn so that he should create an understanding of Deen amongst them and teach them the Qur'aan.[4]

Can a Leader Prevent Someone from Proceeding in the path of Allaah for the sake of Knowledge?

Hadhrat Umar رضي الله تعالى عنه Confines Hadhrat Zaid bin Thaabit رضي الله تعالى عنه in Madinah to Teach the People

Hadhrat Qaasim narrates that whenever Hadhrat Umar رضي الله تعالى عنه left on a journey, he would leave Hadhrat Zaid bin Thaabit رضي الله تعالى عنه as his deputy in Madinah. Whereas Hadhrat Umar رضي الله تعالى عنه used to dispatch men to various cities (for teaching), he would send Hadhrat Zaid bin Thaabit رضي الله تعالى عنه only for the most vital tasks (but would otherwise keep him in Madinah). When requests were made (by the people of the various Islaamic territories) to send specific people and Hadhrat Zaid رضي الله تعالى عنه was asked for by name, Hadhrat Umar رضي الله تعالى عنه would say, "Zaid's status in my estimation has not fallen at all. I keep him back only because the people of Madinah need Zaid in the matters they encounter and cannot get from anyone else what they get from him."[5]

Hadhrat Saalim bin Abdullaah says, "We were with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه the day Hadhrat Zaid bin Thaabit رضي الله تعالى عنه passed away. 'A great Aalim has passed away today,' I remarked. 'May Allaah shower His mercy on him today,' Hadhrat Abdullaah bin Umar رضي الله تعالى عنه commented, 'He was certainly a great Aalim and academic during the Khilaafah of Umar رضي الله تعالى عنه. While Umar رضي الله تعالى عنه dispatched

(1) These are the diacritical marks found above and beneath Arabic letters indicating which vowel sound is to be read.
(2) Bayhaqi, Ibn Asaakir and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.237).
(3) Haakim (Vol.3 Pg.270).
(4) Ibn Sa'd (Vol.4 Pg.164).
(5) Ibn Sa'd (Vol.4 Pg.174).

many people to the various cities an forbade them from passing verdicts by their own judgment, Zaid رضي الله تعالى عنه used to sit in Madinah and pass verdicts for the people of Madinah and those coming from outside.'"(1)

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه Teaches People During the Khilaafah of Hadhrat Uthmaan رضي الله تعالى عنه and the Statement of Hadhrat Umar رضي الله تعالى عنه Concerning Hadhrat Mu'aadh رضي الله تعالى عنه's Leaving for Shaam

Hadhrat Abu Abdur Rahmaan Sulami reports that he used to recite the Qur'aan to Hadhrat Uthmaan رضي الله تعالى عنه. However, Hadhrat Uthmaan رضي الله تعالى عنه once told him, "If you continue to do this, you will be distracting me from tending to public matters. You had rather go to Zaid bin Thaabit رضي الله تعالى عنه because he has more time for this. Recite to him because his and my recitation is the same, without any differences whatsoever." (2)

The narration has already passed(3) in which Hadhrat Ka'b bin Maalik رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه used to say, "The departure of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to Shaam was an event that presented much difficulty to Madinah and its people with regard to questions of Islaamic jurisprudence and the religious rulings (Fataawa) that Hadhrat Mu'aadh رضي الله تعالى عنه issued. I had spoken to Hadhrat Abu Bakr رضي الله تعالى عنه about keeping Hadhrat Muaa'dh رضي الله تعالى عنه behind (in Madinah) because the people needed him but Hadhrat Abu Bakr رضي الله تعالى عنه refused this request saying, 'I cannot stop a man who wants to go somewhere in search of martyrdom.' I responded by saying, **'By Allaah! When a person is serving important interests of his townspeople, he will be blessed with the status of a martyr even as he lies on his bed in his own home.'"**

Dispatching the Sahabah رضي الله تعالى عنهم to Various Lands for Teaching

Rasulullaah صلى الله عليه وسلم Dispatches a Group of Sahabah رضي الله تعالى عنهم to Educate the Udhal and Qaara Tribes

Hadhrat Aasim bin Umar bin Qataadah narrates that delegates from the Udhal and Qaara tribes, both branches of the Jadeelah clan, came to Rasulullaah صلى الله عليه وسلم after the Battle of Uhud. They requested Rasulullaah صلى الله عليه وسلم saying, **"Islaam has come to our land, so please send some of your companions with us to teach us the Qur'aan and assist us in understanding Islaam."** Rasulullaah صلى الله عليه وسلم then sent six Sahabah رضي الله تعالى عنهم, the Ameer of whom was Hadhrat Marthad bin Abu

(1) Ibn Sa'd (Vol.4 Pg.176).
(2) Ibn Ambaari, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.184).
(3) Under the heading "The Enthusiasm of the Sahabah رضي الله تعالى عنهم to March in Jihaad for the Pleasure of Allaah" and the subheading "The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Bakr رضي الله تعالى عنه Concerning the Departure of Hadhrat Mu'aadh رضي الله تعالى عنه"

Marthad رضي الله تعالى عنه, who was a close friend of Hadhrat Hamzah bin Abdul Muttalib رضي الله تعالى عنه. The Hadith then continues to speak about the Battle of Rajee. [1]

Rasulullaah ﷺ Sends Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه to Yemen

Hadhrat Ali رضي الله تعالى عنه narrates, "Some people from Yemen once came to Rasulullaah ﷺ saying, 'Please send to us someone who will help us develop an understanding of the Deen, who will teach us the Sunnah and judge between us by the Book of Allaah.' Rasulullaah ﷺ said, 'O Ali! Go to the people of Yemen, develop an understanding of Deen amongst them, teach them the Sunnah and judge between them by the Book of Allaah.' I responded by saying, 'But the people of Yemen are a foolish bunch who will bring me cases about which I will have no knowledge.' **Rasulullaah ﷺ placed his hand on my chest and reassured me saying, 'Go. Allaah shall guide your heart and make your tongue unwavering.'** (By the blessings of this du'aa) Until this day, I have never doubted any judgement I have passed between two persons." [2]

Hadhrat Anas رضي الله تعالى عنه narrates that some people from Yemen once approached Rasulullaah ﷺ with the request, "Do send with us someone who will teach us the Qur'aan." Rasulullaah ﷺ took hold of the hand of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and sent him with them saying, "This is the most trustworthy person of this Ummah." [3] Another narration states that the people of Yemen requested Rasulullaah ﷺ for someone who would teach them the Sunnah and Islaam. [4]

Rasulullaah ﷺ Sends Hadhrat Amr bin Hazam رضي الله تعالى عنه, Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to Yemen

Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazam said, "Here with us is the letter (of appointment) that Rasulullaah ﷺ had written for Hadhrat Amr bin Hazam رضي الله تعالى عنه when Rasulullaah ﷺ sent him to Yemen to educate the people (in Islaam), to teach them the Sunnah and to collect their zakaah. The letter was an undertaking from Hadhrat Amr bin Hazam رضي الله تعالى عنه and a briefing. The letter stated:

"In the name of Allaah, the Most Kind, the Most Merciful
This is a letter from Allaah and His Rasool ﷺ.

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَوْفُوْا بِالْعُقُوْدِ﴾ (سورة مائده:آیت ۱)

O you who have Imaan, fulfil the undertakings you make. {Surah Maa'idah, verse 1}

(1) Haakim (Vol.3 Pg.222).
(2) Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.37).
(3) Haakim (Vol.3 Pg.267).
(4) Ibn Sa'd (Vol.3 Pg.299).

This is an undertaking that Muhammad Rasulullaah ﷺ is making with Amr bin Hazam when dispatching him to Yemen. His instructions are to have Taqwa in all matters because verily Allaah loves those who have Taqwa and those who do good." (1)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه reports that Rasulullaah ﷺ send him and Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to Yemen with instructions to teach the Qur'aan to the people. (2)

Rasulullaah ﷺ Sends Hadhrat Ammaar رضي الله تعالى عنه to a Clan belonging to the Qais Tribe

Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه relates, "Rasulullaah ﷺ once sent me to a clan belonging to the Qais tribe to teach them the Shari'ah of Islaam. However, I found them to be like wild camels, with their gazes always aspiring for more and with no other interests besides their goats and camels. I therefore returned to Rasulullaah ﷺ, who asked, 'O Ammaar! What happened?' When I related to Rasulullaah ﷺ what the people were like and how indifferent they were, Rasulullaah ﷺ said, 'O Ammaar! Should I not inform you of people even stranger than these? They are people who know what these people are ignorant of and are still indifferent towards it as these people are.'"(3)

Hadhrat Umar رضي الله تعالى عنه Dispatches Hadhrat Ammaar رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه to Kufa and sends Hadhrat Imraan رضي الله تعالى عنه to Basrah

Hadhrat Haaritha bin Mudarrib narrates that he read the letter Hadhrat Umar رضي الله تعالى عنه wrote to the people of Kufa. The letter read:

"I have sent Ammaar رضي الله تعالى عنه as your governor and Abdullaah bin Mas'ood رضي الله تعالى عنه as your teacher and advisor. These two are from amongst the choicest companions of Rasulullaah ﷺ, so listen to them and follow them. Take note that I have given precedence to you people over myself by sending Abdullaah bin Mas'ood رضي الله تعالى عنه to you (because I require him here in Madinah)." (4)

Hadhrat Abul Aswad Duwali says, "When I arrived in Basrah, Hadhrat Imraan bin Husayn Abu Nujayd رضي الله تعالى عنه was there. Hadhrat Umar bin Khattaab رضي الله تعالى عنه had sent him there to create an understanding of Deen amongst the people." (5)

Hadhrat Umar رضي الله تعالى عنه Dispatches Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه to Shaam

Hadhrat Muhammad bin Ka'b Qurazi رضي الله تعالى عنه reports that only five persons (from

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.3).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.256).
(3) Bazzaar and Tabraani in his *Kabeer*, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.91).
(4) Ibn Sa'd (Vol.6 Pg.7).
(5) Ibn Sa'd (Vol.7 Pg.10).

amongst the Ansaar) had memorised the entire Qur'aan during the lifetime of Rasulullaah ﷺ. These were Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه, Hadhrat Ubay bin Ka'b رضي الله تعالى عنه,Hadhrat Abu Ayyoob رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه. It was during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه that Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه wrote to Hadhrat Umar رضي الله تعالى عنه with the request, "The population of Shaam is great. The cities are overflowing with people who have accepted Islaam and are in dire need of people to teach them the Qur'aan and to create an understanding of Deen amongst them. O Ameerul Mu'mineen! Do assist me by sending men who will teach them."
Hadhrat Umar رضي الله تعالى عنه then sent for the five Ansaar mentioned and said to them, "Your brothers in Shaam have pleaded to me to send to them people who will be able to teach them the Qur'aan and create and understanding of Deen amongst the people. Please assist me with three of you. May Allaah shower His Mercy on you! You may draw lots if you please, or if there are any volunteers amongst you, they may leave immediately." "There is no need to draw lots," they submitted, "While this man Abu Ayyoob رضي الله تعالى عنه is too old, this man Ubay bin Ka'b رضي الله تعالى عنه is ill." It was therefore Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه who went.
Hadhrat Umar رضي الله تعالى عنه's instructions to them was, "Start with Hims because there is a variety of people there and there you will find such people who learn very quickly. When you identify such people, direct the others towards them (to learn). When you are eventually satisfied with the people there, one of you may remain behind while the second proceeds to Damascus and the third to Palestine."
The three Sahabah رضي الله تعالى عنهم therefore proceeded to Hims, where they stayed until they were satisfied with the (learning of the) people. Hadhrat Ubaadah رضي الله تعالى عنه stayed on there while Hadhrat Abu Dardaa رضي الله تعالى عنه proceeded to Damascus and Hadhrat Mu'aadh رضي الله تعالى عنه to Palestine. **Hadhrat Mu'aadh رضي الله تعالى عنه stayed on in Palestine until he passed away there in the plague of Amwaas. Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه then left for Palestine and also passed away there. As for Hadhrat Abu Dardaa رضي الله تعالى عنه, he lived in Damascus until his death.** (1)

Undertaking Journeys in Search of knowledge

Hadhrat Jaabir رضي الله تعالى عنه Travels to Shaam and to Egypt to Hear Two Ahadeeth of Rasulullaah ﷺ

Hadhrat Abdullaah bin Muhammad bin Aqeel reports that he once heard Hadhrat Jaabir رضي الله تعالى عنه say, "The news once reached me that there was a man who had heard a particular Hadith from Rasulullaah ﷺ. I purchased a camel, tied a carriage to it and rode for a month until I reached Shaam. When I discovered that the man was Abdullaah bin Unays رضي الله تعالى عنه, I (went to his house and) said to his

(1) Ibn Sa'd (Vol.4 Pg.172) and Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.281). Bukhaari has reported a similar narration in his Taareekh Sagheer (Pg.22).

usher, 'Tell him that Jaabir is at the door.' 'The son of Abdullaah?' he enquired. When I replied in the affirmative, Abdullaah bin Unays rushed out, tripping over his clothes (in the rush). He hugged me and I hugged him, after which I asked, 'A Hadith narrated by you has reached me concerning retribution. (I have come to you because) I feared that either you or me would die before I had the opportunity of hearing it (directly from you)."

Abdullaah bin Unays said, "I heard Rasulullaah say, "On the Day of Qiyaamah Allaah shall resurrect people naked, uncircumcised and empty-handed.' When someone asked one of the narrators what was meant by empty-handed, he replied that people will have nothing of their worldly possessions with them. Then in a voice that those far off can hear just as well as those nearby, Allaah will make an announcement stating, 'I am the One Who pays back in full and I am the Master! It is not proper for any person destined for Jahannam to enter Jahannam while a person in Jannah owes him some right that I have not claimed for him. Similarly, it is not proper for any person destined for Jannah to enter Jannah while a person in Jahannam owes him some right that I have not claimed for him, even though it may be retribution for a single slap.' We asked, 'How will this retribution be done when people will be naked, uncircumcised and empty-handed?' Rasulullaah replied, 'It will be done with good and bad deeds (people will pay for their injustices by giving their good deeds to the wronged party and when their good deeds are exhausted, they will be burdened with the sins of the wronged party).'"(1)

Hadhrat Jaabir says, "I used to hear a Hadith from Rasulullaah concerning retribution which was being narrated by someone in Egypt. I therefore purchased a camel and travelled until I reached Egypt. I then headed for the door of the man..." The Hadith is then similar to the one above. (2)

Hadhrat Maslamah bin Mukhallad narrates, "It was during the period that I was governor of Egypt that my usher once came to me saying, 'There is a Bedouin at the door riding a camel who is requesting to see you.' 'Who are you?' I asked. 'I am Jaabir bin Abdullaah of the Ansaar,' he replied. Looking at him (from the upper storey), I said, 'I can come down to you or, if you prefer, you may come up here.' He said, 'Neither should you come down, nor shall I be coming up. I have heard that you narrate a particular Hadith from Rasulullaah about concealing the faults of a Mu'min. I have come to listen to it.' I said, **'I have heard Rasulullaah say that the person who conceals a fault of a Mu'min is like one who has given life to a girl who has been buried alive.' He then whipped his camel to lead it back home."** (3)

Hadhrat Muneeb narrates from his uncle that the news once reached a particular Sahabi that another Sahabi was narrating a Hadith stating that when a Muslim conceals the faults of his fellow Muslim brother in this world,

(1) Ahmad and Tabraani. Haythami (Vol.1 Pg.133) has commented on the chain of narrators. Bukhaari in his Adab and Abu Ya'la have reported a similar narration, as quoted in Fat'hul Baari (Vol.1 Pg.127), as have Ibn Abdul Birr in his Jaami (Vol.1 Pg.93) and Haakim (Vol.4 Pg.574).

(2) Tabraani in Masnadush Shaami'een and Tammaam in his Fawaa'id, as quoted in Fat'hul Baari.

(3) Tabraani in his Awsat. Haythami has commented on the chain of narrators.

Allaah shall conceal his faults on the Day of Qiyaamah. He therefore travelled all the way to Egypt to ask the Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ about the Hadith. The other Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ confirmed saying, "Yes, I have heard Rasulullaah ﷺ say that when a Muslim conceals the faults of his fellow Muslim brother in this world, Allaah shall conceal his faults on the Day of Qiyaamah." The first Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ then said, "I too have heard this Hadith from Rasulullaah ﷺ."(1)

Hadhrat Abu Ayyoob Ansaari رَضِيَ اللهُ تَعَالَى عَنْهُ Travels to Egypt to Hear a Hadith from Hadhrat Uqba bin Aamir رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Ibn Jurayj narrates that Hadhrat Abu Ayyoob Ansaari رَضِيَ اللهُ تَعَالَى عَنْهُ travelled all the way to Egypt to see Hadhrat Uqba bin Aamir رَضِيَ اللهُ تَعَالَى عَنْهُ. When he arrived there, he said, "I wish to ask you about a Hadith that besides you and I, no other companion of Rasulullaah ﷺ survives who had heard it. What did you hear Rasulullaah ﷺ say about concealing the faults of a Muslim?" Hadhrat Uqba رَضِيَ اللهُ تَعَالَى عَنْهُ replied, "**I have heard Rasulullaah ﷺ say, 'Whoever conceals the fault of a Mu'min in this world, Allaah shall conceal his faults on the Day of Qiyaamah.'**" Hadhrat Abu Ayyoob رَضِيَ اللهُ تَعَالَى عَنْهُ then returned to Madinah and had already narrated the Hadith to others before even alighting from his conveyance.(2)

Hadhrat Uqba bin Aamir رَضِيَ اللهُ تَعَالَى عَنْهُ Travels to see Hadhrat Maslama bin Mukhallad رَضِيَ اللهُ تَعَالَى عَنْهُ and another Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ Travels to see Hadhrat Fudhaala bin Ubayd رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Makhool narrates that when Hadhrat Uqba bin Aamir رَضِيَ اللهُ تَعَالَى عَنْهُ went to see Hadhrat Maslama bin Mukhallad رَضِيَ اللهُ تَعَالَى عَنْهُ, an argument ensued between the usher and Hadhrat Uqba رَضِيَ اللهُ تَعَالَى عَنْهُ. Hearing the voice of Hadhrat Uqba رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Maslama رَضِيَ اللهُ تَعَالَى عَنْهُ permitted him entry. (When he entered) Hadhrat Uqba رَضِيَ اللهُ تَعَالَى عَنْهُ said, "I have not come merely to visit you, but have come for an urgent need. Do you remember the day when Rasulullaah ﷺ said, 'If a person conceals a sin that he knows his brother committed,, Allaah will conceal his sins on the Day of Qiyaamah'?" When Hadhrat Maslama رَضِيَ اللهُ تَعَالَى عَنْهُ confirmed that he did remember, Hadhrat Uqba رَضِيَ اللهُ تَعَالَى عَنْهُ said, **"That is why I have come."** (3)

Hadhrat Abdullaah bin Buraydah narrates that a Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ once travelled all the way to Egypt to see Hadhrat Fudhala bin Ubayd رَضِيَ اللهُ تَعَالَى عَنْهُ about a Hadith. (4) Another similar narration adds the Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ came to Hadhrat Fudhala رَضِيَ اللهُ تَعَالَى عَنْهُ at a time when he was feeding his camel. When Hadhrat Fudhala رَضِيَ اللهُ تَعَالَى عَنْهُ welcomed the Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ, he said, "I have not come on a mere visit. Both you

(1) Ahmad. Haythami (Vol.1 Pg.134) has commented on the chain of narrators.
(2) Ahmad. A similar narration has been reported by Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.93).
(3) Tabraani in his *Kabeer* and Awsat, as quoted by Haythami (Vol.1 Pg.134).
(4) Abu Dawood, as quoted in Fat'hul Baari (Vol.1 Pg.128).

and I have heard a particular Hadith from Rasulullaah ﷺ and I (have come in the) hope that you still remember it." "What is the Hadith?" Hadhrat Fudhala رضي الله تعالى عنه asked. The narration continues further. (1)

Hadhrat Ubaydullaah bin Adi رضي الله تعالى عنه Travels to see Hadhrat Ali رضي الله تعالى عنه and the Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning Travelling in Search of Knowledge

Hadhrat Ubaydullaah bin Adi رضي الله تعالى عنه says, "When I heard that Hadhrat Ali رضي الله تعالى عنه knew a particular Hadith, I feared that if he passed away, I would be unable to hear it from anyone else. I therefore embarked on my journey until I reached him in Iraq." (2) Another narration adds that Hadhrat Ubaydullaah bin Adi رضي الله تعالى عنه said, "When I asked Hadhrat Ali رضي الله تعالى عنه about the Hadith, he narrated it to me but then made me promise that I would never report it to anyone else. I wish that he had not done that so that I could have narrated it to you people." (3)

The statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه shall shortly be related in which he said, **"If I knew of anyone who has more knowledge of Allaah's Book than I, I would definitely travel to him."** (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "If a camel could take me to a person who has more knowledge of what has been revealed to Muhammad ﷺ than I have, I shall certainly go to him to increase the knowledge I have." (5)

Learning from Worthy and Reliable People and what Happens when Knowledge Lies with People Unworthy of it

Rasulullaah ﷺ Sends Hadhrat Abu Tha'laba رضي الله تعالى عنه to Learn from Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and Praises him

Hadhrat Abu Tha'laba رضي الله تعالى عنه says, "I once went to Rasulullaah ﷺ with the request to refer me to someone who could teach well. Rasulullaah ﷺ then referred to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, saying, 'I am referring you to someone who will give you excellent education and teach you exceptional manners." (6)

Another narration states that Hadhrat Abu Tha'laba رضي الله تعالى عنه added, "When I came to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, he was busy talking with Hadhrat

(1) Daarmi (Pg.55).
(2) Khateeb, as quoted in Fat'hul Baari (Vol.1 Pg.128). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).
(3) Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).
(4) Bukhaari.
(5) Ibn Asaakir.
(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.95).

Basheer bin Sa'd Abu Nu'maan رضي الله عنه. Seeing me approach, they fell silent. 'O Abu Ubaydah!' I said, 'By Allaah! This is not how Rasulullaah ﷺ addressed me (he did not fall silent when I came).' He said, 'Sit down so that we may narrate a Hadith to you. Rasulullaah ﷺ said, 'While you now have a Nabi in your midst, there shall soon come Khilaafah on the pattern of Nabuwaat, to be followed by monarchy and tyranny." (1)

Rasulullaah ﷺ Makes it Clear that Seeking Knowledge from Unworthy People is Amongst the Signs of Qiyaamah

Hadhrat Anas رضي الله عنه narrates, "I once asked Rasulullaah ﷺ when the time will come when people will stop enjoining good and forbidding evil. Rasulullaah ﷺ replied, **'When that appears amongst you as appeared amongst the Bani Israa'eel before you.'** 'O Rasulullaah ﷺ!' we submitted, **'And what was that?'** Rasulullaah ﷺ **replied, 'When the best amongst you start to compromise (principles), when the sinners amongst you start being shameless, when kingship falls to the lot of your youngsters and when the knowledge of Deen is carried by the wretches amongst you."** (2)

Hadhrat Abu Umayyah Jumhi رضي الله عنه reports that when they once asked Rasulullaah ﷺ about the signs of Qiyaamah, Rasulullaah ﷺ said, **"Amongst the signs of Qiyaamah is that knowledge will be sought from juniors."** (3)

Statements of Hadhrat Umar رضي الله عنه and Hadhrat Abdullaah bin Mas'ood رضي الله عنه Concerning Acquiring Knowledge from Seniors

Hadhrat Abdullaah bin Ukaym narrates that Hadhrat Umar رضي الله عنه used to say, "Remember that the most truthful words are those of Allaah, the best way of life is that of Muhammad ﷺ and the worst of matters are those that have been fabricated (matters that have been made part of Deen when they are not). Take note of the fact that people will always remain in good stead **as long as their knowledge comes to them from their seniors."** (4)

Hadhrat Bilaal bin Yahya reports that Hadhrat Umar رضي الله عنه said, "I know exactly when people will remain righteous and when they will start to degenerate. When the knowledge of Deen will stem from juniors, the seniors will disregard them (and degeneration will start). However, when knowledge will stem from the seniors and the juniors will follow them, both groups will be rightly guided." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "People will always remain

(1) Tabraani. Haythami (Vol.5 Pg.189) has commented on the chain of narrators.

(2) Ibn Asaakir and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139). Ibn Abdul Birr has also reported the narration in his Jaami (Vol.1 Pg.157)

(3) Ibn Abdul Birr in his Jaami. Tabraani has also reported the narration but Haythami (Vol.1 Pg.135) has commented on the chain of narrators.

(4) Ibn Abdul Birr in his Jaami (Vol.1 Pg.158).

(5) Ibn Abdul Birr in his Jaami (Vol.1 Pg.158).

righteous and steadfast as long as their knowledge of Deen comes to **them from the Sahabah** رضي الله تعالى عنهم **of Rasulullaah** ﷺ **and from their seniors.** However, as soon as it starts coming from their juniors, they will all be destroyed." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "People will always remain in good stead as long as they acquire their knowledge of Deen from their seniors. However, as soon they start acquiring it from their juniors and sinners, they will all be destroyed." (2)

Another narration quotes Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه as saying, "You people will remain in good stead as long as the knowledge of Deen remains in the custody of your seniors. However, as soon as it is entrusted to the juniors, **they will start to regard the seniors as fools."** (3)

Hadhrat Mu'aawiya رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه Both Warn Against Acquiring Knowledge from people who are not Worthy of it

Hadhrat Mu'aawiya رضي الله تعالى عنه said, "Verily the most effective tool for leading people astray is a man who recites the Qur'aan without understanding it and then proceeds to teach it to children, **slaves and women who in turn use it to argue with the scholars."** (4)

Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "I do not fear for this Ummah a Mu'min whose Imaan restrains him nor a sinner whose sinful life is manifest. However, what I do fear for them is a man who learns the Qur'aan until his tongue is fluent with it **but then interprets the Qur'aan in a manner it should not be interpreted."** (5)

Hadhrat Uqba bin Aamir رضي الله تعالى عنه Emphasises to his Children to Accept Ahadeeth Only from Reliable Sources

When Hadhrat Uqba bin Aamir رضي الله تعالى عنه was on his deathbed, he advised his sons saying, "Dear sons! I forbid you from three things, so take note of what they are. Never accept a Hadith of Rasulullaah ﷺ except from a reliable person, never ask for loans even though you may have to wear coarse clothing and never take to writing poetry because it will distract your hearts from the Qur'aan." (6)

The Sermon Hadhrat Umar رضي الله تعالى عنه Delivered at Jaabiyah About Acquiring Knowledge from the Scholars of the Sahabah رضي الله تعالى عنهم

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما narrates that it was at Jaabiya that Hadhrat

(1) Tabraani in his *Kabeer* and Awsat, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.135). Ibn Abdul Birr has also reported the narration in his Jaami (Vol.1 Pg.159).
(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.159).
(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.159).
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.194).
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.194).
(6) Tabraani. Haythami (Vol.1 Pg.140) has commented on the chain of narrators.

Umar delivered a sermon to the people saying, "Whoever has any queries about **the Qur'aan** should go to **Ubay bin Ka'b**, whoever has any queries about **inheritance** should go to **Zaid bin Thaabit**, whoever has any queries about **Fiqh** should go to **Mu'aadh bin Jabal** and whoever requires **money** should come to me because Allaah has given me authority over it and entrusted me with its distribution." (1)

Salutations and Glad Tidings for the Student

Rasulullaah Welcomes Hadhrat Safwaan bin Assaal

The narration has passed at the beginning of the chapter(2) in which Hadhrat Safwaan bin Assaal Muraadi says, "I once came to Rasulullaah in the Masjid as he was reclining on his red shawl. 'O Rasulullaah!' I said, 'I have come to seek knowledge.' Rasulullaah exclaimed, **'Welcome to the seeker of knowledge! Verily out of the love for what the person seeking knowledge is out to seek, the angels encircle him with their wings and then mount each other until they reach the sky above the earth.'"**

Hadhrat Abu Sa'eed Khudri Welcomes Some Students

Hadhrat Abu Haaroon narrates that whenever they went to Hadhrat Abu Sa'eed Khudri, he would say, "Welcome to the people about whom Rasulullaah gave us emphatic instructions! Rasulullaah said, 'People are your followers and men will come from far-off places to acquire an understanding of Deen from you. **When they come to you, it is my emphatic instruction to you to treat them well."** (3)

Another narration states that Hadhrat Abu Sa'eed Khudri quoted Rasulullaah as saying, "People will come from the East to learn from you. It is my emphatic instruction that when they come to you, you must treat them well." Hadhrat Abu Haaroon narrates that whenever Hadhrat Abu Sa'eed Khudri saw them, he would say, "Welcome to the people about whom Rasulullaah gave us emphatic instructions!" (4)

Another narration(5) adds that part of Rasulullaah's instruction was, **"Teach them that which Allaah has taught you."** Yet another narration states that Rasulullaah said, "Soon people will come to you from the ends of the earth to ask you about your Deen. When they arrive, **accommodate them and teach them and it is my emphatic instruction that you must treat them well."**

(1) Tabraani in his Awsat. Haythami (Vol.1 Pg.135) has commented on the chain of narrators.

(2) Under the heading "The Encouragement Rasulullaah Gave towards Knowledge" and the subheading "Rasulullaah Welcomes Hadhrat Safwaan bin Assaal who had come to Seek Knowledge".

(3) Tirmidhi.

(4) Tirmidhi and Ibn Maajah (Pg.37). Haakim (Vol.1 Pg.88) has reported a similar narration from reliable sources as confirmed by Dhahabi.

(5) Ibn Jareer and Ibn Asaakir.

Yet another narration states that Rasulullaah ﷺ added, "Teach them and say to them, 'Welcome! Welcome! Come closer!'"(1)

Whenever the young students came to Hadhrat Abu Sa'eed Khudri رضي الله عنه, he would say, "Welcome to the people about whom Rasulullaah ﷺ gave us emphatic instructions! Rasulullaah ﷺ gave us instructions to accommodate them in our gatherings and to make them understand the Ahadeeth because you people are our successors and are the ones who will narrate Ahadeeth after us." Amongst the things Hadhrat Abu Sa'eed Khudri رضي الله عنه used to say to the new students was, "If there is anything you do not understand, do ask me to explain it to you because I prefer you leaving here after understanding rather than leaving without understanding." (2)

Hadhrat Abu Hurayrah رضي الله عنه Welcomes Students

Hadhrat Ismaa'eel reports that so many of them once went to visit Hadhrat Hasan that they filled his house. Pulling his legs together, he said, "So many of us once went to visit Hadhrat Abu Hurayrah رضي الله عنه that we filled his house. Pulling his legs together, he said, 'So many of us once went to visit Rasulullaah ﷺ that we filled his house. Rasulullaah ﷺ was lying down on his side, but when he saw us, he pulled his legs together and said, 'After my demise, people of various nationalities shall soon come to you in search of knowledge. You should welcome them, greet them and teach them.' By Allaah! We have also met such people (after the Sahabah رضي الله عنهم) who neither welcomed us, greeted us nor taught us anything. All they did when we went to them was to act harshly with us." (3)

Hadhrat Abu Dardaa رضي الله عنه Smiles when Narrating Ahadeeth

Hadhrat Ummu Dardaa رضي الله عنها says, "Whenever Hadhrat Abu Dardaa رضي الله عنه narrated Ahadeeth to people, he would always smile. I once said to him, 'I fear that people would regard you to be a fool.' He explained, 'Rasulullaah ﷺ also smiled whenever he narrated Ahadeeth.'"(4)

Gatherings of Knowledge and Being in the Company of Ulema

Rasulullaah ﷺ Encourages the Gatherings of Knowledge and the Sahabah رضي الله عنهم Sit in Groups Around him

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that Rasulullaah ﷺ was once

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).
(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).
(3) Ibn Maajah (Pg.37).
(4) Ahmad and Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.131) has commented on the chain of narrators.

asked, "O Rasulullaah ﷺ! Which of our companions are best?" Rasulullaah ﷺ replied, **"The person who reminds you of Allaah when you look at him, whose speech increases your knowledge and whose deeds remind you of the Aakhirah."** (1)

Hadhrat Qurra رضي الله عنه reports that when Rasulullaah ﷺ sat in a gathering, **the Sahabah رضي الله عنهم would sit in groups around him (to learn and teach, asking Rasulullaah ﷺ when they needed to)."** (2)

The Gatherings of the Sahabah رضي الله عنهم after the Fajr Salaah

Hadhrat Yazeed Raqaashi says that after narrating Ahadeeth to them, Hadhrat Anas رضي الله عنه would say, "By Allaah! This Hadith has not been learnt as you people learn when people gather around a person who lectures to them. **What used to happen is that the Sahabah رضي الله عنهم used to sit in groups after the Fajr salaah to recite the Qur'aan and learn the compulsory and optional aspects of Deen."**(3)

Rasulullaah ﷺ Sits with a Gathering of the Sahabah رضي الله عنهم that Included many Poor People

Hadhrat Abu Sa'eed Khudri رضي الله عنه relates, "I was sitting with a group of Muhaajireen amongst whom were people who (because of poverty) had so little clothing that they were hiding behind each other. A Qaari of ours was busy reciting the Qur'aan and we were all busy listening to Allaah's Book. Rasulullaah ﷺ (arrived there and) said, 'All praise is for Allaah who has created in my Ummah people with whom I have been instructed to remain with.' The group turned and faced Rasulullaah ﷺ, who recognised none of them besides myself. Rasulullaah ﷺ then said, 'O impoverished Muhaajireen, listen to the good news that you will have perfect light on the Day of Qiyaamah. You will enter Jannah half a day before the rich, which is equal to five hundred years.'"(4)

Rasulullaah ﷺ Prefers the Gathering of Knowledge to the Gathering of Dhikr

Hadhrat Abdullaah bin Amr رضي الله عنه narrates that Rasulullaah ﷺ once passed by two gatherings in his Masjid. **While the people in one gathering were making du'aa to Allaah and concentrating on this, the other was learning and teaching Fiqh.** Rasulullaah ﷺ remarked, "While both gatherings are doing excellent work, the one is superior than the other. As for the one, they are making **du'aa to** Allaah and concentrating on this. If Allaah wills, He shall grant them (what they ask) and if He wills, He may refuse them. **As for the others, they are learning and teaching the ignorant and I have been sent as a teacher."** Rasulullaah ﷺ

(1) Abu Ya'la. Mundhiri (Vol.1 Pg.76) has commented on the chain of narrators.
(2) Bazzaar.
(3) *Majma'uz Zawaa'id* (Vol.1 Pg.132).
(4) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.57). Abu Nu'aym has reported the narration at greater length in his *Hilya* (Vol.1 Pg.342).

therefore sat with this second group. [1]

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه Sit One Night in a Gathering of Knowledge

Hadhrat Abu Bakr bin Abu Moosa narrates that Hadhrat Abu Moosa رضي الله تعالى عنه once went to Hadhrat Umar رضي الله تعالى عنه after Isha. "What brings you here?" Hadhrat Umar رضي الله تعالى عنه asked. "I have come to speak with you," Hadhrat Abu Moosa رضي الله تعالى عنه replied. "At this hour?" Hadhrat Umar رضي الله تعالى عنه remarked. When Hadhrat Abu Moosa رضي الله تعالى عنه informed Hadhrat Umar رضي الله تعالى عنه that it was an important matter of Fiqh that he needed to discuss, Hadhrat Umar رضي الله تعالى عنه sat up and the two men discussed for a long while. Thereafter, Hadhrat Abu Moosa رضي الله تعالى عنه said, "What about the (Tahajjud) salaah, O Ameerul Mu'mineen?" Hadhrat Umar رضي الله تعالى عنه replied, "It was in salaah that I had been engaged (when you arrived)." [2]

The Incident of Hadhrat Jundub Bajali with Hadhrat Ubay bin Ka'b رضي الله تعالى عنه Concerning Seeking Knowledge

Hadhrat Jundub bin Abdullaah Bajali says, "When I arrived in Madinah to seek knowledge, I entered the Masjid of Rasulullaah ﷺ where I saw people engaged in discussions in various groups. Passing by the groups, I eventually arrived at a group in which there sat a pale man wearing two pieces of cloth and who appeared to have just arrived from a journey. I heard him say, 'I swear by the Rabb of the Kabah that the people in authority have been destroyed and I am not sorry for them!' This he repeated several times. I then sat down with him and he continued to narrate Ahadeeth for some time. When he got up to leave, I asked the people who he was. They said, 'He is the leader of the Muslims! He is Hadhrat Ubay bin Ka'b رضي الله تعالى عنه.'

I then followed him to his house, which I discovered was in a dilapidated state. I also discovered that he was very ascetic, had severed all ties with this world and was a man of habit. When I greeted him, he replied to my greeting and asked me where I came from. When I informed him that I was from Iraq, he remarked, 'They (Iraqis) are people who ask even more questions than I do.' This remark made me very angry and I immediately fell to my knees, raised my hands like this before my face and faced the Qibla saying, 'O Allaah! It is to You that I complain. We have spent our wealth, tired our bodies and rode our conveyances in search of knowledge. However, when we meet them, they are inhospitable and make remarks about us!' Hadhrat Ubay رضي الله تعالى عنه started to weep and tried to pacify me saying, 'Oh dear! I did not mean to offend you. I really did not mean to offend you.' He then said, 'O Allaah! I make a promise with You that if you keep me alive until Friday, I shall definitely state what I heard Rasulullaah ﷺ say without

(1) Ibn Abdul Birr in his Jaami (Vol.1 Pg.50). Daarmi has reported a similar narration.
(2) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.228).

fearing reproach from anyone.'

After he said that, I left him and waited for Friday. When I left my room that Thursday for something, I found the streets jammed with people. I could see hordes of people on very street I took. 'What is the matter with the people?' I asked. 'You must be a stranger here?' the people asked. When I confirmed that I was, they said, 'The leader of the Muslims Ubay bin Ka'b رضي الله تعالى عنه has passed away.' When I later met Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه in Iraq and related to him the incident of Hadhrat Ubay رضي الله تعالى عنه, he sighed, 'How tragic! If only he had lived so that you could have reported his words to us!'"[1]

Hadhrat Imraan bin Husayn رضي الله تعالى عنه Narrates Ahadeeth in the Masjid of Basrah

Hadhrat Hilaal bin Yasaaf says, "When I arrived in Basrah and entered the Masjid, I saw an old man with white hair and a white beard leaning against a pillar and narrating Ahadeeth to a group of people. When I enquired about the man, I was informed that he was Hadhrat Imraan bin Husayn رضي الله تعالى عنه."[2]

People Flock to the Door of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, who Taught them all Aspects of Deeni Knowledge

Hadhrat Abu Saalih says, "I have seen such a large gathering around Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه that if the entire tribe of the Quraysh boasted about such numbers, they would be the envy of all. I have seen so many people flock to him that the street could not even contain them and none was able to move forward or backward. When I went in and informed him about all the people at his door, he instructed me to fetch some water for him to perform wudhu. He then performed wudhu and sat down saying, 'Go outside and announce that whoever wishes to **ask about the Qur'aan and its words and meaning should come in.'** When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to informing them about everything they asked, he also told them much more. 'Now allow your brothers the opportunity,' he said.

When they had left, he instructed, 'Go outside and announce that whoever wishes to **ask about the Tafseer of the Qur'aan and its interpretation should come in.'** When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to informing them about everything they asked, he also told them much more. 'Now allow your brothers the opportunity,' he said. When they had left, he again instructed, 'Go outside and announce that whoever wishes to ask about **what is Halaal and Haraam and about Fiqh** should come in.' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to

(1) Ibn Sa'd (Vol.3 Pg.501).
(2) Ibn Sa'd (Vol.4 Pg.291).

informing them about everything they asked, he also told them much more. 'Now allow your brothers the opportunity,' he said.

When these people had left, he instructed me again saying, 'Go outside and announce that whoever wishes to ask **about inheritance and the likes thereof should come in.**' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to informing them about everything they asked, he also told them much more. 'Now allow your brothers the opportunity,' he said. When they had left, he instructed, 'Go outside and announce that whoever wishes to ask **about Arabic, poetry and rare words should come in.**' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to informing them about everything they asked, he also told them much more. If the entire tribe of the Quraysh boasted about such numbers, they would really be the envy of all because I have never seen such a large gathering around any person." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه Praises the Gatherings of Knowledge

Hadhrat Abdullaah bin Mas'ood رضي الله عنه once said, "The best of all gatherings is the one in which matters of wisdom are discussed." (2)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "The best of all gatherings is the one in which matters of wisdom are disseminated and in which Allaah's mercy is anticipated." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه also said, "People with Taqwa are the chiefs, the jurists are the leaders and attending their gatherings is a means of increasing (one's Imaan and knowledge)." (4)

The Statements of Hadhrat Abu Juhayfah رضي الله عنه and Hadhrat Abu Dardaa رضي الله عنه in this Regard

Hadhrat Abu Juhayfah رضي الله عنه always used to say, "Sit in the company of the seniors, associate with the Ulema and mingle with the wise." (5)

Hadhrat Abu Dardaa رضي الله عنه said, "It is the deep understanding a person has that will make him accompany and stay in contact with men of knowledge." (6) In another narration, Hadhrat Abu Dardaa رضي الله عنه added sitting in their gatherings.(7)

Respecting the Gatherings of Knowledge

Hadhrat Sahl bin Sa'd Saa'idi رضي الله عنه Gets Angry with People who Fooled Around in his Gathering

Hadhrat Abu Haazim says, "Hadhrat Sahl bin Sa'd Saa'idi رضي الله عنه was narrating

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.320). Haakim (Vol.3 Pg.538) has reported a similar narration.
(2) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.167).
(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.50).
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.126).
(5) Ibn Abdul Birr in his Jaami (Vol.1 Pg.126).
(6) Ibn Abdul Birr in his Jaami (Vol.1 Pg.127).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.211).

the Ahadeeth of Rasulullaah ﷺ to a group of his people when some of them started turning to each other and talking. This made Hadhrat Sahl رضي الله عنه angry and he said, 'Look at them! Some of them are turning to talk to each other when I am narrating to them what my eyes have seen and my ears have heard. I swear by Allaah that I shall leave them and never return to them ever again!' 'Where will you go?' I asked. 'I shall go to wage Jihaad in the path of Allaah,' came the reply. 'But how will you fight in Jihaad,' I submitted, 'when (because of your old age) you are unable to ride a horse, strike a blow with a sword or even use a spear?' 'O Abu Haazim,' he said, 'I shall stand amongst the ranks of the soldiers to be struck by a stray arrow or rock by which Allaah shall bless me with martyrdom.'"[1]

The Conduct Of Ulema and Students

Rasulullaah ﷺ's Kind Address to a Youngster who Requested Permission to Fornicate

Hadhrat Abu Umaamah رضي الله عنه narrates that a youngster from the Quraysh once approached Rasulullaah ﷺ with the request, "O Rasulullaah ﷺ! Do permit me to fornicate." The Sahabah رضي الله عنهم turned to him and started rebuking him saying, "Don't say that! Don't say that!" 'Bring him closer," Rasulullaah ﷺ said. When the youngster went close to Rasulullaah ﷺ, Rasulullaah ﷺ asked, "Would you like someone to fornicate with your mother?" "By Allaah!" the youngster exclaimed, "I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" "Then," Rasulullaah ﷺ explained, "other people will also not want anyone to fornicate with their mothers."

Rasulullaah ﷺ continued, "Would you then like someone to fornicate with your daughter?" "By Allaah!" the youngster exclaimed again, "I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" "Then," Rasulullaah ﷺ said, "other people will also not want anyone to fornicate with their daughters." Rasulullaah ﷺ asked further, "Would you like someone to fornicate with your sister?" Again the youngster exclaimed "By Allaah! I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" "Then other people will also not want others to fornicate with their sisters," Rasulullaah ﷺ said.

Again Rasulullaah ﷺ asked, "Would you like someone to fornicate with your paternal aunt?" Again the youngster exclaimed "By Allaah! I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" "Then other people will also not want anyone to fornicate with their paternal aunts. Would you like someone to fornicate with your maternal aunt?" "By Allaah! I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" the youngster exclaimed. "Then other people will also not want people to fornicate with their maternal aunts," Rasulullaah ﷺ said.

Rasulullaah ﷺ then placed his hand on the youngster's chest and prayed, **"O Allaah! Forgive his sins, purify his heart and keep him chaste." Thereafter, the**

(1) Tabraani in his *Kabeer.* Haythami (Vol.1 Pg.155) has commented on the chain of narrators.

youngster's attention never again swayed in that direction. (1)

Rasulullaah ﷺ Repeats Himself Thrice to Make himself Understood

Hadhrat Abu Umaamah رضي الله تعالى عنه says, "When Rasulullaah ﷺ spoke (something of importance), he would repeat himself thrice so that he would be understood." (2)

Hadhrat Aa'isha رضي الله تعالى عنها Instructs Hadhrat Ibn Abi Saa'ib to hold fast to Three Factors when Teaching

Hadhrat Sha'bi narrates that Hadhrat Aa'isha رضي الله تعالى عنها once said to the lecturer of Madinah Hadhrat Ibn Abi Saa'ib, "You must obey me in three factors, otherwise I shall oppose you most vehemently." Hadhrat Ibn Abi Saa'ib said, "I shall most definitely obey you, O Ummul Mu'mineen! What are they?" Hadhrat Aa'isha رضي الله تعالى عنها said, "(Firstly) Refrain from going out of your way to rhyme your du'aas because Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم never did this. (Secondly) You should deliver a lecture once every week. If you do not want to do so only once, you may do so twice or otherwise thrice at the most because you should never allow people to become tired of the Qur'aan. (Thirdly) I never want to find you going to people who are engaged in some discussion and then you cut short their talk (by starting your lecture). Rather leave them to talk and you start your lecture only when they approach you and ask you to talk." (3)

The Conduct of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه when Teaching

Hadhrat Shaqeeq bin Salamah narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once came to them and said, "I know well that you people are sitting here but the only thing that prevents me from coming out to you every time is the fear of you getting tired. It was the practice of Rasulullaah ﷺ to consider us when delivering lectures for fear of ever tiring us out." (4)

Hadhrat A'mash narrates that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once passed by a man delivering a lecture, he said, "O lecturer! Do not make the people despondent (of Allaah's mercy)." (5)

Hadhrat Ali رضي الله تعالى عنه Describes a True Scholar

Hadhrat Ali رضي الله تعالى عنه once said, "Should I not inform you who a true scholar is. He is one who neither makes people despondent of Allaah's mercy nor grants them the licence to disobey Allaah. At the same time, he does not allow them to feel that they are immune from Allaah's punishment. He is one who does not turn his

(1) Tabraani and Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.129).
(2) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.129).
(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.191). Abu Ya'la has reported a similar narration.
(4) Ibn Abdul Birr in his Jaami (Vol.1 Pg.105)
(5) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.191) has commented on the chain of narrators.

attention to something else, thereby neglecting the Qur'aan. There is no good in the Ibaadah that is devoid of (the relevant) knowledge, no good in the knowledge that is devoid of understanding and piety and no good in the recitation of the Qur'aan that is devoid of contemplation." (1)

Rasulullaah ﷺ's Words to Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه when Dispatching them to Yemen

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that when Rasulullaah ﷺ sent Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه to Yemen, he addressed them saying, **"Assist each other, work together, tell the people good things and do not make them averse (to the Deen)."** When Hadhrat Mu'aadh رضي الله تعالى عنه delivered a lecture to the people, he encouraged them towards Islaam, developing a deep understanding of Deen and the Qur'aan. He also said, "I can inform you about those destined for Jannah and those destined for Jahannam. A person is destined for Jannah when people speak good of him and destined for Jahannam when they have no good to speak of him." (2)

The Statement of Hadhrat Abu Sa'eed رضي الله تعالى عنه Concerning the Gatherings of the Sahabah رضي الله تعالى عنهم and the Statement of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Concerning the True Aalim

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه said, "When the Sahabah رضي الله تعالى عنهم of Nabi ﷺ sat together, their discussion always concerned Deen unless one of them was reciting a Surah or having someone else recite a Surah." (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "A man can never occupy a respectable position as a scholar unless he is not jealous of those above him, does not look down on those beneath him and does not seek a price for his knowledge." (4)

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning the Conduct of an Aalim

Hadhrat Umar رضي الله تعالى عنه said, "Acquire knowledge and teach the people. Learn also the respectability and composure that goes with it. Humble yourself before those you learn from as well as before those you teach, and never be arrogant Ulema. In this manner, your ignorance will be unable to stand up to your knowledge." (5)

(1) Ibn Dharees, Abu Nu'aym in his *Hilya* (Vol.1 Pg.77), Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.5 Pg.231). In his *Isti'aab* (Vol.2 Pg.44), Ibn Abdul Birr has reported the words from Rasulullaah ﷺ.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.166).

(3) Haakim (Vol.1 Pg.94), reporting from reliable sources as confirmed by Dhahabi.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.306).

(5) Ibn Abdul Birr in his Jaami (Vol.1 Pg.135). Ahmad in his *Zuhd*, Bayhaqi, Ibn Abi Shaybah and others have reported a similar narration.

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the Conduct of Students

Hadhrat Ali رضي الله تعالى عنه said, "Amongst the rights of an Aalim is that you should not pose too many questions to him, you should not press him to give answers and should not pressurise him if he chooses to ignore something. Also amongst his rights is that you should not hold his clothing (and compel him to teach) when he is tired, you should never point your finger at him, never hint at him with your eyes and never question his gatherings. You should also never wait for him to slip up and if he does, you should wait for him to correct himself and accept his excuse for the slip-up. Never tell him that someone else opposes his opinion, never disclose his secrets, never gossip to him about anyone and always maintain his honour in his presence and his absence. While you may greet people collectively, greet him specially and sit in front of him. If he has any need, beat others in serving him and never tire him by sitting too long with him. He is like a date palm by which you ought to wait for some benefit to fall to you at any time. **The Aalim occupies the status of a person who is fasting while fighting in Jihaad in the path of Allaah and when he passes** away, a void is created in Islaam that can never be filled until the Day of Qiyaamah. (Also take note that) Seventy thousand high-ranking angels of the heavens escort the student of Deen." (1)

The Conduct of Hadhrat Thaabit Bunaani with his Teacher Hadhrat Anas رضي الله تعالى عنه

Hadhrat Jameela the slave woman of Hadhrat Anas رضي الله تعالى عنه who mothered some of his children says, "Whenever Thaabit came to Hadhrat Anas رضي الله تعالى عنه, Hadhrat Anas رضي الله تعالى عنه would instruct me to bring him some perfume to apply to his hands saying, 'Ibn Ummu Thaabit (Hadhrat Thaabit) will not be satisfied until he kisses my hands.'"(2)

The Conduct of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه with Hadhrat Umar رضي الله تعالى عنه and his Awe for him

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "For many years I had wanted to ask Hadhrat Umar bin Khattaab رضي الله تعالى عنه about an incident but it was my awe for him that prevented me from doing so. The opportunity eventually came when he lagged behind the rest of the people on a journey for Hajj or Umrah because he needed to attend to the call of nature. It was in a place called Araak in Marruz Zahraan and I was alone with him when he had completed. 'O Ameerul Mu'mineen!' I said, 'For many years I had wanted to ask you about an incident

(1) Murhibi and Ibn Abdul Birr in his Jaami, as quoted in *Kanzul Ummaal* (Vol.5 Pg.242), *Muntakhab Kanzul Ummaal* (Vol.4 Pg.73) and Khateeb in his Jaami, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).
(2) Abu Ya'la. Haythami (Vol.1 Pg.130) has commented on the chain of narrators.

but my awe for you prevented me from doing so.' 'Do not do that,' he said, 'Whenever you need to know anything, feel free to ask me. If I know anything, I shall inform you and if I do not, I shall tell you that I know nothing about it and you may ask someone who does.' I then asked, 'Who are the two women that Allaah speaks about who acted together against Rasulullaah ﷺ?' 'They were Aa'isha رضي الله عنها and Hafsah رضي الله عنها,' Hadhrat Umar رضي الله عنه replied. The narration continues to relate the incident at length. (1)

The Awe Hadhrat Sa'eed bin Musayyib had for Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه

Hadhrat Sa'eed bin Musayyib says, "I once said to Hadhrat Sa'd bin Maalik (Abi Waqqaas) رضي الله عنه, 'I wish to pose certain questions to you, but I stand in too much awe of you.' 'Dear son of my brother,' he said, 'do not stand in awe of me. If you feel that I know anything, feel free to ask me.' I then asked, 'What was it that Rasulullaah ﷺ said to Hadhrat Ali رضي الله عنه when he appointed him as his deputy during the expedition to Tabook?' Hadhrat Sa'd رضي الله عنه replied, 'Rasulullaah ﷺ said, 'O Ali! Does it not please you to know that your status with me is like that of Haaroon عليه السلام with Moosa عليه السلام.'''(2)

Hadhrat Jubayr bin Mut'im رضي الله عنه Responds to a Question by saying, "I have no knowledge on the subject"

Hadhrat Uthmaan bin Abdullaah bin Mowhab narrates that Hadhrat Jubayr bin Mut'im رضي الله عنه was passing through an oasis when the people questioned him about a matter of inheritance. Hadhrat Jubayr رضي الله عنه responded by saying, "**I have no knowledge on the subject.** You may however send someone with me and I will enquire about it on your behalf." The people sent someone with him and Hadhrat Jubayr رضي الله عنه posed the question to Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه remarked, "Whoever wishes to be an Aalim with keen understanding should do as Jubayr bin Mut'im رضي الله عنه has done. When asked about something he did not know, he said, '**Allaah knows best.**'"(3)

The Conduct of Hadhrat Abdullaah bin Umar رضي الله عنه in his Teaching

Hadhrat Mujaahid reports that when Hadhrat Abdullaah bin Umar رضي الله عنه was once questioned about an aspect of children's inheritance, he replied, "I do not know." "What prevents you from replying?" someone asked. His reply was, "When Abdullaah bin Umar was asked about something he did not know, he replied by saying, 'I do not know.'"(4)

(1) Ibn Abdul Birr in his Jaami (Vol.1 Pg.112).
(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.112). Ibn Sa'd (Vol.3 Pg.24) has also reported the narration with some additions.
(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).
(4) Ibn Abdul Birr in his *Isti'aab* (Vol.2 Pg.52).

Hadhrat Urwa رضي الله تعالى عنه reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was questioned about something he had no knowledge of, he replied by saying, "I have no knowledge on the subject." As the man turned to leave, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said to himself, "When Abdullaah bin Umar was questioned about something he had no knowledge of, he replied by saying, 'I have no knowledge on the subject.'"(1)

Hadhrat Uqba bin Muslim says, "I stayed with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه for thirty four months and on many occasions when he was questioned about something, he would reply by saying, 'I do not know.' He would then turn to me saying, 'Do you know what those people wanted (by asking me about something I had no knowledge of)? **They intended making our backs a bridge to Jahannam.**'"(2)

Hadhrat Naafi narrates that a man once posed a question to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه lowered his head and did not respond for such a long time that the man thought his question had not been heard. "May Allaah have mercy on you," the man said, "Did you not hear my question?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied by saying, "I certainly did hear it. However, it seems like you people feel that Allaah will not question us about the things you ask us about. May Allaah have mercy on you! **Leave us to think about your question.** If we have a reply, we will inform you, otherwise we shall tell you that we do not know." (3)

Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about an Aalim Conceding that he does not know

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "O people! When a person is questioned about something he has knowledge about, he should give the reply and if he does not have the knowledge, he should say, 'Allaah knows best'. To say 'Allaah knows best' in reply to something one does not know is also and integral part of knowledge. Addressing His Nabi صلى الله عليه وسلم, Allaah says:

﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا مِنَ الْمُتَكَلِّفِينَ ۝﴾ (سورة ص: آیت۸٦)

> *(O Rasulullaah صلى الله عليه وسلم!)* Say, "I do not ask you people for any payment for this *(propagation of the message)*, and I am not among those who pretend *(those who pretend to know something when they do not)*." {Surah Saad, verse 86}(4)

Hadhrat Abdullaah bin Basheer states that when Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه was once asked a question, he replied by saying, "I have no knowledge on the subject." He then said, "What a great source of comfort! I was questioned

(1) Ibn Sa'd (Vol.4 Pg.144).
(2) Ibn Abdul Birr in his Jaami (Vol.2 Pg.54)
(3) Ibn Sa'd (Vol.4 Pg.168).
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.51).

about something I did know and I conceded that I did not know." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, **"When an Aalim forsakes the statement 'I do not know', then he has reached his point of destruction."** Another narration also states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "When an Aalim omits using the statement 'I do not know', then he has reached his point of destruction." (2)

The Conduct of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه when Teaching

Hadhrat Makhool reports that when Hadhrat Umar رضي الله تعالى عنه noticed that the people were getting tired as he narrated Ahadeeth to them, he would occupy them with planting trees. (3)

Hadhrat Abdullaah bin Mus'ab narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "Do not pay more than forty Awqiya as dowry, even though the bride may be the daughter of Dhul Udda Qais bin Husayn Haarithi. If anyone pays more, I shall deposit the surplus into the state treasury." **A tall woman with a flat nose then stood up from the women's row saying,** "You do not have the authority to do that." "Why not?" asked Hadhrat Umar رضي الله تعالى عنه. She replied, "Because Allaah declares:

﴿وَاٰتَيْتُمْ اِحْدٰهُنَّ قِنْطَارًا فَلَا تَاْخُذُوْا مِنْهُ شَيْئًا﴾ (سورة النساء: آيت۲۰)

...when you have given one of them a fortune, then do not take anything from it ...'" {Surah Nisaa, verse 20}

To this, Hadhrat Umar رضي الله تعالى عنه remarked, "The lady is right and the man is wrong." (4)

Hadhrat Muhammad bin Ka'b Qurazi رضي الله تعالى عنه narrates that a man once posed a question to Hadhrat Ali رضي الله تعالى عنه, to which he gave a reply. "O Ameerul Mu'mineen!" the man said, "That is not the answer." He then proceeded to give the correct answer, to which Hadhrat Ali رضي الله تعالى عنه conceded, "You are right and I was wrong." He then recited the verse:

﴿وَفَوْقَ كُلِّ ذِيْ عِلْمٍ عَلِيْمٌ ۝﴾ (سورة يوسف: آيت۷٦)

Above every knowledgeable person is one who is more knowledgeable. {Surah Yusuf, verse 76} (5)

Hadhrat Sa'eed bin Musayyib says, "Hadhrat Umar bin Khattaab رضي الله تعالى عنه and Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه used to debate a question so vehemently that an onlooker would be convinced that they could never be reconciled.

(1) Sa'd bin Nasr, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241). Daarmi has reported a similar narration in bried, as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).
(2) Abu Dawood and Maalik as quoted in Jaami Bayaanil Ilm (Vol.2 Pg.54).
(3) Ibn Sam'aani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.131).
(4) Ibn Abdul Birr in his Jaami (Vol.1 Pg.131).
(5) Ibn Abdul Birr in his Jaami (Vol.1 Pg.131). Ibn Jareer has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

However, they always parted ways most amicably (as if nothing had transpired between them)." (1)

For a Person to Forsake Attending a gathering of Knowledge so that a Group of People may Acquire Knowledge

The Incident of Hadhrat Uqba bin Aamir رضي الله تعالى عنه and his Tribe when they Came to Rasulullaah ﷺ

Hadhrat Uqba bin Aamir رضي الله تعالى عنه relates, "I arrived riding with twelve members of my tribe to see Rasulullaah ﷺ. When we had tied our camels, Mustahab companions said, 'Who will tend to the camels so that the rest of us could go and receive enlightenment from Rasulullaah ﷺ? When we return, we will then convey to him what we heard from Rasulullaah ﷺ.' I assumed the responsibility for a few days until the thought occurred to me that I may be duping myself because my companions were hearing from Nabi ﷺ what I was not hearing and they were learning from him what I was not learning.

I therefore presented myself one day (leaving the others to tend to the camels). There I heard someone say that Nabi ﷺ said, **'The person who performs a complete wudhu shall be free of sins as he was on the day his mother gave birth to him.'** This impressed me tremendously. Hadhrat Umar bin Khattaab رضي الله تعالى عنه then said, 'If you think that is impressive, you will be even more impressed if you had heard what was said before that.' 'Repeat if for me,' I pleaded, 'May I be sacrificed for you!' He said, **'Rasulullaah ﷺ said that if a person dies without ascribing partners to Allaah, Allaah shall open for him all eight gates of Jannah so that he may enter from whichever gate he pleases.'** Rasulullaah ﷺ then came out to us and I sat in front of him. He however turned his face away from me several times. When he did it for the fourth time, I asked, 'O Nabi of Allaah ﷺ! May my parents be sacrificed for you! Why do you turn your face away from me?' Rasulullaah ﷺ then turned to me saying, 'Do you prefer one or twelve?' Understanding what he meant, I returned to my companions." (2)

The Incident of Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه and his Tribe when they Came to Nabi ﷺ

Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه reports, "I arrived with the delegation of the Thaqeef tribe when they came to see Rasulullaah ﷺ. We were changing our clothes at Rasulullaah ﷺ's door when it was asked, 'Who will hold our animals for us?' Each one of us wanted to go to Rasulullaah ﷺ and did not want to stay behind. Because I was the youngest of them all, I said, 'If it pleases you, I shall hold your camels for you on condition that you make a promise to Allaah that you will wait here for me when you come out.' They made the promise and then went in to see Rasulullaah ﷺ.

(1) Khateeb, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.77). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.9 Pg.307).

When they came out, they said, 'Come! Let us go.' 'Where to?' I asked. 'Home,' they replied. I protested saying, 'I have left my home to come right here to Rasulullaah ﷺ's door just to return without seeing him after you had made me the promise you well acknowledge?!' 'Then hurry,' they said, 'because we have already done all the questioning for you. There is nothing that we have not asked Rasulullaah ﷺ about.' I then went in and said, 'O Rasulullaah ﷺ! Pray to Allaah to grant me a deep understanding of the Deen and to teach me.' 'What was it you said?' Rasulullaah ﷺ asked. When I repeated my request, Rasulullaah ﷺ remarked, 'You have asked me for something that none of your companions have asked. Go! You are now their Ameer and the Ameer of all of your tribe's people who come to you.'" The Hadith still continues further. (1) In another narration, Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه states that when he entered, **Rasulullaah ﷺ had a copy of the Qur'aan with him. This Rasulullaah ﷺ gave to him when he asked to have it.** (2)

Learning, Teaching and Rehearsing the Knowledge of Deen and Questions that are Appropriate and those that are Inappropriate

The Sahabah رضي الله تعالى عنهم Rehearse in Rasulullaah ﷺ's Gathering and Ask him Questions

Hadhrat Anas رضي الله تعالى عنه says, "When we used to sit with Rasulullaah ﷺ as he narrated Ahadeeth to us, we would **sometimes number as many as sixty**. Then when Rasulullaah ﷺ needed to leave for some need, we would **rehearse amongst ourselves**, repeating (what Rasulullaah ﷺ said) one after the other so that it was firmly rooted in to hearts by the time we left." (3)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه says, "After Rasulullaah ﷺ performed the Fajr salaah, we would turn towards him. **Some of us would then ask him about the Qur'aan, others about inheritance and others about dreams.**" (4)

The Words of Hadhrat Fudhaala bin Ubayd رضي الله تعالى عنه to his Companions in this Regard

When his companions used to come to him, Hadhrat Fudhaala bin Ubayd رضي الله تعالى عنه would say to them, "**Learn and teach each other, convey glad tidings and increase (your knowledge)**. May Allaah increase you in all good, love you and love all those who love you. **Rehearse the lessons (you have learnt) because the reward for the last one is as great as that of the first. You should also add**

(1) Tabraani. Haythami (Vol.9 Pg.371) has commented on the chain of narrators.
(2) Tabraani.
(3) Abu Ya'la. Haythami (Vol.1 Pg.161) has commented on the chain of narrators.
(4) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.159) has commented on the chain of narrators.

Istighfaar to your discussions." (1)

Statements of Hadhrat Abu Sa'eed رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning Rehearsing what was Learnt

Hadhrat Abu Nadhra says that when they once requested Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه to write down Ahadeeth for them, he said, "I shall never write it for you and never make it like the Qur'aan. You should learn the Ahadeeth from us as we had learnt from Rasulullaah ﷺ (by memory and not in writing)." Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه also used to say, "Rehearse the Ahadeeth amongst yourselves because this reinforces the memory." (2)

Another narration quotes Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه as saying, "Rehearse the Ahadeeth amongst yourselves because this rejuvenates the memory." (3)

Hadhrat Ali رضي الله تعالى عنه said, "Rehearse the Ahadeeth amongst yourselves because if you do not do this, you will forget them." (4) Another narration states that Hadhrat Ali رضي الله تعالى عنه also added, **"Keep visiting each other."** (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Rehearse the Ahadeeth amongst yourselves because this keeps it alive." (6) Another narration quotes Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه as saying, **"Rehearsing (Deeni knowledge and the Ahadeeth) reaps the reward of (Nafl) salaah."** (7)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, **"I prefer rehearsing the knowledge of Deen for a part of the night to engaging in Ibaadah throughout the night."**(8)

Hadhrat Umar رضي الله تعالى عنه asks Hadhrat Ali رضي الله تعالى عنه Three Question and is Overjoyed with the Replies

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once addressed Hadhrat Ali رضي الله تعالى عنه saying, "O Abul Hasan! There were times when you were present with Rasulullaah ﷺ when we were not and there were times when we were present with Rasulullaah ﷺ when you were not. I have three questions to pose to you. Do you know anything about them?" "What are they?" Hadhrat Ali رضي الله تعالى عنه asked. Hadhrat Umar رضي الله تعالى عنه said, "(Is it possible that) A man likes another when he has seen no good in him or dislikes a man when he has seen no bad in him?" "That is certainly possible," Hadhrat Ali رضي الله تعالى عنه replied, "Rasulullaah ﷺ once said, 'All souls had been gathered together in metaphysical realm where they met and associated. Those that got to know each

(1) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.161).
(2) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.161).
(3) Haakim (Vol.1 Pg.94) and Ibn Abdul Birr in his Jaami (Vol.1 Pg.111).
(4) Haakim (Vol.1 Pg.95).
(5) Ibn Abi Shaybah, as quoted by Ibn Abdul Birr in his Jaami (Vol.1 Pg.101).
(6) Haakim (Vol.1 Pg.95).
(7) Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.22).
(8) Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.24).

other there, bond in this world and those who were detached there remain detached here.'"

"That was one question (to which we have a reply)," Hadhrat Umar رضي الله عنه said, "(the second question is that) when speaking about something, a man sometimes remembers and sometimes forgets." Hadhrat Ali رضي الله عنه responded by saying, "Rasulullaah ﷺ said, 'Every heart has clouds passing over it just as clouds pass across the moon. While the moon is shining, a cloud passes across it, causing the light to vanish, but it again shines through once the cloud has passed. Similarly, when a man is busy speaking, one of the clouds passes across (his heart), causing him to forget. Then when it passes by, he is once again able to remember."

"That was two questions," Hadhrat Umar رضي الله عنه said, "Now what about a man who sees dreams, some of which are true and others false." Hadhrat Ali رضي الله عنه said, "I have a reply for that as well. I heard Rasulullaah ﷺ say, 'Whenever any male or female falls into a deep sleep, their soul rises up to the *Arsh* (Allaah's throne). Those that awaken after reaching the *Arsh* have true dreams and those that awaken before reaching the *Arsh* have false dreams." Hadhrat Umar رضي الله عنه remarked, "These were three answers that I had been in search of. I thank Allaah that I have found them before my death." (1)

Hadhrat Umar رضي الله عنه Questions Hadhrat Abdullaah bin Abbaas رضي الله عنه about the Differences Amongst the Ummah

Hadhrat Ibraaheem Taymi narrates that Hadhrat Umar رضي الله عنه was alone one day when he started thinking to himself. He then sent for Hadhrat Abdullaah bin Abbaas رضي الله عنه and asked him, "How will this Ummah have differences between them when their Book is one, their Nabi ﷺ is one and their Qibla is one?" "O Ameerul Mu'mineen!" Hadhrat Abdullaah bin Abbaas رضي الله عنه said, "When the Qur'aan was revealed to us, we recited it knowing exactly for what reason every verse was revealed. However, after us there shall come many nations who will recite the Qur'aan without knowing why the various verses were revealed. **Every nation will therefore have its own opinion about every verse. When this happens, they will naturally have differences between them and when differences crop up, they will start to fight each other."** (In his grief over this) Hadhrat Umar رضي الله عنه rebuked Hadhrat Abdullaah bin Abbaas رضي الله عنه, who then left. Hadhrat Umar رضي الله عنه however realised the truth of what Hadhrat Abdullaah bin Abbaas رضي الله عنه said and again called for him. When Hadhrat Abdullaah bin Abbaas رضي الله عنه arrived, Hadhrat Umar رضي الله عنه said to him, "Do repeat what you have said." (2)

(1) Tabraani in his Awsat. Haythami (Vol.1 Pg.162) has commented on the chain of narrators.
(2) Sa'eed bin Mansoor, Bayhaqi and Khateeb, as quoted in *Kanzul Ummaal* (Vol.1 Pg.228).

Hadhrat Umar رضي الله تعالى عنه Questions the Sahabah رضي الله تعالى عنهم about a Particular verse and is Impressed by the Reply that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه gave

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates, "Hadhrat Umar رضي الله تعالى عنه once said, 'I recited a verse last night that kept me awake. (The verse is):

﴿ اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ وَاَصَابَهُ الْكِبَرُ وَلَهٗ ذُرِّيَّةٌ ضُعَفَآءُ فَاَصَابَهَآ اِعْصَارٌ فِيْهِ نَارٌ فَاحْتَرَقَتْ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴾ (سورة بقره: آيت ٢٦٦)

> Would any of you like to own a garden *(an orchard)* containing all types of fruit for himself, with palm trees, vines and rivers flowing beneath? *(Later, however)* He then suffers old age while he *(still)* has weak *(young)* children *(who cannot assist him)* and a severe wind carrying fire strikes *(his orchard)*, burning it down *(leaving him in desperate want when he most needs wealth to care for his children)*. In this manner does Allaah make His Aayaat clear for you so that you may ponder. {Surah Baqarah, verse 266}

'What does it refer to?' Hadhrat Umar رضي الله تعالى عنه wanted to know. When some people responded by saying, 'Allaah knows best', Hadhrat Umar رضي الله تعالى عنه said, 'I know well that Allaah knows best, but I have asked because if any of you know anything about it or have heard anything about it, he should inform me about what he has heard.' Everyone was silent. Hadhrat Umar رضي الله تعالى عنه then noticed me whispering something and said, 'Dear son of my brother! Say your piece and do not undermine yourself.' 'It is actions that are being referred to,' I said. 'What makes you say that actions are being referred to?' I said, 'It was something that came to my heart which I stated.' Hadhrat Umar رضي الله تعالى عنه then left me and started explaining it himself. He said, 'You are right, dear son of my brother. It is actions that are being referred to. A man is most in need of his orchard when he is old and when he has many dependents. He is also most in need of his actions on the Day of Qiyaamah. You are definitely right, dear son of my brother.'"(1)

Hadhrat Umar رضي الله تعالى عنه Questions Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about Some Difficulty he was Experiencing with Surah Nasr

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "Because Hadhrat Umar رضي الله تعالى عنه used to allow me in with the veterans of Badr, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه objected saying, 'Why do you allow this youngster in with us when we have children his age?' Hadhrat Umar رضي الله تعالى عنه replied, 'He is of a calibre that you will

(1) Abd bin Humayd and Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.234) reporting from reliable sources as confirmed by Haakim (Vol.3 Pg.542)

soon come to know.' Hadhrat Umar رضي الله تعالى عنه therefore summoned them one day and called for me as well. I believe that he called them that day only to show me off to them. He said, 'What comments do you have about the (following) words of Allaah:

﴿إِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۝ وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ اِنَّهٗ كَانَ تَوَّابًا ۝﴾ (سورة نصر)

(O Rasulullaah ﷺ!) When Allaah's help *(to the Muslims)* and victory come and you see people entering the Deen of Allaah in droves then glorify the praises of your Rabb *(in gratitude for this great favour)* and seek forgiveness from Him. Without doubt, He is the Greatest Acceptor of repentance. {Surah Nasr}

Some said, "Allaah is commanding us to praise him and seek His forgiveness when His help arrives and when he grants us victory.' Others conceded that they were unable to comment and others remained silent. Hadhrat Umar رضي الله تعالى عنه then said to me, 'O son of Abbaas! Do you share that view?' When I declared that I did not, he asked, 'Then what have you to say?' I replied, '**The Surah speaks of the demise of Rasulullaah ﷺ** that Allaah is informing him about. Allaah is saying to Rasulullaah ﷺ: 'When Allaah's help and victory, namely the Conquest of Makkah, come and you see people (entering the Deen of Allaah in droves), then this is an indication that your demise is imminent. At this stage, you should glorify the praises of your Rabb and seek forgiveness from Him. Without doubt, He is the Greatest Acceptor of repentance.' Hadhrat Umar رضي الله تعالى عنه then remarked, 'That is exactly what I understood.'"[(1)]

Another narration quotes that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Because Hadhrat Umar رضي الله تعالى عنه used to consult with me together with the senior Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه objected saying, 'Why do you consult him with us ..." The rest of the narration is like the one above. [(2)]

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Discuss a Verse and an Incident with Hadhrat Ali رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that he once asked Hadhrat Umar رضي الله تعالى عنه about the verse:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْئَلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ﴾ (سورة مائده: آيت ١٠١)

O you who have Imaan! Do not ask questions concerning those things that you will dislike when they are made known to you *(because they are too difficult to carry out)*. {Surah Maa'idah, verse 101}

(1) Sa'eed bin Mansoor, Ibn Sa'd, Abu Ya'la, Ibn Jareer, Ibn Mundhir, Tabraani, Ibn Mardway, Abu Nu'aym and Bayhaqi both in their Dalaa'il, as quoted in *Kanzul Ummaal* (Vol.1 Pg.276). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.317)

(2) Haakim (Vol.3 Pg.539), reporting from reliable sources as confirmed by Dhahabi.

Hadhrat Umar رضي الله تعالى عنه explained, "When some people from amongst the Muhaajireen had certain doubts about their lineage, they said, 'We wish that Allaah would reveal verses of the Qur'aan concerning our lineage.' It was then that Allaah revealed the verse you have just recited."

Hadhrat Umar رضي الله تعالى عنه then asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه saying, "I know that if that companion of yours assumes the post of Khilaafah, he will be abstinent. However, I fear that he should not be carried away by conceit." "What are you saying, O Ameerul Mu'mineen?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه exclaimed, "You are well aware of (the virtues of) our companion. By Allaah! He has never changed or spoiled (after the demise of Rasulullaah ﷺ) and has never offended Rasulullaah ﷺ as long as he stayed with Rasulullaah ﷺ." Hadhrat Umar رضي الله تعالى عنه asked, **"And what about Abu Jahal's daughter that he wanted to marry while Faatima رضي الله تعالى عنها was still his wife (did this not upset Rasulullaah ﷺ)?"** Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied by arguing, "Concerning the decisive error Hadhrat Aadam عليه السلام made, Allaah says:

﴿فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴾ (سورة طه: آيت ١١٥)

...but he forgot and We did not find him to be determined *(to disobey Our command)*. {Surah TaaHaa, verse 115}

Similarly, our companion was not determined to offend Rasulullaah ﷺ. The idea was merely a thought that no person is capable of driving out of the mind. In addition to this, people with a deep understanding and profound knowledge of Allaah's Deen are also prone to err sometimes. However, they retract and repent as soon as they are alerted." Hadhrat Umar رضي الله تعالى عنه then said, "A person will be sorely mistaken if he thinks that he will ever be able to dive and reach the depths (of knowledge and wisdom) with people like you." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Asks Hadhrat Aa'isha رضي الله تعالى عنها About a Hadith that Hadhrat Abu Hurayrah رضي الله تعالى عنه Reported about Attending Funerals

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه reports that he was once sitting with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه when Hadhrat Khabbaab came there saying, "O Abdullaah bin Umar رضي الله تعالى عنه! Have you heard what Abu Hurayrah رضي الله تعالى عنه is saying? He claims to have heard Rasulullaah ﷺ say, 'When a person accompanies a funeral bier from the house, performs the Janaazah salaah and then follows it until it has been buried, he will receive the reward of two Qiraats, each Qiraat being equal to Mount Uhud in magnitude. As for the person who returns after performing the Janaazah salaah, he shall have a reward equal in magnitude to Mount Uhud'."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه sent Hadhrat Khabbaab to Hadhrat Aa'isha

(1) Zubayr bin Bakkaar in his Muwaffaqiyaat, as quoted in Muntakhab *Kanzul Ummaal* (Vol.5 Pg.229).

رضي الله عنها with instructions to verify the words of Hadhrat Abu Hurayrah رضي الله عنه and to then report what she said back to him. In the meantime, Hadhrat Abdullaah bin Umar رضي الله عنه took a handful of pebbles from the ground and kept turning them over in his hand until Hadhrat Khabbaab returned. When Hadhrat Aa'isha رضي الله عنها confirmed what Hadhrat Abu Hurayrah رضي الله عنه said, Hadhrat Abdullaah bin Umar رضي الله عنه threw the pebbles down saying, "We have lost a great number of Qiraats." (1)

Another narration adds that Hadhrat Abu Hurayrah رضي الله عنه said, "We (the poor men of Suffa) had neither plantations nor trade in the marketplaces to distract us from being with Rasulullaah ﷺ. All I did was to seek a word from Rasulullaah ﷺ to teach me or a morsel to feed me (I therefore heard a lot that others did not hear)." To this, Hadhrat Abdullaah bin Umar رضي الله عنه remarked, "O Abu Hurayrah رضي الله عنه! You stayed more with Rasulullaah ﷺ than we did and therefore know more Ahadeeth than us." (2)

The Statement of Hadhrat Abdullaah bin Abbaas رضي الله عنه Concerning how Few Questions the Sahabah رضي الله عنهم Posed to Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله عنه said, "I have never seen people better than the Sahabah رضي الله عنهم of Rasulullaah ﷺ. Until he passed away, they **did not ask him more than thirteen** questions, all of which appear in the Qur'aan (Some of these are): **"They (the Sahabah رضي الله عنهم) ask you (O Rasulullaah ﷺ) about the sacred months", "They ask you about wine and gambling", "They ask you about orphans", "They ask you about menstruation", "They ask you about the spoils of war", "They ask you about what they should spend"**. The Sahabah رضي الله عنهم questioned Rasulullaah ﷺ only about matters **that were of benefit to them."**

Hadhrat Abdullaah bin Abbaas رضي الله عنه stated further, "The first beings to perform Tawaaf of the Kabah were the angels. **Between the Hajar (Aswad) and the Rukn Yamaani are the graves of several Ambiyaa.** When any of these Ambiyaa was harassed by his people, he left them to worship Allaah here until he passed away." (3)

The Women of the Ansaar ask Rasulullaah ﷺ Questions about Deen and Hadhrat Ummu Sulaym رضي الله عنها asks about Wet Dreams

Hadhrat Aa'isha رضي الله عنها said, "The women of the Ansaar were the best of women. Modesty did not prevent them from asking questions about Deen and attaining a deep understanding of Deen." (4)

Hadhrat Ummu Sulaym رضي الله عنها narrates that she was sitting next to Rasulullaah

(1) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.302).
(2) Haakim (Vol.3 Pg.510). Ibn Sa'd (Vol.4 Pg.332) has reported a similar narration.
(3) Tabraani. Haythami (Vol.1 Pg.158) has commented on the chain of narrators. Bazzaar has reported a similar narration, as quoted in Al Itqaan.
(4) Ibn Abdul Birr in his Jaami (Vol.1 Pg.88).

ﷺ's wife Hadhrat Ummu Salamah رضي الله عنها when she asked, "O Rasulullaah ﷺ! Should a woman have a bath if she dreams that her husband is having intercourse with her?" "Shame on you, O Ummu Sulaym!" Hadhrat Ummu Salamah رضي الله عنها cried out, "You have disgraced all women in front of Rasulullaah ﷺ!" Hadhrat Ummu Sulaym رضي الله عنها responded by saying, "Allaah does not shy away from the truth and rather than remaining in darkness about the matters we find difficulty with, we must ask Rasulullaah ﷺ." Rasulullaah ﷺ replied to the question by saying, "Bless you, O Ummu Sulaym! The woman should take a bath if she finds any semen." "O Rasulullaah ﷺ!" Hadhrat Ummu Salamah رضي الله عنها exclaimed, "Do women also have semen?" "Then how else do her children resemble her?" Rasulullaah ﷺ asked, "Women are but offshoots of men." (1)

The Consequences of Asking too many Questions and Hadhrat Abdullaah bin Mas'ood رضي الله عنه's Condemnation of the Same

Hadhrat Sa'd رضي الله عنه, "People used to question each other about certain matters that Rasulullaah ﷺ mentioned and would then question Rasulullaah ﷺ so much about it that **although it had been Halaal, it would eventually be declared Haraam."** (2)

Hadhrat Jaabir رضي الله عنه says, "The verses of *Li'aan* were revealed only because of the many questions that were asked." (3)

When people were posing too many questions to Hadhrat Abdullaah bin Mas'ood رضي الله عنه, he said to Hadhrat Haarith bin Qais, "O Haar bin Qais! What do you think they ask so many questions for?" Hadhrat Haarith replied, "They want to know the answers only to forget them afterwards (they have no intention of putting their knowledge into practice)." To this, Hadhrat Abdullaah bin Mas'ood رضي الله عنه remarked, "I swear by the Being besides Whom there is none worthy of worship that You are right!" (4)

The Sahabah رضي الله عنهم Condemn Asking about Things that have not Occurred

Hadhrat Abdullaah bin Umar رضي الله عنه once said, "O people! Never ask about things that have not happened because Hadhrat Umar رضي الله عنه use to curse people who asked about things that have not happened." (5)

Hadhrat Umar رضي الله عنه said, "It is not permissible to ask about things that have not happened because Allaah has already decreed everything that is still to happen." (6)

Hadhrat Khaarijah bin Zaid bin Thaabit narrates that his father (Hadhrat Zaid bin

(1) Ibn Abdul Birr in his Jaami (Vol.1 Pg.88).
(2) Bazzaar. Haythami (Vol.1 Pg.158) has commented on the chain of narrators.
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.158).
(4) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.158).
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.143).
(6) Ibn Abdul Birr in his Jaami (Vol.2 Pg.142).

Thaabit رضي الله تعالى عنه) would never voice his opinion concerning anything he was asked about until he ascertained whether the matter problem had already occurred. If it did not yet occur he would not say anything and he would comment only if it had occurred. Therefore, whenever he was once asked something, he queried, "Has it already happened?" "O Abu Sa'eed," the reply would come, "it has not yet happened, but we are preparing for it." "Then leave it," he would reply. It was then only when the incident actually occurred that he would duly inform the people (about what to do). (1)

Hadhrat Masrooq relates, "When I once questioned Hadhrat Ubay bin Ka'b رضي الله تعالى عنه about something, he asked, 'Has this actually occurred?' When I informed him that it did not, he remarked, 'Then let us rest until it does.'" Another narration(2) adds that he said, "Then let us rest until it does happen. **Then when it does happen, we shall be able to apply ourselves and to get a solution for you."** (3)

Hadhrat Aamir narrates that when Hadhrat Ammaar رضي الله تعالى عنه was once questioned about something, he asked, "Has this actually occurred?" When informed that it did not, he remarked, "Then leave us until it does. Then when it happens, we shall be able to apply ourselves and to get a solution for you." (4)

Learning and Teaching the Qur'aan and Reciting it to People

Rasulullaah صلى الله عليه وسلم Encourages a Person who Earned a Profit to Learn the Qur'aan

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that a man once came to Rasulullaah صلى الله عليه وسلم and explained how much profit he had earned by buying (and selling) the shares of a particular tribe. "Should I not inform you about something even more profitable?" Rasulullaah صلى الله عليه وسلم asked. "Can there be anything more profitable?" the man asked. Rasulullaah صلى الله عليه وسلم replied, "For a man to learn ten verses of the Qur'aan." The man then went to learn ten verses, which he reported to Rasulullaah صلى الله عليه وسلم.(5)

Rasulullaah صلى الله عليه وسلم Teaches Hadhrat Ubay bin Ka'b رضي الله تعالى عنه the Virtue of Surah Faatiha

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه narrates, "Rasulullaah صلى الله عليه وسلم once said to me, 'Should I not inform you of a Surah, the like of which has not been revealed in the Torah, the Zaboor, the Injeel or the Qur'aan?' 'Certainly,' I replied. Rasulullaah صلى الله عليه وسلم said, 'I expect that you will know it before you leave through that door.' Rasulullaah صلى الله عليه وسلم then stood up and I stood up with him, as he continued

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.142).
(2) Ibn Sa'd (Vol.3 Pg.500).
(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.142).
(4) Ibn Sa'd (Vol.3 Pg.256).
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.165).

speaking to me with my hand in his. I then started to slow down fearing that Rasulullaah ﷺ would leave before informing me about the Surah. As we drew close to the door, I said, 'O Rasulullaah ﷺ! The Surah that you promised me?' Rasulullaah ﷺ asked, 'What do you recite when you stand up in salaah?' I then recited Surah Faatiha. Thereafter, Rasulullaah ﷺ said, 'That's it! That's it! Those are the seven often repeated verses that I have been granted and about which Allaah speaks when He says:

﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ۝﴾ (سورة حجر: آيت ٨٧)

> Verily We have granted you *(O Muhammad ﷺ)* seven verses that are often repeated *(especially in salaah)*, and the Glorious Qur'aan. {Surah Hijr, verse 87}(1)

Rasulullaah ﷺ Teaches the Men of Suffa

Hadhrat Anas رضي الله عنه says, "Abu Talha رضي الله عنه once arrived (at the Masjid) to find Rasulullaah ﷺ teaching the men of Suffa with a portion of a rock tied to his belly in order to keep his back straight because of extreme hunger." (2)

Rasulullaah ﷺ Overhears Hadhrat Abu Moosa Ash'ari رضي الله عنه Reciting the Qur'aan to some People

Hadhrat Anas رضي الله عنه narrates that Hadhrat Abu Moosa Ash'ari رضي الله عنه was once sitting at home and when some people gathered there, he started reciting the Qur'aan to them. A man then went to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Should I not tell something remarkable of Abu Moosa رضي الله عنه? He was sitting at home when some people gathered there and he started reciting the Qur'aan to them." "Can you find me a place to sit from where none of them will be able to see me?" Rasulullaah ﷺ asked. "Certainly," the man said. Rasulullaah ﷺ then went with the man, who seated him in a place from where none of the people could see him. After listening to Hadhrat Abu Moosa Ash'ari رضي الله عنه reciting the Qur'aan, Rasulullaah ﷺ remarked, "He recites in one of the tunes of the family of Dawood عليه السلام."(3)

Hadhrat Abu Moosa Ash'ari رضي الله عنه Teaches the Qur'aan in the Jaami Masjid of Basrah

Hadhrat Anas رضي الله عنه relates, "Hadhrat (Abu Moosa) Ash'ari رضي الله عنه once sent me to Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه asked, 'How was Ash'ari when you left?' I replied, 'He was busy teaching Qur'aan to the people when I left.' Hadhrat Umar رضي الله عنه remarked, 'Take note that he is an extremely intelligent man. You should however never let this reach his ears. How were the Bedouins when you left?' 'The Ash'ari people?' I asked. 'No, the people of **Basrah**,' he replied. 'They will be extremely offended to hear that (you are referring to them

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.220).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.342).
(3) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.360). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.94).

as Bedouins),' I remarked. Hadhrat Umar رضي الله تعالى عنه said, 'Then you need not inform them. **They will all remain Bedouins except for the man amongst them whom Allaah blesses with the inspiration to wage Jihaad in the path of Allaah."** (1)

Hadhrat Abu Rajaa Utaaridi says, "Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه used to come around to us in this Masjid of Basrah and sit in each gathering. I can still picture him wearing two white sheets as he taught the Qur'aan. It was from him that I learnt the Surah اقرأ باسم ربك الذى خلق (Surah Alaq). It was the first Surah revealed to Allaah's Rasool Muhammad صلى الله عليه وسلم."(2)

Hadhrat Ali رضي الله تعالى عنه Memorises the Qur'aan after the Demise of Rasulullaah صلى الله عليه وسلم

Hadhrat Ali رضي الله تعالى عنه says, "When Rasulullaah صلى الله عليه وسلم left this world, I vowed never to remove my shawl from my back (would not rest) until I had memorised what was contained between the two covers (of the Qur'aan). **I therefore did not remove the shawl until I had memorised the entire Qur'aan."** (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Learns Surah Baqarah in Four Years

Hadhrat Maymoon رضي الله تعالى عنه reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه learnt Surah Baqara in four years. (4)

Hadhrat Salmaan رضي الله تعالى عنه Recites Surah Yusuf to the People in the Masjid of Madaa'in

A man from the Ashja tribe narrates that when the people of Madaa'in heard that Hadhrat Salmaan رضي الله تعالى عنه was in the Masjid, they continued arriving there until almost a thousand people had gathered. Hadhrat Salmaan رضي الله تعالى عنه stood up and bade the people to sit down. When they were all seated, he started reciting Surah Yusuf. The people then started dispersing and leaving until there were only about a hundred people left. Hadhrat Salmaan رضي الله تعالى عنه became very angry and said, **"You want an enchanting lecture, but when I recite the Book of Allaah to you, you start to leave!?"** (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Teaches Qur'aan to the People and Encourages them to Learn

Whenever Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه taught a verse of the Qur'aan to someone, he would say, "This (verse) is better than everything upon which the sun rises and everything upon the surface of the earth. He would then say this for

(1) Ibn Sa'd (Vol.4 Pg.162).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.256).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.67).
(4) Ibn Sa'd (Vol.4 Pg.121).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.203).

every verse of the Qur'aan. Another narration states that when people arrived at his house every morning, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would bade them to sit down and then passing by each person learning the Qur'aan, he would ask them which verse they had reached. When they informed him, he would then teach them the next verse and say, "Learn it because it is better for you than everything between the heavens and the earth. In fact, for a person to even look at a verse of the Qur'aan written somewhere outside the Qur'aan is better than everything between the heavens and the earth." **He would then proceed to the next person and tell him the same thing, until he had said it to each one of them.** (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه used to say to the people, "Ensure that you stick to this Qur'aan because it is Allaah's tablecloth (laden with food). Whoever is capable of taking anything from Allaah's tablecloth should do so. **Knowledge is acquired only through studies."** (2)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Verily this Qur'aan is Allaah's tablecloth (laden with food). Whoever is capable of learning anything from it should do so because the house most deprived of any good is the one that has nothing of the Allaah's Book within it. Indeed, the house with nothing of Allaah's Book in it is like a deserted house with none to occupy it and Shaytaan leaves the house in which he hears Surah Baqarah." (3)

Hadhrat Umar رضي الله تعالى عنه Instructs a Man to Leave his Door to Study the Qur'aan

Hadhrat Hasan narrates that Hadhrat Umar رضي الله تعالى عنه once said to a man who very often came to his door, "Go and study the Book of Allaah." The man left and Hadhrat Umar رضي الله تعالى عنه actually started to miss him. When Hadhrat Umar رضي الله تعالى عنه met him again, Hadhrat Umar رضي الله تعالى عنه almost rebuked him. the man said, "I have found in the Book of Allaah such things that have made me independent of being at Umar رضي الله تعالى عنه's door." (4)

What Amount of the Qur'aan Should every Muslim Learn

Hadhrat Umar رضي الله تعالى عنه said, "It is necessary for every Muslim man to learn six Surahs, two Surahs for the Fajr salaah, two Surahs for the Maghrib salaah and two Surahs for the Isha salaah." (5)

Hadhrat Miswar bin Makhrama رضي الله تعالى عنه says that he heard Hadhrat Umar رضي الله تعالى عنه say, "Learn Surah Baqarah, Surah Nisaa, Surah Maa'idah, Surah Hajj and Surah Noor because they contain the Faraa'idh." (6)

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.167).
(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.129).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).
(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).
(6) Haakim and Bayhaqi.

Hadhrat Haaritha bin Mudarrib narrates that Hadhrat Umar رضي الله تعالى عنه wrote to them with instructions to learn Surah Nisaa, Surah Ahzaab and Surah Noor. [1] Another narration states that Hadhrat Umar رضي الله تعالى عنه said, "Learn Surah Baraa'ah, teach Surah Noor to your women and give them silver jewellery to wear." [2]

What a Person Ought to do when it is Difficult for him to Learn the Qur'aan

Hadhrat Abu Rayhaana رضي الله تعالى عنه reports that he once complained to Rasulullaah ﷺ that it was difficult for him to learn the Qur'aan and that what he learnt escaped his memory. Rasulullaah ﷺ advised him saying, **"Do not take on more than you can manage** and perform Sajdah (Nafl salaah) in abundance." Hadhrat Umayrah reports, "Hadhrat Abu Rayhaana came to Asqalaan where he used to perform Sajdah in abundance." [3]

Specialising in the Qur'aan

Hadhrat Qaradha bin Ka'b رضي الله تعالى عنه reports that when they were leaving for Iraq, Hadhrat Umar رضي الله تعالى عنه accompanied them to a place called Siraar. There Hadhrat Umar رضي الله تعالى عنه performed wudhu and said, "Do you know why I have walked with you?" "Yes," they replied, "you have walked with us because we are the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ." Hadhrat Umar رضي الله تعالى عنه said, "(I have come to tell you that) You are headed for a region where the people are humming with the recitation of the Qur'aan just as bees are constantly humming. Do not preoccupy them by narrating Ahadeeth before them. They should occupy themselves with the Qur'aan alone and narrate few Ahadeeth of Rasulullaah ﷺ. Proceed and I shall be with you."

When Hadhrat Qaradha رضي الله تعالى عنه arrived at there (in Iraq) and the people asked him to narrate Ahadeeth to them, he said, "Hadhrat Umar bin Khattaab رضي الله تعالى عنه has prohibited us." [4]

Another narration states that Hadhrat Umar رضي الله تعالى عنه said, "Do not preoccupy them with Ahadeeth for it will prevent them from mastering the Qur'aan." Yet another narration states that Hadhrat Umar رضي الله تعالى عنه asked the Sahabah رضي الله تعالى عنهم, "Do you know why I have walked with you?" They replied, "You have walked with us because you wish to see us off and to honour us." Hadhrat Umar رضي الله تعالى عنه said, "In addition to that, I have come for another purpose as well. (I have come to tell you that) You are headed for a region where..." The rest of the narration is like the one above. [5]

(1) Abu Ubayd.
(2) Sa'eed bin Mansoor, Abu Shaikh and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.224).
(3) Abdul Ghaafir bin Salaamah Himsi in his Taareekh, as quoted in *Isaabah* (Vol.2 Pg.156).
(4) Haakim (Vol.1 Pg.102), reporting from reliable sources as confirmed by Dhahabi.
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.120). Ibn Sa'd (Vol.6 Pg.7) has reported a similar narration with the words "it will prevent them from specialising in the Qur'aan" in place of the words "it will prevent them from mastering the Qur'aan".

Reproaching Those who Question the Mutashaabih[1] Verses of the Qur'aan

Hadhrat Umar رضي الله تعالى عنه Reproaches Sabeegh for Questioning the Mutashaabih Verses of the Qur'aan

A freed slave of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that an Iraqi called Sabeegh in the Muslim army was questioning certain (Mutashaabih) verses of the Qur'aan and continued doing so until he reached Egypt. From there, Hadhrat Amr bin Al Aas رضي الله تعالى عنه sent him to Hadhrat Umar bin Khattaab رضي الله تعالى عنه. A messenger brought the letter to Hadhrat Umar رضي الله تعالى عنه and after he had read it, he asked, "Where is the man?" "He is still on the carriage," replied the messenger. Hadhrat Umar رضي الله تعالى عنه instructed, "Go see if he is still there because I will punish you very severely if he has escaped."

When Sabeegh came, Hadhrat Umar رضي الله تعالى عنه said to him, "What are your questions?" When he stated his case, Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه for a branch of a date palm. He then beat the man until his back was scarred. Hadhrat Umar رضي الله تعالى عنه then left him until his wounds healed. Thereafter, he repeated the treatment and again left him to recover. When Hadhrat Umar رضي الله تعالى عنه called him back for more of the same, Sabeegh pleaded with him saying, "O Ameerul Mu'mineen! If you wish to kill me, do so in a nice manner and if you intend to cure me, then I swear by Allaah that I have already been cured."

Hadhrat Umar رضي الله تعالى عنه then permitted him to return to his land but sent a letter with him to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه **stating that none of the Muslims should associate with him.** When this became unbearable for him, Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه wrote back to Hadhrat Umar رضي الله تعالى عنه stating that Sabeegh had truly reformed. It was only then that Hadhrat Umar رضي الله تعالى عنه permitted the people to associate with him. [2]

Another narration from Hadhrat Sulaymaan bin Yasaar states that a man from the Banu Tameem called Sabeegh bin Isl once arrived in Madinah. He had many books and always questioned the Mutashaabih verses of the Qur'aan. When Hadhrat Umar رضي الله تعالى عنه heard about this, he sent for Sabeegh while keeping some branches of the date palm ready for him. When he arrived, Hadhrat Umar رضي الله تعالى عنه asked him who he was. "I am the servant of Allaah, Sabeegh," came the reply. "And I am the servant of Allaah, Umar!" Hadhrat Umar رضي الله تعالى عنه retorted. Hadhrat Umar رضي الله تعالى عنه then motioned him (to come forward) and started beating him with

(1) Mutashaabih (plural - Mutashaabihaat): These are those verses of the Qur'aan that are not as clear as the "Muhkamaat" in their interpretation. Their meanings are best known to Allaah. Allaah says about these verses, "None knows their interpretation except Allaah" [Surah 3, verse 7]. It is necessary to interpret these verses only in a manner that does not contradict what the Muhkam verses mention. When a suitable interpretation cannot be found, one should not delve too deeply into their meanings because the injunctions of Islaam are clearly mentioned in the Muhkamaat verses and failure to perfectly interpret the Mutashaabih verses will not affect a person's life.

(2) Daarmi, Ibn Abdil Hakam and Ibn Asaakir.

the branches until his head was injured and blood started to drip down his face. Sabeegh then cried out, "Enough, O Ameerul Mu'mineen! By Allaah! That which was in my head has now disappeared." (1)

Another narration adds that Hadhrat Abu Uthmaan said, "Hadhrat Umar رضي الله تعالى عنه then wrote to instruct us not to associate with Sabeegh. Therefore, if he ever arrived, we would all disperse, even if we were a hundred people." (2)

Yet another narration states that whereas Sabeegh was then despised amongst his people after he had once been their leader. (3)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Some People who Arrived from Egypt

Hadhrat Hasan narrates that when some people met Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in Egypt, they said, "We have come across some matters in the Qur'aan that we have been instructed to carry out when they cannot be carried out. We wish to meet the Ameerul Mu'mineen to ask him about this." Therefore, when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه arrived in Madinah, these people arrived with him. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then went to Hadhrat Umar رضي الله تعالى عنه saying, "O Ameerul Mu'mineen! Some people met me in Egypt and said, 'We have come across some matters in the Qur'aan that we have been instructed to carry out when they cannot be carried out.' They therefore wished to meet you in this regard."

Hadhrat Umar رضي الله تعالى عنه asked for them to be brought before him and when they were, he called the one closest to him. Hadhrat Umar رضي الله تعالى عنه asked him, "I ask you to tell me in the name of Allaah and by the right Islaam has upon you whether you have read the entire Qur'aan." When the man replied that he did, Hadhrat Umar رضي الله تعالى عنه further asked, "Have you then gathered it all in your heart?" When he replied in the negative, Hadhrat Umar رضي الله تعالى عنه continued, "Have you then gathered it all in your sight?" When he again admitted that he did not, Hadhrat Umar رضي الله تعالى عنه asked, "Have you then memorised it all? Have you put it all into practice?" Hadhrat Umar رضي الله تعالى عنه then questioned each one of them in a like manner and after he had finished with the last of them, he said, "Umar's mother should have rather lost him! Do you expect me to make every person steadfast on the Book of Allaah?! Your Rabb knows well that we slip up." He then recited the verse:

﴿إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا﴾ (سورة نساء: آیت۳۱)

> If you avoid the major sins you are forbidden from, We shall wipe out your evil actions *(minor sins) and enter you into a place of honour (Jannah).* {Surah Nisaa, verse 31}

Hadhrat Umar رضي الله تعالى عنه then asked them, "Do the people of Madinah know why

(1) Daarmi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.228).
(2) Khateeb and Ibn Asaakir. Daar Qutni has reported a similar narration.
(3) Ibn Ambaari. Ismaa'eeli has reported a similar narration. The narrations above have been quoted in *Isaabah* (Vol.2 Pg.198).

you have come." "No," they replied. Hadhrat Umar رضي الله تعالى عنه then said, "Had they known, I would have taught them a lesson with you." (1)

Dislike for Accepting Remuneration for Teaching the Qur'aan

Rasulullaah ﷺ's Advice to Hadhrat Ubaadah رضي الله تعالى عنه and Hadhrat Ubay رضي الله تعالى عنه in this Regard

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه says, "Because Rasulullaah ﷺ was very occupied, he would hand over to one of us any person who migrated so that we may teach him the Qur'aan. Rasulullaah ﷺ once placed in my care a person who stayed in my house, ate meals with me and whom I taught the Qur'aan. When he returned home, he felt that he owed me something and therefore gave me a bow as a gift. I had never seen a bow made of better wood nor more flexible. I however went to Rasulullaah ﷺ and asked him his opinion. Rasulullaah ﷺ said, "It is a burning ember that you are hanging between your shoulders." (2)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه once taught a Surah to a man who gave him a garment or a shawl as a gift. When he informed Rasulullaah ﷺ about this, Rasulullaah ﷺ remarked, "If you wear it, you will be wearing a garment of fire." (3) Another narration states that when Hadhrat Ubay رضي الله تعالى عنه taught the Qur'aan to a man, he gave him a bow as a gift. (4)

Hadhrat Tufayl bin Amr رضي الله تعالى عنه says, "When Hadhrat Ubay رضي الله تعالى عنه taught me the Qur'aan, I gave him a bow as a gift. When he went to Rasulullaah ﷺ the next morning with the bow hanging around his neck, Rasulullaah ﷺ asked, "Who gave you this bow, O Ubay?" Hadhrat Ubay رضي الله تعالى عنه replied, "It was Tufayl bin Amr Dowsi to whom I had taught the Qur'aan." Rasulullaah ﷺ remarked, "You are hanging it around your neck when it is a spark from Jahannam?!" "O Rasulullaah ﷺ!" Hadhrat Ubay رضي الله تعالى عنه said, "But we even eat from their food." Rasulullaah ﷺ said, "There is no harm in eating the food that was prepared for others and which you ate by being there. However, if the food is prepared specially for you and you eat from it, you will be eating from your share (of the Aakhirah, because of which you will have less there)." (5)

Rasulullaah ﷺ's Words to Hadhrat Awf bin Maalik رضي الله تعالى عنه and Another Sahabi رضي الله تعالى عنه in this Regard

Hadhrat Awf bin Maalik رضي الله تعالى عنه reports that there was a man with him to whom

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.228).
(2) Tabraani and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.231). Haakim (Vol.3 Pg.356) has also reported the narration from reliable sources as confirmed by Dhahabi.
(3) Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.231). Ibn Maajah, Rooyaani and Bayhaqi have reported a similar narration.
(4) Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.1 Pg.230).
(5) Baghawi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.231). Tabraani has reported a similar narration but Haythami (Vol.4 Pg.95) has commented on the chain of narrators.

he had taught the Qur'aan. When the man gave him a bow as a gift, he mentioned it to Rasulullaah ﷺ. Rasulullaah ﷺ remarked, "O Awf! Do you want to meet Allaah while carrying an ember of Jahannam on your back?" (1)

Hadhrat Muthanna bin Waa'il says, "When I went to Hadhrat Abdullaah bin Busr رضي الله عنه one day, he passed his hand over my head and I held him by the forearm. Just then someone asked him about remuneration for a teacher and he replied, 'A man once came to Rasulullaah ﷺ, carrying a bow over his shoulder. Rasulullaah ﷺ was very impressed by the bow and remarked, 'What an excellent bow! Did you buy it?' 'No,' the man replied, 'Someone gave it to me as a gift because I had taught his child the Qur'aan.' To this, Rasulullaah ﷺ said, 'Do you want Allaah to hang a bow of fire around your neck?' 'Not at all!' the man replied. 'Then return it,' Rasulullaah ﷺ instructed." (2)

Hadhrat Umar رضي الله عنه Disapproves of Accepting Remuneration for Teaching the Qur'aan

Hadhrat Usayr bin Amr narrates that the news once reached Hadhrat Umar bin Khattaab رضي الله عنه that Hadhrat Sa'd رضي الله عنه said, "I shall include those who teach the Qur'aan amongst the people who receive an allowance of two thousand." To this Hadhrat Umar رضي الله عنه remarked, "Oh dear! Oh dear! Are people being paid for (teaching) the Book of Allaah?!"

Hadhrat Sa'eed bin Ibraaheem narrates that Hadhrat Umar رضي الله عنه wrote to one of his governors saying, "Give people an allowance for teaching the Qur'aan." The governor wrote back saying, "You have written to say that people should be given an allowance for teaching the Qur'aan, but then such people will start to teach the Qur'aan whose only inclination would be to be enlisted (and thereby receive a state allowance like the soldiers of the national army)." Hadhrat Umar رضي الله عنه then wrote back saying, "Rather give people an allowance by merit of them being family and companions of Rasulullaah ﷺ."(3)

Hadhrat Mujaahid narrates that Hadhrat Umar bin Khattaab رضي الله عنه addressed the people saying, "O men of knowledge and men of the Qur'aan! Do not accept remuneration for imparting your knowledge and for teaching the Qur'aan because then even adulterers will beat you to Jannah." (4)

(NOTE: Since there are also Ahadeeth permitting the acceptance of remuneration for teaching the Qur'aan, a person may do so if he has no other option. While it is best not to accept remuneration, if a person does accept remuneration, he should accept it as remuneration for his time and not for his teaching.)

(1) Tabraani in his *Kabeer*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232). Haythami (Vol.4 Pg.96) has commented on the chain of narrators.
(2) Tabraani in his *Kabeer*. Haythami (Vol.4 Pg.96) has commented on the chain of narrators.
(3) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.229).
(4) Khateeb, as quoted in *Kanzul Ummaal* (Vol.1 Pg.229).

Fear of Differences Arising once the Qur'aan Spread amongst Different People

The Fear that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه had about this and the Incident with Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates, "I was sitting with Hadhrat Umar bin Khattaab رضي الله تعالى عنه when a letter came to him from Kufa, informing him how much Qur'aan the people had learnt. 'Allaahu Akbar!' Hadhrat Umar رضي الله تعالى عنه exclaimed (out of happiness). May Allaah have mercy on him. 'They will soon start to have differences,' I remarked. 'What are you saying!' Hadhrat Umar رضي الله تعالى عنه exclaimed, 'How would you know that?' Because he got so angry, I left and went home. A while later, he sent for me, but I made an excuse. He however sent a message saying that I have no option but to come. When I got there, he said, 'There was something that you had said (What was it?).' 'I seek Allaah's forgiveness,' I said, 'I shall never repeat what I said.' It was only when Hadhrat Umar رضي الله تعالى عنه forced me to repeat my words that I said, 'A letter came to you stating how much Qur'aan the people had learnt, to which I said that they will soon start to have differences.' 'How did you come to learn this?' he asked. I replied, "I read the verse:

﴿وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ۝ وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ۝﴾ (سورة بقرة: آيت ٢٠٤، ٢٠٥)

From mankind is he whose speech pleases you in this worldly life and *(claiming to be a Muslim)* he calls Allaah to be witness over that which is in his heart, yet he is the hardest of opponents *(to all Muslims)*. When he turns away *(from you)* he exerts himself to cause corruption *(trouble and mischief)* on earth and *(among other things)* to destroy crops and stock *(cattle and other animals)*. Allaah dislikes corruption. {Surah Baqarah, verses 204,205}

When this happens, men of the Qur'aan will be unable to contain themselves. I then read the verse:

﴿وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ۗ وَلَبِئْسَ الْمِهَادُ ۝ وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ۗ وَاللّٰهُ رَءُوْفٌ بِالْعِبَادِ ۝﴾

(سورة بقرة: آيت ٢٠٦، ٢٠٧)

When he is told to fear Allaah *(because of his behaviour)*, pride leads him to *(commit more)* sin. Jahannam will suffice for him *(as punishment)*. It is a terrible resting place indeed. From mankind is he

who would sell himself seeking Allaah's pleasure. Allaah is Most Compassionate *(Kind) towards His bondsmen.'* {Surah Baqarah, verses 206,207}

To this, Hadhrat Umar رضي الله تعالى عنه remarked, 'I swear by Allaah that you are right." (1)

Another Incident about the Fear Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه had in this Regard

Hadhrat Abdullaah bin Ubayd bin Umayr reports that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "I was with Hadhrat Umar رضي الله تعالى عنه when he caught hold of my hand and said, 'I think that the Qur'aan has now spread amongst the masses.' 'I do not like that too much, O Ameerul Mu'mineen,' I remarked. Hadhrat Umar رضي الله تعالى عنه pulled his hand away saying, 'And why not?' 'Because,' I started to explain, 'when they all start to learn the Qur'aan (without proper understanding), they will start to propound their own opinions. Once they do this, they will start to dispute and once the disputes start, they will start killing each other.'

Hadhrat Umar رضي الله تعالى عنه then sat aside and left me alone. Only Allaah knows the anxiety I endured during the rest of that day. It was only the following afternoon that his messenger came to inform me that the Ameerul Mu'mineen was calling me. When I got there, Hadhrat Umar رضي الله تعالى عنه asked, 'What was it that you said?' After I had repeated my words to him, he said, '(I had also understood the same but) I had been concealing this from the people.'"(2)

The Advice that the Sahabah رضي الله تعالى عنهم gave to Qurraa

The Advice of Hadhrat Umar bin Khattaab رضي الله تعالى عنه

Hadhrat Kinaanah Adawi narrates that Hadhrat Umar رضي الله تعالى عنه wrote to the commanders of his armies to send him a list of all the men who were Huffaadh of the Qur'aan so that he could dispatch them to the ends of the empire to teach the Qur'aan. **Hadhrat (Abu Moosa) Ash'ari رضي الله تعالى عنه wrote back to Hadhrat Umar رضي الله تعالى عنه stating that the Huffaadh with him numbered just over three hundred.** Hadhrat Umar رضي الله تعالى عنه's reply to him was as follows:

"In the name of Allaah the Most Kind, the Most Merciful

From the servant of Allaah Umar to the servant of Allaah Qais and all the Huffaadh with him

Peace be upon you all

This Qur'aan is a great source of reward and honour for you and ssall be a treasure for you in the Aakhirah. You should therefore follow its dictates and never allow it to follow yours (by distorting its interpretation to suit your desires) because the person whose dictates the Qur'aan is forced to follow shall have it shoved on to his neck to throw him into Jahannam. As for the one who follows the Qur'aan, the Qur'aan shall lead him to Jannatul Firdous. So as far as you can,

(1) Haakim (Vol.3 Pg.540), reporting from reliable sources as confirmed by Dhahabi.
(2) Haakim (Vol.3 Pg.540).

let it be an intercessor for you and never let it be a complainant against you. The person for whom the Qur'aan intercedes shall enter Jannah and the one against whom the Qur'aan complains shall surely enter Jahannam. Always bear in mind that the Qur'aan is a fountainhead of guidance, a flower of knowledge and the final scripture from the Most Merciful. It is by this Qur'aan that Allaah opens blind eyes, deaf ears and locked hearts.

You must also bear in mind that when a man wakes up at night, brushes his teeth with a Miswaak, performs wudhu, says 'Allaahu Akbar' and then recites the Qur'aan, an angel places his mouth on the person's mouth and says, 'Recite, recite. You are doing an excellent thing and it is most excellent for you.' If he performs wudhu without using the Miswaak, the angel protects him and does nothing else. Behold! Recitation of the Qur'aan in salaah is a protected treasure and an ordained excellence. You should therefore do as much of it as you possibly can. Salaah is a celestial light, zakaah is a symbol, patience is an illumination, fasting is a shield and the Qur'aan is a proof either for you or against you. You should therefore honour the Qur'aan and never cause it disgrace because Allaah will honour the one who honours the Qur'aan and will disgrace the one who brings it disgrace. You also ought to know that the person who recites the Qur'aan, memorises it, practises on it and abides by its injunctions shall have his du'aas accepted by Allaah. If Allaah pleases, He may accept them in this world and if He wills, he may reserve them as a treasure for the Aakhirah. Remember that what remains with Allaah is better and more lasting for those who have Imaan and who rely on their Rabb."[1]

The Advice of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Abu Kinaanah reports that when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه gathered together the Huffaadh (of the army he commanded), they numbered close to three hundred. Hadhrat Abu Moosa رضي الله تعالى عنه lectured to them about the greatness of the Qur'aan saying, "Verily this Qur'aan shall be either a source of reward for you or a burden (in the Aakhirah). You should therefore follow the dictates of the Qur'aan and never force it to follows yours because the one who follows the Qur'aan shall be with it in the gardens of Jannah while the one who forces the Qur'aan to follow his desires shall have it shoved on his neck and it will fling him into Jahannam." [2]

Hadhrat Abul Aswad Daly reports that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once gathered all the Qurraa, **emphasising that none but the Huffaadh should come to him.** It was approximately three hundred men who came to him. He then addressed them saying, "You men are the Qurraa of the city and should therefore never allow the passage of time to harden your hearts as it happened to the Ahlul Kitaab. A Surah had been revealed that we thought resembled Surah Baraa'ah in length and in the stern subject matter it contained. A verse from it which I had memorised stated that if man had two valleys of gold he would seek to have a

(1) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.257).

third and it would only be the sand (of his grave) that would be able to fill his belly. Thereafter, another Surah was revealed which we thought resembled the *Musabbihaat* because it begins with the words سَبَّحَ لِلّٰهِ *(Sabbaha Lillaah).* The verse from it that I had memorised is:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا لِمَ تَقُوْلُوْنَ مَالَا تَفْعَلُوْنَ﴾ (سورة صف: آيت٢)

O you who have Imaan! Why do you say that which you did not do? {Surah Saff, verse 2}

Testimony will therefore be taken for everything you do and you will be questioned about it on the Day of Qiyaamah." (1)

The Advice of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once addressed the people of Kufa. After greeting them with Salaam and instructing them to observe Taqwa, he said, "Never dispute about the Qur'aan and never oppose each other concerning it because there are no discrepancies in the Qur'aan, it will never be (completely) forgotten and constant repetition of the Qur'aan will never tire one. Do you not see that the restrictions, the Faraa'idh and Allaah's explicit commands in the Shari'ah of Islaam are one? It would be said that the Qur'aan has discrepancies if a part of it commands an act which another part forbids. Every part of the Qur'aan rather complements the rest of it. I am convinced that such deep understanding and knowledge shall surface amongst you people that surpasses all other people. If a camel could take me to a person who has more knowledge of what has been revealed to Muhammad ﷺ than I have, I shall certainly go to him to increase the knowledge I have. **I know well that while the entire Qur'aan would be recited to Rasulullaah ﷺ once every year, it was recited to Rasulullaah ﷺ twice during the year that he passed away (every Ramadhaan Hadhrat Jibra'eel عليه السلام would recite the Qur'aan to Rasulullaah ﷺ and Rasulullaah ﷺ would recite to him).** Whenever I recited Qur'aan to Rasulullaah ﷺ, he would approve of my recitation, therefore whoever recites Qur'aan in the manner that I recite, should not turn away and forsake it. In a like manner, whoever recites the Qur'aan in another authentic manner should also not turn away and forsake it because whoever rejects any one of the various manners of recitation will reject them all." (2)

A student of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه from Hamdaan narrates that before Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه left for Madinah, he gathered all his students together and said, "By Allaah! I am convinced that such religiousness, deep understanding of Deen and knowledge of the Qur'aan shall surface amongst you people that surpasses that of all other Muslims..." The narration continues until it states that he said, "Verily there are no discrepancies in the Qur'aan, neither does the Qur'aan ever age or lose its dignity by continuous repetition." (3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.257).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232).
(3) Ahmad. Haythami (Vol.1 Pg.450) has commented on the chain of narrators.

Hadhrat Abdullaah bin Mas'ood also said, "It is only befitting that a man of the Qur'aan be recognised by his nights (when he is engaged in Ibaadah) when others are asleep, by his days (spent fasting) when others are eating, by his sorrow (pondering about his plight in the Aakhirah) when others are rejoicing, by his weeping when others are laughing, by his silence when others are socialising and by his humility when others are behaving arrogantly. It is also befitting of a man of the Qur'aan to be weeping and sorrowful, wise and tolerant, knowledgeable and composed. It does not behove a man of the Qur'aan to be uncouth, negligent, boisterous, rowdy and short-tempered."

Another narration states that Hadhrat Abdullaah bin Mas'ood said, "Do your best to be a listener (rather than always speaking) and take careful note when you hear Allaah say, 'O you who have Imaan!' because it is only something good that you are being instructed to do or something evil that you are being prohibited from." (1)

Occupation with the Ahadeeth of Rasulullaah and Befitting Behaviour for those Occupied with this

A Bedouin Questions Rasulullaah about Qiyaamah when he was Busy Narrating Ahadeeth

Hadhrat Abu Hurayrah narrates that Rasulullaah was busy narrating Ahadeeth when a Bedouin arrived and asked, "When will Qiyaamah take place?" When Rasulullaah continued narrating, some of the Sahabah said that Rasulullaah (was not giving a reply because he) heard the man but did not like the question. Others said that Rasulullaah did not hear the man at all. When Rasulullaah had completed narrating Ahadeeth, he asked, "Where is he (the Bedouin)?" "Here am I over here!" the man said. Rasulullaah then said, **"Wait for Qiyaamah when a time arrives in which trusts are misappropriated."** "How will they be misappropriated?" the man asked. Rasulullaah replied, **"Wait for Qiyaamah when authority is placed in the hands of unworthy people."** (2)

Hadhrat Waabisah Propagates a Hadith of Rasulullaah in Conformance with the Instruction Rasulullaah gave in his Farewell Sermon

Standing before the people in the largest Masjid of Riqqa during the days of Eidul Fitr and Eidul Adhaa, Hadhrat Waabisah used to say, "I was present with Rasulullaah during the Farewell Hajj when he addressed the people saying,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).
(2) Bukhaari (Vol.1 Pg.14).

'O people! Which month is most sacred?' 'This month (of Dhul Hijjah) is,' the people replied. Rasulullaah asked further, 'O people! Which city is most sacred?' 'This city (of Makkah) is,' the people replied. Rasulullaah then declared, 'Until the day you meet your Rabb, your blood, your wealth and your honour are as sacred to you as this day, this month and this city are. Have I conveyed the message?' 'You certainly have,' the people replied. Rasulullaah then raised his hands to the sky saying, 'You be the witness, O Allaah.' Thereafter, he said, **'Those of you present here should pass the message on to those who are absent.'** Do come closer so that I may convey to you what Rasulullaah said to us." (1)

Hadhrat Abu Umaamah Instructs his Students to Propagate

Hadhrat Makhool says, "Ibn Abu Zakariyyah, Sulaymaan bin Habeeb and I once went to Hadhrat Abu Umaamah in Hims. After we had greeted him with the words of Salaam, he said, 'This sitting of yours here is a means Allaah has used for the Deen to reach you and will also be Allaah's evidence against you (if you do not propagate it). **Rasulullaah propagated, so you too should propagate."**

In another narration, Hadhrat Saleem bin Aamir says, "When we would sit with Hadhrat Abu Ubaadah and he narrated to us many Ahadeeth of Rasulullaah, he would say to us after he had completed, **'Have you understood? Now propagate as it has been propagated to you.'"**(2)

Rasulullaah's Du'aa for those who Narrate his Ahadeeth and Teach them to the People

Hadhrat Abdullaah bin Abbaas narrates that Rasulullaah once prayed, "O Allaah! Shower Your mercy on my successors." "O Rasulullaah!" the Sahabah asked, "Who are your successors?" Rasulullaah replied, **"Those who will come after me, who will narrate my Ahadeeth and teach them to the people."** (3)

Hadhrat Abu Hurayrah Narrates Ahadeeth in the Masjid of Rasulullaah before the Jumu'ah Salaah

Hadhrat Aasim bin Muhammad narrates from his father that he saw Hadhrat Abu Hurayrah come to the Masjid of Rasulullaah **on the day of Jumu'ah.** Standing and holding the two knobs of the pulpit, he said, "Abul Qaasim Rasulullaah the truthful and veritable narrated to us..." He then continued to narrate Ahadeeth until he heard the door of **the Imaam's room open as the**

(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.139).
(2) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.140).
(3) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.74). Ibn Najjaar, Khateeb in Sharfus Sahabah and others, as quoted in *Kanzul Ummaal* (Vol.5 Pg.240).

Imaam emerged to lead the salaah. He then sat down. [1]

The Difficulty Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Experienced Narrating Ahadeeth

Hadhrat Aslam reports that when they used to ask Hadhrat Umar رضي الله تعالى عنه to narrate Ahadeeth to them, he would say, "I fear that I may add a word or omit a word because Rasulullaah ﷺ said, **'The person who intentionally lies about me is headed for Jahannam."** [2]

Hadhrat Abdur Rahmaan bin Haatib says, "I have not seen any of the Sahabah رضي الله تعالى عنهم narrate Ahadeeth as well and as thoroughly as Hadhrat Uthmaan رضي الله تعالى عنه. However, he was a man who was extremely reluctant to narrate Ahadeeth." [3]

Hadhrat Uthmaan رضي الله تعالى عنه used to say, "What prevents me from narrating Ahadeeth from Rasulullaah ﷺ is not the fact that I was not one of those Sahabah رضي الله تعالى عنهم with the best memories. What prevents me is that I can testify that I heard Rasulullaah ﷺ say, 'Whoever attributes anything to me that I never stated should prepare for his abode in Jahannam.'" Another narration quotes Rasulullaah ﷺ's words as, "Whoever speaks lies about me should prepare for a house in Jahannam." [4]

Hadhrat Ali رضي الله تعالى عنه said, "When narrating Ahadeeth to you, I prefer falling from the sky rather than stating something that Rasulullaah ﷺ never said. However, when speaking to you about matters between us, then (precautions need not be so strict because) wars are won by strategy." [5]

The Difficulty Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Experienced with Narrating Ahadeeth

Hadhrat Amr bin Maymoon reports that sometimes an entire year would pass by without Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrating a single Hadith. When he narrated a Hadith one day, he started to shiver and perspiration beaded up on his forehead. He then said, "Rasulullaah ﷺ said something like that or stated similar words." [6]

Hadhrat Masrooq reports, "Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه started to narrate a Hadith one day, but as soon as he said, 'Rasulullaah ﷺ said,' he started to shiver so much that even his clothing shook. He then added, 'Rasulullaah ﷺ said something to the effect or something similar.'" [7]

(1) Haakim, reporting from reliable sources as confirmed by Dhahabi.
(2) Ahmad, Ibn Adi, Uqayli and Abu Nu'aym in his Ma'rifah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).
(3) Ibn Sa'd and Ibn Asaakir, as quoted in Muntakhab *Kanzul Ummaal* (Vol.5 Pg.9).
(4) Ahmad, Abu Ya'la and Bazzaar. Haythami (Vol.1 Pg.143) has commented on the chain of narrators.
(5) Bukhaari, Muslim and others, as quoted in *Kanzul Ummaal* (Vol.5 Pg.240).
(6) Haakim (Vol.3 Pg.314), reporting from reliable sources as confirmed by Dhahabi.
(7) Ibn Abdul Birr in his Jaami (Vol.1 Pg.79). *Isaabah* (Vol.3 Pg.156) has reported a similar narration.

Hadhrat Abu Dardaa رضي الله تعالى عنه, Hadhrat Anas رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه all use the words "something like that or something similar" when narrating Ahadeeth.

Hadhrat Abu Idrees Khowlaani says, "I noticed that whenever Hadhrat Abu Dardaa رضي الله تعالى عنه completed narrating Ahadeeth, he would add, 'Rasulullaah ﷺ said that, something similar to that or something resembling that.'"(1)

Hadhrat Muhammad bin Seereen narrates that whenever Hadhrat Anas bin Maalik رضي الله تعالى عنه narrated Ahadeeth from Rasulullaah ﷺ, he would end with the words, **"It was something like this that Rasulullaah ﷺ said."** (2)

In another narration, Rasulullaah ﷺ said, "Hadhrat Anas bin Maalik رضي الله تعالى عنه narrated few Ahadeeth from Rasulullaah ﷺ, but when he did, he would end with the words, "It was something like this that Rasulullaah ﷺ said." (3)

Hadhrat Abu Ja'far Muhammad bin Ali says, "There was no companion of Rasulullaah ﷺ more cautious of adding anything to or omitting anything from the Ahadeeth of Rasulullaah ﷺ than Hadhrat Abdullaah bin Umar رضي الله تعالى عنه."(4)

Hadhrat Sha'bi says, "I sat in the company of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه for an entire year without hearing him narrate anything from Rasulullaah ﷺ."(5)

The Dependability of Hadhrat Imraan bin Husayn رضي الله تعالى عنه's Memory and Narration of Ahadeeth

Hadhrat Imraan bin Husayn رضي الله تعالى عنه said, "I have heard many Ahadeeth from Rasulullaah ﷺ which I have memorised. All that prevents me from narrating them is that some of my companions may differ with me in the narration." (6)

Hadhrat Mutarraf reports that Hadhrat Imraan bin Husayn رضي الله تعالى عنه said to him, "O Mutarraf! By Allaah! I am certain that if I chose to do so, I could narrate Ahadeeth from Rasulullaah ﷺ for two days continuously without repeating a single Hadith. However, what makes me reluctant to do so and makes me disapprove of doing such a thing is that although I was there when many Sahabah رضي الله تعالى عنهم of Muhammad ﷺ were there and I also heard what they heard, they confuse the sequence of the words when they narrate." Sometimes, Hadhrat Imraan bin Husayn رضي الله تعالى عنه would say, "If I were to narrate to you what Rasulullaah ﷺ said, I am certain that I will be accurate." When he quoted the words of Rasulullaah ﷺ, Hadhrat Imraan bin Husayn رضي الله تعالى عنه would do so with great certainty and say, "I heard Rasulullaah ﷺ say..."(7)

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.141). Abu Ya'la, Rooyaani and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.156).
(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.79).
(3) Ahmad, Abu Ya'la and Haakim, as quoted in *Kanzul Ummaal* (Vol.5 Pg.240).
(4) Ibn Sa'd (Vol.4 Pg.144).
(5) Ibn Sa'd (Vol.4 Pg.145).
(6) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.141).
(7) Tabraani. Haythami (Vol.1 Pg.141) has commented on the chain of narrators.

Hadhrat Suhayb رضي الله تعالى عنه 's Reluctance to say, "Rasulullaah ﷺ said"

Hadhrat Sulaymaan bin Abu Abdullaah reports that he heard Hadhrat Suhayb رضي الله تعالى عنه say, "By Allaah! I shall never intentionally narrate Ahadeeth to you saying that it is what Rasulullaah ﷺ said. However, I shall gladly relate to you what I experienced in the expeditions I participated in with Rasulullaah ﷺ. Then again, I shall never say, 'Rasulullaah ﷺ said'." (1)

Hadhrat Waathila bin Asqa رضي الله تعالى عنه Narrates only the Intended Meaning of the Ahadeeth

Hadhrat Makhool relates, "Abul Azhar and I once went to Hadhrat Waathila bin Asqa رضي الله تعالى عنه and said, 'O Abu Asqa! Narrate to us a Hadith that you heard from Rasulullaah ﷺ without any uncertain words, and without any additions or omissions.' Hadhrat Waathila رضي الله تعالى عنه asked, 'Has any of you recited any part of the Qur'aan last night?' 'Yes,' we replied, 'But since we are not Huffaadh, we tend to add a *Waaw* (و) or an *Alif* (ا).'

To this, Hadhrat Waathila رضي الله تعالى عنه remarked, 'And that is the Qur'aan which you have still not mastered when it has been in your midst for such a long time. When you feel that you are adding or omitting letters to it, what about the Ahadeeth that we had perhaps heard only once from Rasulullaah ﷺ? It is sufficient for you that we narrate only their intended meanings to you." (2)

Hadhrat Umar رضي الله تعالى عنه Censures those Sahabah رضي الله تعالى عنهم who Narrated Plenty of Ahadeeth

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf relates, "By Allaah! Before he passed away, Hadhrat Umar رضي الله تعالى عنه sent messengers to various distant places to summon Sahabah رضي الله تعالى عنهم such as Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه, Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Uqba bin Aamir رضي الله تعالى عنه. When they had gathered, he said to them, 'What Ahadeeth have you people spread to even the far distant lands?' 'Are you forbidding us from narrating them?' they asked. 'No,' Hadhrat Umar رضي الله تعالى عنه replied, 'I just want you to remain with me. By Allaah! I do not want you to part from me (here in Madinah) for as long as I live because we know best which of your narrations we shall accept and which ones we will not.' They therefore did not part from Hadhrat Umar رضي الله تعالى عنه until he passed away." (3)

Hadhrat Ibraheem bin Abdur Rahmaan relates that Hadhrat Umar رضي الله تعالى عنه sent for Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Abu Mas'ood Ansaari and Hadhrat Abu Dardaa رضي الله تعالى عنه and said to them, "What are the Ahadeeth that you are so frequently narrating to the people?" He then confined them to Madinah until he was martyred. (4)

(1) Ibn Sa'd (Vol.3 Pg.229), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.203).
(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.79).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).
(4) Tabraani. Haythami (Vol.1 Pg.149) has commented on the chain of narrators. Ibn Sa'd (Vol.4

The Difficulty Hadhrat Zaid bin Arqam رَضِيَ اللهُ تَعَالَى عَنْهُ Experienced with Narrating Ahadeeth in his Old Age

Hadhrat Ibn Abu Awfa رَضِيَ اللهُ تَعَالَى عَنْهُ reports that when they used to request Hadhrat Zaid bin Arqam رَضِيَ اللهُ تَعَالَى عَنْهُ to narrate the Ahadeeth of Rasulullaah ﷺ to them, he would say, "We have aged and have begun to forget. Narrating the Ahadeeth of Rasulullaah ﷺ is a very serious matter (which cannot be taken lightly)." (1)

Attaching More Importance to Practise than to Theory

Statements of Hadhrat Mu'aadh رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Abu Dardaa رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Anas رَضِيَ اللهُ تَعَالَى عَنْهُ in this Regard

Hadhrat Mu'aadh رَضِيَ اللهُ تَعَالَى عَنْهُ(2) and Hadhrat Abu Dardaa رَضِيَ اللهُ تَعَالَى عَنْهُ(3) both said, "Learn as much as you wish to learn but Allaah will place no benefit in your knowledge until you practise what you know."

Hadhrat Anas رَضِيَ اللهُ تَعَالَى عَنْهُ said, "Learn as much as you please, but I swear by Allaah that you will not be rewarded for your knowledge until you put it into practise."(4)

Hadhrat Abdur Rahmaan bin Ghanam says, "Ten Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ of Rasulullaah ﷺ informed me that they were learning in the Masjid of Quba when Rasulullaah ﷺ came to them and said, 'Learn...'" The remainder of the words are like the narration above. (5)

Rasulullaah ﷺ's Words to a Man in this Regard and the Statement of Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ reports that a man came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! What will satisfy the evidence that ignorance will hold against me?" "Knowledge," Rasulullaah ﷺ replied. "And what will satisfy the evidence that knowledge will hold against me?" he asked further. Rasulullaah ﷺ's reply was, "Action." (6)

Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, "Study the Book of Allaah and you will be known for it. Practise on its teachings and you will be amongst its worthy bearers." (7)

Pg.153) has reported a similar narration which states the name of Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ in place of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ.

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).
(2) Ibn Adi and Khateeb.
(3) Ibn Asaakir.
(4) Abul Hasan bin Akhram in his Amaali, as quoted in Jaami'us Sagheer.
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6).
(6) Khateeb, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).
(7) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

The Statements of Hadhrat Ali رضي الله عنه in this regard

Hadhrat Ali رضي الله عنه said, "Study and you will be known for it. Practise on your knowledge and you will be amongst its worthy bearers because soon a time will come when nine-tenths of the truth will be rejected and the only person who will be saved will be one who remains anonymous and aloof from people. Such people are the beacons of guidance and the lanterns of knowledge. They are not hasty, do not promote immoral behaviour or immoral speech." (1)

Hadhrat Ali رضي الله عنه once said, "O men of knowledge! Practise on your knowledge because only that person is an Aalim whose knowledge is followed by practise and whose practise conforms with his knowledge. There shall soon come people whose knowledge will not even transcend their collar-bones. Their private lives will contradict their public lives just as their actions will contradict their knowledge. They will sit in groups, boasting to each other and will get angry if anyone sitting in their group had to leave to sit with another group. The actions of such people will not even transcend their gatherings on its way to reach Allaah." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه Emphasises Combining Knowledge with Action

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "O people! Study, but whoever studies should practise what he learns." (3)

Hadhrat Abdullaah bin Ukaym says, "It was in this very Masjid that I heard Hadhrat Abdullaah bin Mas'ood رضي الله عنه begin his speech with an oath as he said, 'Your Rabb shall be Alone with every one of you just as you see the fourteenth moon all by itself. Allaah will say, 'O son of Aadam! What deceived you about Me? O son of Aadam! How did you respond to the Ambiyaa? O son of Aadam! Did you practise on your knowledge?'"

Hadhrat Adi bin Adi narrates that Hadhrat Abdullaah bin Mas'ood رضي الله عنه repeated the following words: "Destruction be to the person who does not acquire knowledge. Still, if Allaah wills, Allaah shall educate him. However, **seven times destruction be to the person who has the knowledge but does not practise.**" (4)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "Everyone has fantastic words to say but only those will be successful whose deeds are consistent with their words. The one whose deeds contradict his words shall have only himself to blame." (5)

It was also Hadhrat Abdullaah bin Mas'ood رضي الله عنه who said, "People are in need of anyone who is engrossed in Allaah. People are also in need of that person's

(1) Ahmad in his *Zuhd*, Abu Ubayd, Deenowri in his Ghareeb and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).
(2) Ibn Abdul Birr in his Jaami (Vol.2 Pg.7), as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).
(3) Tabraani. Haythami (Vol.1 Pg.164) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.131) from Hadhrat Alqama.
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.2).
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6).

knowledge who practises on his knowledge." (1)

Hadhrat Abu Dardaa رضي الله عنه Fears that on the Day of Qiyaamah he will be Questioned about how much he Practised on his Knowledge

Hadhrat Luqmaan bin Aamir narrates that Hadhrat Abu Dardaa رضي الله عنه used to say, "What I fear most about Allaah on the Day of Qiyaamah is that he would call me in front of all creation saying, 'O Uwaymir!' Then when I respond by saying, 'I am at Your service, O my Rabb!', Allaah shall ask, 'Did you practise on your knowledge?'"(2)

Another narration quoted Hadhrat Abu Dardaa رضي الله عنه as sayjng, "What I fear most is that I should be asked on the Day of Qiyaamah, 'O Uwaymir! Did you acquire knowledge or remain ignorant?' If I reply that I had acquired knowledge, every verse containing a command and every verse containing an admonition shall claim their rights. The verses containing commands will ask, 'Did you carry out (what was commanded)?' and every verse containing an admonition will ask, 'Did you take heed (to the admonition)?' I seek Allaah's protection from knowledge that does not benefit, from desires that are not sated and from du'aas that are not answered." (3)

Hadhrat Abu Dardaa رضي الله عنه said, "None can possess Taqwa until he has knowledge and one can attain beauty through knowledge only if one practises on it."(4)

Hadhrat Abu Dardaa رضي الله عنه also said, "The worst of people in Allaah's sight on the Day of Qiyaamah shall be that person with knowledge whose knowledge does not benefit him (which he does not practise on)." (5)

Hadhrat Mu'aadh bin Jabal رضي الله عنه and Hadhrat Anas رضي الله عنه Encourage Combining Knowledge with Practise

Hadhrat Mu'aadh bin Jabal رضي الله عنه said, "No person will be able to move his feet on the Day of Qiyaamah until he is questioned about four things; (1) about how he used his body, (2) about how he spent his life, (3) about how he earned and spent his wealth and (4) about how he practised on his knowledge." (6)

Hadhrat Mu'aadh bin Jabal رضي الله عنه also said, "Learn as much as you want but Allaah shall not reward you for it until you practise on your knowledge." (7)

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.10), as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).

(2) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.90). Abu Nu'aym has also reported a similar narration in his *Hilya* (Vol.1 Pg.214).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.214).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.213). Abu Nu'aym in his *Hilya* (Vol.1 Pg.211) has also reported from Hadhrat Abu Dardaa رضي الله عنه a narration similar to the one Hadhrat Adi reported from Hadhrat Abdullaah bin Mas'ood رضي الله عنه.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.223).

(6) Ibn Abdul Birr in his Jaami (Vol.2 Pg.3).

(7) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.236).

Hadhrat Anas رضي الله تعالى عنه said, "Learn as much as you want to learn but Allaah shall not reward you for it until you practise on your knowledge. While the objective of true Ulema (when acquiring knowledge) is to remember (and practise), the objective of foolish people (when acquiring knowledge) is to relate it to others (without practising)." (1)

Following the Sunnah and the Ways of the Pious Predecessors and Rejecting Bid'ah

The Encouragement Hadhrat Ubay bin Ka'b رضي الله تعالى عنه Gave in this Regard

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "Hold fast to the straight path and the Sunnah because Allaah shall never punish a person who is steadfast on the straight path and the Sunnah and whose tears then flow from his eyes out of fear for Allaah when he thinks of Allaah. When a person who is steadfast on the straight path and the Sunnah thinks of Allaah and his hairs stand on end out of fear for Allaah, is just like a tree with dry leaves. Just as its leaves fall off when a strong wind blows, all his sins fall off him in the same manner. **Moderation when doing something for the pleasure of Allaah and according to the Sunnah is better than exerting oneself in something that is not for the pleasure of Allaah and against the Sunnah.** You should therefore check well that your deeds conform with the pattern of the Ambiyaa and their Sunnah, regardless of whether the deeds be an exerted effort or something done in moderation." (2)

The Encouragement Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Gave in this Regard

Hadhrat Sa'eed bin Musayyib narrates that when Hadhrat Umar رضي الله تعالى عنه arrived back in Madinah, he addressed the people saying, "O people! The Sunan have been demonstrated to you and the Faraa'idh have been ordained for you. You have therefore been left on a clear and distinct path, (which you will be able to follow with ease) unless people lead you to the right and to the left (lead you astray)."(3)

When lecturing the people every Thursday, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would say, "There are only two matters of importance. One is a way of life and the other is speech. While the best and truest of speech is that of Allaah, the best way of life is that of Muhammad صلى الله عليه وسلم. Everything newly introduced (into the Deen) is a Bid'ah and every Bid'ah is a means of leading people astray. Behold! Prolonged periods (of stagnation) should never pass over you, causing your

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6).
(2) Laalkaa'ee, as quoted in *Kanzul Ummaal* (Vol.1 Pg.97). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.253).
(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.187).

hearts to harden and distant hopes should never make you negligent (of the Aakhirah) because everything still pending is nearby and something far off is that which is never to come." (1)

Hadhrat Abdullaah bin Mas'ood said, "Moderation in the Sunnah is better than exerting oneself in Bid'ah." (2)

The Encouragement Hadhrat Imraan bin Husayn Gave in this Regard

Hadhrat Imraan bin Husayn said, "The Qur'aan was revealed and Rasulullaah demonstrated his way of life (which we emulated). **You people must follow us because if you do not, you shall go astray."** (3)

Hadhrat Imraan bin Husayn once said to someone (who insisted on following only the Qur'aan), "You are a fool! Do you find any verse of **the Qur'aan telling you that there are four Rakaahs in Zuhr and that the Qiraa'ah should be silent?"** He then proceeded to enumerate the other salaahs, zakaah and other injunctions of Deen, saying, "Are the details of these found in the Qur'aan. While the Book of Allaah only briefly mentions these things, the Sunnah explains the details."(4)

Hadhrat Abdullaah bin Mas'ood Encourages Following the Sahabah

Hadhrat Abdullaah bin Mas'ood said, "Whoever wishes to follow anyone, should follow the companions of Muhammad because from amongst the entire Ummah, their hearts are most righteous, their knowledge is deepest, they are the least pretentious, they are most unswerving in example and their (religious) condition is best. Allaah had selected them to be the companions of His Nabi and to establish His Deen. You should therefore acknowledge their worth and follow in their footsteps because they had been fixed on upright guidance."(5)

Hadhrat Hudhayfah Encourages the Qurraa to Follow in the Footsteps of those who Preceded them

Hadhrat Hudhayfah used to say, "O assembly of Qurraa! Fear Allaah and follow the path of those before you. I swear by my life that if you follow them, you will go very far ahead and if you forsake their path to go this way and that,

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.181).
(2) Haakim (Vol.1 Pg.103), reporting from reliable sources as confirmed by Dhahabi. Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.173).
(3) Ahmad. Haythami (Vol.1 Pg.191) has commented on the chain of narrators.
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.191).
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.97). Abu Nu'aym has reported a similar narration from Hadhrat Abdullaah bin Umar in his *Hilya* (Vol.1 Pg.305), as has been quoted in the chapter describing the qualities of the Sahabah.

you will have gone far astray." (1)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Tells his son, "We are the leaders to be followed"

Hadhrat Mus'ab bin Sa'd reports that whenever his father (Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه) led the salaah (in congregation), he would make it brief together with performing the Ruku and Sajdah properly. However, when performing salaah at home (by himself), he would prolong the Ruku, the Sajdah and the salaah. He would then say, **"Dear son! We (the Sahabah رضي الله تعالى عنهم) are the leaders to be followed."** (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Follow and do not introduce" and his Statement about Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, **"Follow and do not introduce (new ways) because everything has been done for you (Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم have already blazed the trail)."** (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "An integral part of the Sunnah is to love Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه and to acknowledge their worth." (4)

Hadhrat Ali رضي الله تعالى عنه Forbids People from Following Living People

Hadhrat Ali رضي الله تعالى عنه said, "Be careful not to emulate people because while a man can be doing the deeds of the people of Jannah, he can change according to the knowledge of Allaah and then start doing the actions of the people of Jahannam. When he then dies, he becomes an inmate of Jahannam. It may also happen that while a man can be doing the actions of the people of Jahannam, he can change according to the knowledge of Allaah and then start doing the deeds of the people of Jannah. When he then dies, he becomes a worthy dweller of Jannah. **However, if it is absolutely necessary for you to follow someone, let it be those who have died (as practising Mu'mineen) and not those who are alive."** (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Reproaches a Group who Opposed the Sunnah by Changing the Method of Dhikr.

Hadhrat Abul Bakhtari says that someone once informed Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه about a group of people who sat in the Masjid after Maghrib when one of them would tell the others to recite "Allaahu Akbar" in a particular manner, to recite "Subhaanallaah" in a particular manner and to recite "Al Hamdu

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.97). Ibn Abi Shaybah and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.182).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.181).
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.187).
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.114).

Lillaah" in a particular manner. "Do they then do as he says?" Hadhrat Abdullaah bin Mas'ood رضي الله عنه asked. When the person confirmed that they did, Hadhrat Abdullaah bin Mas'ood رضي الله عنه told him, "Inform me when you see them gathering again."

(When the person informed him afterwards,) Hadhrat Abdullaah bin Mas'ood رضي الله عنه then came to this group, **wearing his high hat,** and sat with them. When he heard what they were saying, he, being the stern man that he was, stood up and said, "I am Abdullaah bin Mas'ood. By Allaah, besides Whom there is none worthy of worship! Verily you people have certainly perpetrated a terrible wrong by carrying out this act of Bid'ah! Have you then superseded the companions of Muhammad ﷺ in knowledge?"

A person named Ma'dad said, "By Allaah! We never intended to perpetrate a wrong with this new act, nor have we superseded the companions of Muhammad ﷺ in knowledge." Amr bin Utba said, "O Abu Abdur Rahmaan! We seek forgiveness from Allaah."

Thereupon Hadhrat Abdullaah bin Mas'ood رضي الله عنه told them, "It is compulsory for you to follow the path (of Rasulullaah ﷺ and the Sahabah رضي الله عنهم) and to strictly adhere to it. By Allaah! If you will do so, you will have advanced far ahead and if you start swerving to the left and right, you will stray far off." (1)

Another narration states: "The news reached Hadhrat Abdullaah bin Mas'ood رضي الله عنه that a group of people were sitting in the Masjid between Maghrib and Isha..." The rest of the narration is like the one above. The only difference is in the following words:

"Hadhrat Abdullaah bin Mas'ood رضي الله عنه said to them, "You people have certainly perpetrated a terrible wrong by carrying out this act of Bid'ah, otherwise we the companions of Muhammad ﷺ must have strayed." Amr bin Utba bin Farqad said, "O Abdullaah bin Mas'ood رضي الله عنه! We seek forgiveness from Allaah and we repent to Him." Hadhrat Abdullaah bin Mas'ood رضي الله عنه then ordered them to disperse.(2)

Another narration states that when Hadhrat Abdullaah bin Mas'ood رضي الله عنه saw two groups in the Masjid of Kufa, he stood between the two and asked, "Which of you two was before the other?" When the one group said that they were first, Hadhrat Abdullaah bin Mas'ood رضي الله عنه ordered the other group to join them, thereby combining the two into one. (3)

An authentic abridged narration(4) states that Hadhrat Abdullaah bin Mas'ood رضي الله عنه approached them covering his face and said, "Whoever recognises me will have recognised me. As for those who do not recognise me, I am Abdullaah bin Mas'ood. Are you people more rightly guided than the companions of Muhammad ﷺ?" The narrator says that Hadhrat Abdullaah bin Mas'ood رضي الله عنه

(1) Abu Nu'aym in his *Hilya* (Vol.4 Pg.381). Abu Nu'aym has reported a similar narration from Abu Za'raa, stating that it was Musayyib bin Nujbah that reported the gathering to Hadhrat Abdullaah bin Mas'ood رضي الله عنه.

(2) Tabraani.

(3) Tabraani. Haythami (Vol.1 Pg.181) has commented on the chain of narrators.

(4) Tabraani.

also may have added, "You people are definitely clinging to the tail of deviation."

Hadhrat Amr Ibn Salamah says that they were sitting at the door of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه's home between Maghrib and Isha when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه came to the house and said to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, "Come with me, O Abu Abdur Rahmaan." When Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه came out from the house, he asked, "O Abu Moosa! What brings you here at this hour?" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه replied, "By Allaah! The only thing that brings me here is something that I have seen which frightens me, yet it seems so good. There is a group sitting in the Masjid with a person instructing them to recite 'Subhaanallah' in a particular manner and to recite 'Al Hamdu Lillah' in a particular manner."

Hadhrat Amr bin Salamah says that they accompanied Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه to the Masjid. When he arrived there, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه told the people, "You have wandered astray so fast! Even while the companions of Muhammad صلى الله عليه وسلم are still alive in your midst, when his wives are still young and when his clothing and utensils are still as they were! Count your evil deeds, for I stand surety for Allaah that your good deeds will be counted."(1)

The Statement of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه when his Son sat with a Group who became Ecstatic as they Engaged in Dhikr.

Hadhrat Aamir who was the son of Hadhrat Abdullaah bin Zubair رضي الله تعالى عنه narrates that he once came to his father, who asked him, "Where have you been?" The son replied, "I found a group of people better than whom I have not seen. When they engage in Dhikr, one of them trembles and grows ecstatic until he falls unconscious out of fear for Allaah. (I am late because) I was sitting with them."

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه instructed his son saying, "Never sit with them again!" When he detected that this did not make an impression on his son, he added, "I have seen Rasulullaah صلى الله عليه وسلم recite the Qur'aan, and I have seen Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه also reciting the Qur'aan. Nothing like this ever happened to them. Do you think that these people fear Allaah more than Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه?" The son, Hadhrat Aamir رضي الله تعالى عنه says, "I then realised that what he said was true, after which I forsook these people." (2)

Hadhrat Sila bin Haarith رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Admonish People who Related Stories in the Masjid

Hadhrat Abu Saalih Sa'eed bin Abdur Rahmaan narrates that Anz Nujaybi was once standing and relating stories in the Masjid when a Sahabi by the name of Hadhrat Sila bin Haarith Ghifaari رضي الله تعالى عنه said to him, "By Allaah! We have

(1) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.181) has commented on the chain of narrators.
(2) Abu Nu'aym in his *Hilya* (Vol.3 Pg.167).

scarcely left Rasulullaah ﷺ's time and have not even severed ties with our kin, yet you and your kind have already stood up in our midst (to perpetrate such acts of Bid'ah)." (1)

Hadhrat Amr bin Zuraarah says, "I was relating stories in the Masjid when Hadhrat Abdullaah (bin Mas'ood) رضي الله تعالى عنه stood up and said, 'O Amr! You have started a misleading Bid'ah! Are you more rightly guided than the companions of Muhammad ﷺ?' I then saw everyone dispersing from around me until I was left all alone." (2)

Abstaining from Opinions that do not Conform to the Qur'aan and Ahadeeth

Statements of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Ibn Shihaab reports that Hadhrat Umar رضي الله تعالى عنه was standing on the pulpit and addressed the people saying, "O people! Accurate opinions came only from Rasulullaah ﷺ because Allaah used to guide him. What comes from us are but assumptions and pretences." (3) Another narration states that Hadhrat Umar رضي الله تعالى عنه then added:

﴿وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۝﴾ (سورة نجم: آيت٢٨)

...and assumptions are absolutely useless against the truth." {Surah Najm, verse 28} (4)

Hadhrat Sadaqah bin Abu Abdullaah reports that Hadhrat Umar bin Khattaab رضي الله تعالى عنه used to say, **"Those who wish to exercise their personal opinions are the enemies of the Sunnah.** They are too lazy to learn the Sunnah and it escapes their memory even when they do learn it. When questioned, they are too shy to admit that they do not know and **therefore use their intellect to challenge the Sunnah. You should beware of such people."** (5)

Hadhrat Umar رضي الله تعالى عنه also said, "The Sunnah is that which Allaah and His Rasool ﷺ have determined. You should never make your mistaken opinion a Sunnah." (6)

Another narration from Hadhrat Amr bin Dinaar states that when someone asked Hadhrat Umar رضي الله تعالى عنه whether Allaah guided him in the judgements he passed, he replied, "Do not say that! That was a speciality of Rasulullaah ﷺ." (7)

The Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in this Regard

Hadhrat Sha'bi narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said,

(1) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.189). Bukhaari, Baghawi, Muhammad bin Rabee and Ibn Sakan have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.193).
(2) Tabraani. Haythami (Vol.1 Pg.189) has commented on the chain of narrators.
(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.134).
(4) Ibn Abi Haatim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.135).
(6) Ibn Abdul Birr in his Jaami (Vol.2 Pg.135).
(7) Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

"Beware of asking, 'What is your opinion? What is your opinion?' because those before you were destroyed because they asked, 'What is you opinion? What is you opinion?' You should also not judge one thing by another because your feet will then slip after being firm. In addition to this, whenever any of you are asked about something that he does not know, he should say, 'Allaah knows best,' because this constitutes a third of knowledge." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "Every year is followed by a year that is worse. While no year is essentially worse than another, no nation is essentially worse than another. However, what will happen is that when your Ulema and righteous ones leave the world, **such people will come about who will analyse matters using their personal opinions, because of which they will destroy and perforate Islaam."** (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "The basis (of Islaam and the Shari'ah) is Allaah's Book and the Sunnah of Rasulullaah ﷺ. Whoever says anything else based on his personal opinion, I cannot say whether he will find this amongst his good deeds or his sins." (3)

Hadhrat Ataa narrates from his father that when a Sahabi رضي الله تعالى عنه was questioned about something, he said, "I am too shy before my Rabb to employ my personal opinion in commenting on a matter that affects the Ummah of Muhammad ﷺ."(4)

The Ijtihaad(5) of the Sahabah رضي الله تعالى عنهم

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه Tells Rasulullaah ﷺ that he will Practise Ijtihaad without Compromising on Diligence

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه narrates that when Rasulullaah ﷺ sent him to Yemen, Rasulullaah ﷺ asked him, "How will you pass judgement when a case comes before you?" "I shall pass judgement by Allaah's Book," Hadhrat Mu'aadh رضي الله تعالى عنه replied. Rasulullaah ﷺ asked further, "And what if you do not find the solution in the Book of Allaah?" "Then," Hadhrat Mu'aadh رضي الله تعالى عنه said, "I shall judge by the Sunnah of Allaah's Rasool ﷺ." Again Rasulullaah ﷺ asked, "And what if you do not find the solution in the Sunnah of Allaah's Rasool ﷺ?" Hadhrat Mu'aadh رضي الله تعالى عنه replied by saying, **"I shall then practise Ijtihaad without compromising on diligence."** Rasulullaah ﷺ then placed his hand on Hadhrat Mu'aadh رضي الله تعالى عنه's chest saying, "All praise belongs to Allaah Who has inspired the envoy of Rasulullaah ﷺ with that which pleases Rasulullaah

(1) Tabraani. Haythami (Vol.1 Pg.180) has commented on the chain of narrators.

(2) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.180) has commented on the chain of narrators. Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.2 Pg.135).

(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.136).

(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.136).

(5) Ijtihaad briefly refers to applying one's mind to the source references of the Shari'ah to extract laws that are not explicitly stated. This is, of course, the work of a person whose proficiency in Islaamic jurisprudence in unquestionable.

ﷺ."(1)

The Concern Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه had for Matters they were Unaware of

Hadhrat Muhammad bin Seereen says, "After Rasulullaah ﷺ there was none more concerned about not knowing something than Hadhrat Abu Bakr رضي الله تعالى عنه and after Hadhrat Abu Bakr رضي الله تعالى عنه there was none more concerned about not knowing something than Hadhrat Umar رضي الله تعالى عنه. When Hadhrat Abu Bakr رضي الله تعالى عنه needed to pass a verdict and could not find a verse of the Qur'aan or a narration of Rasulullaah ﷺ that applied directly to the situation, he would say, **'I shall now practise Ijtihaad. Should it be correct, it is from Allaah and if it is wrong, it is my error and I seek Allaah's forgiveness for it."** (2)

Hadhrat Umar رضي الله تعالى عنه's Letter to Hadhrat Shurayh in this Regard

Hadhrat Shurayh narrates that Hadhrat Umar رضي الله تعالى عنه once wrote to him saying, "When a matter presents itself before you, pass your verdict according to the Book of Allaah. If the matter is not mentioned in the Book of Allaah, pass your verdict according to what Rasulullaah ﷺ directed. If such a matter presents itself that is neither in the Book of Allaah, about which Rasulullaah ﷺ has issued no directives, **then pass your verdict by that about which the Ulema are unanimous.** However, if such a matter presents itself that is neither in the Book of Allaah, about which Rasulullaah ﷺ has issued no directives and about which no scholar has commented, then you have one of two choices. **If you prefer to practise Ijtihaad, you may proceed.** Otherwise, if you prefer, you may desist from doing so. In my opinion, desisting is the best course for you." (3)

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning Ijtihaad

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "When any of you has to pass a verdict, he should pass his verdict according to the Book of Allaah. If the matter is not mentioned in the Book of Allaah, he should pass his verdict as Rasulullaah ﷺ had done. If such a matter presents itself that is neither in the Book of Allaah, about which Rasulullaah ﷺ has not passed a verdict, **then he should pass his verdict as the righteous scholars had done.** However, if such a matter presents itself that is neither in the Book of Allaah and about which neither Rasulullaah ﷺ nor the righteous scholars have passed verdicts, **he should practise Ijtihaad.** He must then be firm on his verdict without being embarrassed about it." Another narration adds that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "He should then practise Ijtihaad and (when stating his verdict, he must)

(1) Abu Dawood, Tirmidhi and Daarmi, as quoted in Mishkaatul Masaabeeh (Pg.316).
(2) Ibn Sa'd and Ibn Abdul Birr in his Jaami, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).
(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.56).

never say 'I think...' or 'I fear that...' because what is Halaal is clear and what is Haraam is also clear. Between the two are doubtful matters and you should forsake that which gives you doubts for that which does not."[1]

The Ijtihaad of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Ubay bin Ka'b رضي الله تعالى عنه

Hadhrat Abdullaah bin Abu Yazeed reports that when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was questioned about anything and the reply was to be found in the Qur'aan, he would state what was in the Qur'aan. If it was not found in the Qur'aan but Rasulullaah ﷺ had spoken about it, he would say what Rasulullaah ﷺ said. If it was not found in the Qur'aan and Rasulullaah ﷺ had not spoken about it, but Hadhrat Abu Bakr رضي الله تعالى عنه or Hadhrat Umar رضي الله تعالى عنه had mentioned it, **he would say what Hadhrat Abu Bakr** رضي الله تعالى عنه or Hadhrat Umar رضي الله تعالى عنه said. However, if it was not found in the Qur'aan and if Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه had not spoken about it, **he would practise Ijtihaad.**" [2]

Another narration states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "When we receive corroboration (to an injunction), we would not equate anything else to it (and would readily practise it)." [3]

Hadhrat Masrooq narrates that when he once questioned Hadhrat Ubay bin Ka'b رضي الله تعالى عنه about something, Hadhrat Ubay رضي الله تعالى عنه asked, "Has it already happened?" When he was informed that it had not happened, he said, "Then grant us respite until it happens and then when it does, **we will be able to practise Ijtihaad.**" [4]

Exercising Caution when Issuing Fataawaa and the Sahabah رضي الله تعالى عنهم who used to Issue Fataawaa

The Statement of Hadhrat Abdur Rahmaan bin Abu Layla concerning the Cautiousness of the Sahabah رضي الله تعالى عنهم

Hadhrat Abdur Rahmaan bin Abu Layla says, "I met a hundred and twenty Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ in the Masjid. When any of them narrated a Hadith, he wished that his brother (another Sahabi رضي الله تعالى عنه) had done it for him and whenever he issued a Fatwaa, he also wished that his brother had done it for him."[5]

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.57).
(2) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.57). Ibn Sa'd (Vol.4 Pg.181) has reported a similar narration.
(3) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.57).
(4) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.58).
(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.163). Ibn Sa'd (Vol.6 Pg.110) has reported a similar narration adding that the Sahabah رضي الله تعالى عنهم Hadhrat Abdur Rahmaan bin Abu Layla met were from the Ansaar.

Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Hudhayfah رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "It is only a madman who will immediately issue a Fatwa for everything he is asked." The same statement has been reported from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.(1)

Hadhrat Hudhayfah رضي الله تعالى عنه said, "It is only one of three persons who would issue Fataawaa; a man who knows which verses of the Qur'aan abrogate injunctions of Deen and which have been abrogated, a leader who has no alternative and a pretentious fool." (2)

Hadhrat Ibn Seereen narrates that Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abu Mas'ood Uqba bin Umar رضي الله تعالى عنه, "I was informed that you issue Fataawaa to people! The person blessed with the privileges (of leadership) should also bear its burden (of issuing Fataawaa)." (3) Another narration states that Hadhrat Umar رضي الله تعالى عنه also added, "And you are not a governor (so you need not issue Fataawaa)."(4)

The Cautiousness of Hadhrat Zaid bin Arqam and Hadhrat Baraa رضي الله تعالى عنه in this Regard

Hadhrat Abu Minhaal says, "When I questioned Hadhrat Zaid bin Arqam رضي الله تعالى عنه and Hadhrat Baraa رضي الله تعالى عنه about selling gold and silver, each one of them told me to ask the other, saying, 'He is better than me and has more knowledge.'" The narration goes on further to discuss trading in gold and silver. (5)

Hadhrat Abu Husayn says, "Everyone now issues Fataawaa on matters that had they been posed to Hadhrat Umar رضي الله تعالى عنه, he would have gathered all the veterans of Badr (to consult with before issuing a Fatwaa)." (6)

Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه Issue Fataawaa During the Time of Rasulullaah صلى الله عليه وسلم

When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was asked who used to issue Fataawaa during the time of Rasulullaah صلى الله عليه وسلم, he replied, "Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. I do not know of anyone else." (7)

Hadhrat Qaasim bin Muhammad says that Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat

(1) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.165). Tabraani has reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.183).
(2) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.166).
(3) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.166).
(4) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.143).
(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.166).
(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).
(7) Ibn Sa'd (Vol.4 Pg.151).

Umar, Hadhrat Uthmaan and Hadhrat Ali used to issue Fataawaa during the time of Rasulullaah.(1)

Hadhrat Fudhayl bin Abu Abdullaah bin Dinaar narrates from his father that Hadhrat Abdur Rahmaan bin Auf, Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan were amongst those who issued Fataawaa during the time of Rasulullaah according to what they heard from Rasulullaah.(2)

Hadhrat Abu Moosa Ash'ari Tells the People not to ask him Anything While Hadhrat Abdullaah bin Mas'ood is Alive

Hadhrat Abu Attiyya Hamdaani reports that he was once sitting with Hadhrat Abdullaah bin Mas'ood when a person came to ask him a question. "Have you asked anyone else?" Hadhrat Abdullaah bin Mas'ood enquired. "Yes," the man replied, "I have asked Hadhrat Abu Moosa Ash'ari." The man then informed Hadhrat Abdullaah bin Mas'ood about Hadhrat Abu Moosa Ash'ari's reply. Hadhrat Abdullaah bin Mas'ood gave a reply that contradicted that of Hadhrat Abu Moosa Ash'ari and then left. (When this was brought to the attention of Hadhrat Abu Moosa Ash'ari,) He said, **"Do not ask me about anything when this great scholar is in your midst."** (3)

Those Who Issued Fataawaa during the Time of Rasulullaah and the Time of the Khulafaa Raashideen

Hadhrat Sahl bin Abu Khaythamah reports that during the time of Rasulullaah, **three Sahabah from the Muhaajireen and three Sahabah from the Ansaar were authorised to issue Fataawaa.** They were Hadhrat Umar, Hadhrat Uthmaan, Hadhrat Ali (from the Muhaajireen) and Hadhrat Ubay bin Ka'b, Hadhrat Mu'aadh bin Jabal and Hadhrat Zaid bin Thaabit (from the Ansaar). (4)

Hadhrat Masrooq reports that from amongst the Sahabah of Rasulullaah, those who issued Fataawaa were Hadhrat Umar, Hadhrat Ali, Hadhrat Abdullaah bin Mas'ood, Hadhrat Zaid (bin Thaabit), Hadhrat Ubay bin Ka'b and Hadhrat Abu Moosa Ash'ari.(5)

Hadhrat Qabeesah bin Duayb bin Halhala reports, "During the time of Hadhrat Umar, Hadhrat Zaid bin Thaabit remained the chief authority of the judiciary of Madinah, as well as the chief authority of issuing Fataawaa, Qiraa'ah and dissolution of estates. He maintained this position during the time

(1) Ibn Sa'd (Vol.4 Pg.151).
(2) Ibn Sa'd (Vol.4 Pg.157). Ibn Asaakir has reported a similar narration, as quoted in Muntakhab *Kanzul Ummaal* (Vol.5 Pg.77).
(3) Ibn Sa'd (Vol.4 Pg.160). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.129).
(4) Ibn Sa'd (Vol.4 Pg.167).
(5) Ibn Sa'd (Vol.4 Pg.168).

of Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ and for as long as Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ remained in Madinah (as Khalifah before moving the capital to Kufa). Thereafter, he kept the post for a further five years until Hadhrat Mu'aawiya رَضِيَ اللهُ تَعَالَى عَنْهُ became the Khalifah in the year 40 A.H. Even after this, he remained instated in the position until he passed away in the year 45 A.H." (1)

Hadhrat Ataa bin Yasaar reports that both Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ used to call for Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ (to consult with) and would also consult with the veterans of the Battle of Badr. Until the day he passed away, Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ used to issue Fataawaa during the time of Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ.(2)

Hadhrat Ziyaad bin Meenaa narrates that amongst those Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ who issued Fataawaa and narrated Ahadeeth in Madinah were Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Abu Sa'eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Abdullaah Amr bin Al Aas رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Jaabir bin Abdullaah رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Raafi bin Khudayj رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Salamah bin Akwa رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Abu Waaqid Laythi رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Abdullaah bin Buhaynah رَضِيَ اللهُ تَعَالَى عَنْهُ. This they continued doing from the time Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ passed away until their deaths. Amongst them, the ones who issued the bulk of the Fataawaa were Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Abdullaah bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Abu Sa'eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Jaabir bin Abdullaah رَضِيَ اللهُ تَعَالَى عَنْهُ.(3)

Hadhrat Qaasim relates, "During the Khilaafah of Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ, Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ and until the time she passed away (may Allaah shower his mercy on her), (my aunt) Hadhrat Aa'isha رَضِيَ اللهُ تَعَالَى عَنْهَا used to issue Fataawaa by herself. I used to stay with her and she showed extreme affection towards me." (4)

The Knowledge of the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ

The Statement of Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ concerning the Vast Knowledge of the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ

Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ said, "Rasulullaah ﷺ left us with so much knowledge that even when a bird fluttered its wings in the sky, it would remind us of something he had taught us." (5)

Another narration adds that Rasulullaah ﷺ said, "Everything that draws one closer to Jannah and that takes one further from Jahannam has been explained to

(1) Ibn Sa'd (Vol.4 Pg.175).
(2) Ibn Sa'd (Vol.4 Pg.181).
(3) Ibn Sa'd (Vol.4 Pg.187).
(4) Ibn Sa'd (Vol.4 Pg.189).
(5) Ahmad.

you (Sahabah رضي الله تعالى عنهم)."(1)

The Narration of Hadhrat Amr bin Al Aas رضي الله تعالى عنه about what he Memorised from Rasulullaah ﷺ and the Narration of Hadhrat Aa'isha رضي الله تعالى عنها about the Knowledge of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Amr bin Al Aas رضي الله تعالى عنه says, "I have learnt a thousand similitudes from Rasulullaah ﷺ."(2)

In a lengthy narration, Hadhrat Aa'isha رضي الله تعالى عنها says, "Whenever they (the Sahabah رضي الله تعالى عنهم) disagreed about anything, my father (Hadhrat Abu Bakr رضي الله تعالى عنه) would come forth with a Hadith that would satisfy them all and settle the dispute. Therefore, when it was asked where Rasulullaah ﷺ was to be buried, no one could be found who had any relevant knowledge. It was then that Hadhrat Abu Bakr رضي الله تعالى عنه said, 'I heard Rasulullaah ﷺ say, **'Whenever a Nabi عليه السلام passed away, he was buried beneath the place he lay at the time he passed away.'** Similarly, when the Sahabah رضي الله تعالى عنهم posed divergent opinions about the inheritance of Rasulullaah ﷺ, they could find none with relevant knowledge. Again it was Hadhrat Abu Bakr رضي الله تعالى عنه who said, 'I heard Rasulullaah ﷺ say, **'We the assembly of Ambiyaa do not leave behind any inheritance. Everything we leave behind is donated as Sadaqah.'"**(3)

The Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Hudhayfah رضي الله تعالى عنه About the Knowledge of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abu Waa'il narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "If the knowledge of Umar رضي الله تعالى عنه was placed on one pan of a scale and the knowledge of all on earth was placed on the other, the knowledge of Umar رضي الله تعالى عنه would outweigh the rest." Hadhrat A'mash says, "I found it difficult to accept this, so I mentioned it to Ibraheem, who said, 'Why do you find this difficult to accept when I can swear by Allaah that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said something even more profound than this. He said, **'In my estimation, nine tenths of knowledge left the world with the demise of Umar رضي الله تعالى عنه.'"**(4)

In a lengthy narration concerning the demise of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه stated, "From all of us, it was Umar رضي الله تعالى عنه who possessed the most knowledge about Allaah, who recited the Book of Allaah the

(1) Tabraani. Tabraani has reported a narration similar to that of Ahmad from Hadhrat Abu Dardaa رضي الله تعالى عنه, which is reported from reliable sources, as confirmed by Haythami (Vol.8 Pg.264). Ibn Sa'd (Vol.4 Pg.170) has also reported a similar narration.

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.264).

(3) Baghawi, Ibn Asaakir and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.346).

(4) Tabraani. Haythami (Vol.9 Pg.69) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.153) has reported a similar narration.

most and who had the deepest understanding of Allaah's Deen." (1)

Hadhrat Hudhayfah رضي الله تعالى عنه said, "In comparison to the knowledge of Umar رضي الله تعالى عنه, the knowledge of all other people seems like it could be buried in a little hole."(2)

A man from Madinah said, "When I was presented before Hadhrat Umar bin Khattaab رضي الله تعالى عنه, learned scholars appeared to be little children before him. His understanding and knowledge towered above theirs." (3)

Rasulullaah ﷺ Declares that Hadhrat Ali رضي الله تعالى عنه was the most learned of the Sahabah رضي الله تعالى عنهم and the statement of Hadhrat Ali رضي الله تعالى عنه about his Knowledge of the Qur'aan

Hadhrat Abu Is'haaq narrates that when Rasulullaah ﷺ got Hadhrat Ali رضي الله تعالى عنه married to Hadhrat Faatima رضي الله تعالى عنها, she said to Rasulullaah ﷺ, "You have married me to a man whose eyesight is weak and whose stomach is big." Rasulullaah ﷺ responded by saying, "I have married you to him because from all my companions, he was the first to accept Islaam, he has the most knowledge and is the most tolerant." (4)

Another narration states that Rasulullaah ﷺ said to Hadhrat Faatima رضي الله تعالى عنها, "Are you not pleased that I have married you to the person who was the first of my Ummah to accept Islaam, is the one with the most knowledge and is the most tolerant?" (5)

Hadhrat Ali رضي الله تعالى عنه once said, "By Allaah! I know precisely about what every verse of the Qur'aan was revealed, where it was revealed and concerning whom it was revealed. My Rabb has blessed me with a perceptive heart and an eloquent tongue." (6)

Hadhrat Sa'eed bin Musayyib reports that Hadhrat Umar رضي الله تعالى عنه used to seek Allaah's protection against any intricate problem which had to be resolved without the help of Hadhrat Ali رضي الله تعالى عنه.(7)

The Knowledge of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Masrooq narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "I know the precise circumstances surrounding the revelation of every chapter of the Qur'aan. If I knew of a person more knowledgeable than myself, I would certainly go to him if a camel or any other conveyance could take me to him."

Hadhrat Masrooq says, "I sat in the company of many Sahabah رضي الله تعالى عنهم of

(1) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.69).
(2) Ibn Sa'd (Vol.4 Pg.153).
(3) Ibn Sa'd (Vol.4 Pg.153).
(4) Tabraani. Haythami (Vol.9 Pg.102) has commented on the chain of narrators.
(5) Tabraani and Ahmad. Haythami (Vol.9 Pg.101) has commented on the chain of narrators.
(6) Ibn Sa'd (Vol.4 Pg.154).
(7) Ibn Sa'd (Vol.4 Pg.156).

Muhammad ﷺ and found them to be like dams. While some dams may quench the thirst of one man, others may quench the thirst of two men, others the thirst of ten and others will quench the thirst of a hundred men. **Then there are oceans that can cater for all the people on earth if they had to settle there. I found Hadhrat Abdullaah bin Mas'ood رضي الله عنه to be such an ocean."** (1)

Hadhrat Zaid bin Wahab narrates that Hadhrat Abdullaah bin Mas'ood رضي الله عنه arrived one day at a place where Hadhrat Umar رضي الله عنه was sitting. When he saw Hadhrat Abdullaah bin Mas'ood رضي الله عنه approach, Hadhrat Umar رضي الله عنه said, **"He is a coffer filled to the brim with the knowledge and understanding of Deen."**

Hadhrat Asad bin Wadaa'ah reports that Hadhrat Umar رضي الله عنه once made mention of Hadhrat Abdullaah bin Mas'ood رضي الله عنه saying, "He is a coffer filled to the brim with knowledge. I however had to give preference to the people of Qaadisiyyah over myself concerning him (by sending him to teach them rather than keeping him behind with me in Madinah)." (2)

The Statement of Hadhrat Ali رضي الله عنه concerning his Knowledge and the Knowledge of Hadhrat Abdullaah bin Mas'ood رضي الله عنه, Hadhrat Abu Moosa Ash'ari رضي الله عنه, Hadhrat Ammaar رضي الله عنه, Hadhrat Hudhayfah رضي الله عنه and Hadhrat Salmaan رضي الله عنه

Hadhrat Abul Bakhtari narrates that they once approached Hadhrat Ali رضي الله عنه with the request to inform them about the Sahabah رضي الله عنهم of Rasulullaah ﷺ. "Which of them would you like to know about?" Hadhrat Ali رضي الله عنه asked. "Tell us about Hadhrat Abdullaah bin Mas'ood رضي الله عنه," they replied. Hadhrat Ali رضي الله عنه said, **"He learnt the Qur'aan and the Sunnah and reached the apex of knowledge.** This is sufficient for you to gauge the extent of his knowledge." "Tell us about Hadhrat Abu Moosa Ash'ari رضي الله عنه," they asked next. Hadhrat Ali رضي الله عنه said, "He had been thoroughly dyed in knowledge before coming out of the dye." The men asked further, "Then tell us about Hadhrat Ammaar bin Yaasir رضي الله عنه." Hadhrat Ali رضي الله عنه said, "He is a Mu'min who remembers well after being reminded about something he had forgotten."

"Now tell us about Hadhrat Hudhayfah رضي الله عنه," they asked. Hadhrat Ali رضي الله عنه's reply was: "Of all the Sahabah رضي الله عنهم, he best knew who the Munaafiqeen were." When they asked about Hadhrat Abu Dharr رضي الله عنه, Hadhrat Ali رضي الله عنه said, "He acquired a substantial amount of knowledge but was unable to disseminate it." The men further asked, "Tell us about Hadhrat Salmaan رضي الله عنه." Hadhrat Ali رضي الله عنه said, "He acquired the knowledge of the previous Ambiyaa as well as the knowledge of the final Nabi ﷺ. He is an ocean whose bottom cannot be reached and he is also one of us, the household of Rasulullaah ﷺ." "O Ameerul Mu'mineen!" the men then asked, "Now tell us about yourself." Hadhrat Ali

(1) Ibn Sa'd (Vol.4 Pg.159).
(2) Ibn Sa'd (Vol.4 Pg.161).

رضي الله تعالى عنه said, "It was this that you had intended asking from the outset! Whenever I asked (Rasulullaah ﷺ) anything, I would receive a reply and whenever I remained silent, I would be informed." (1)

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning the Knowledge of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Mu'aadh bin Jabal رضي الله تعالى عنه is certainly an *Ummah* who was *Qaanit* and *Haneef* (one inclined towards the truth and averse to all false creeds). He is (definitely) not from the Mushrikeen." The narrator says, "I thought that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه had perhaps made an error because Allaah says in the Qur'aan:

﴿إِنَّ إِبْرٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلّٰهِ حَنِيفًا ۗ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ۝ شَاكِرًا لِّأَنْعُمِهِ ۗ اجْتَبٰهُ وَهَدٰهُ إِلٰى صِرَاطٍ مُّسْتَقِيمٍ ۝﴾ (سورة نحل: آیت ١٢٠)

Ibraheem عليه السلام was certainly an Ummah who was Qaanit and Haneef *(one inclined towards the truth and averse to all false creeds).* He was (definitely) not from the Mushrikeen. {Surah Nahl, verse 120-121}

However, when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه repeated his words to me, I knew that he meant what he was saying. I therefore remained silent. He then asked, 'Do you know what the meaning of *'Ummah'* and *'Qaanit'* is?' When I submitted that Allaah knows best, he explained, *'Ummah* (in this context) refers to a person who teaches people good things and *'Qaanit'* refers to a person who obeys Allaah and His Rasool ﷺ. That is exactly how Mu'aadh bin Jabal رضي الله تعالى عنه was. He taught people everything that was good and was obedient to Allaah and to Allaah's Rasool ﷺ.'"(2)

Statements of Hadhrat Masrooq Concerning the Knowledge of the Sahabah رضي الله تعالى عنهم

Hadhrat Masrooq says, "I examined the Sahabah رضي الله تعالى عنهم carefully and found that all their knowledge could be found in six of them; namely Hadhrat Umar رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Zaid bin Thaabit رضي الله تعالى عنه. After closely examining these six, I discovered that all their knowledge could be found in Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه."(3)

Hadhrat Masrooq also said, "When I arrived in Madinah and enquired about the Sahabah رضي الله تعالى عنهم, I discovered that amongst those with the most profound knowledge was Hadhrat Zaid bin Thaabit رضي الله تعالى عنه."(4)

(1) Ibn Sa'd (Vol.4 Pg.162).
(2) Ibn Sa'd (Vol.4 Pg.165).
(3) Ibn Sa'd (Vol.4 Pg.167).
(4) Ibn Sa'd (Vol.4 Pg.176).

The Knowledge of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه

Hadhrat Masrooq reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "If Abdullaah bin Abbaas رضي الله تعالى عنه were our age, none of us would be able to equal even a tenth of his knowledge." Another narration adds that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, **"Abdullaah bin Abbaas رضي الله تعالى عنه is an excellent commentator of the Qur'aan."** (1)

Hadhrat Mujaahid reports that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه used to be called an ocean because of the great amount of knowledge he possessed. (2)

Hadhrat Layth bin Abu Sulaym says that he once said to Hadhrat Tawoos, "Why have you attached yourself to this youngster (Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه) instead of the senior Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ?" Hadhrat Tawoos replied, "I have seen seventy Sahabah رضي الله تعالى عنهم who favoured the opinion of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه whenever a difference of opinion arose in any matter." (3)

Hadhrat Aamir the son of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه reports that his father said, "I have never seen as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas رضي الله تعالى عنه. I saw that when an intricate problem arose, Umar bin Khattaab رضي الله تعالى عنه would call for him and say, 'Be prepared! A most complicated problem is coming your way.' Umar رضي الله تعالى عنه would then accept his opinion on the matter even though he would be surrounded by veterans of the Battle of Badr both from the Muhaajireen and the Ansaar." (4)

Hadhrat Abu Zinaad narrates that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was suffering from high fever when Hadhrat Umar bin Khattaab رضي الله تعالى عنه came to visit him. Hadhrat Umar رضي الله تعالى عنه said, "Your illness has certainly posed a great obstacle to us. Nevertheless it is only from Allaah that we seek help." (5)

Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه said, "Abdullaah bin Abbaas رضي الله تعالى عنه has been blessed with deep understanding, intelligence and tremendous knowledge. I have not seen Umar bin Khattaab رضي الله تعالى عنه give precedence to any other person's opinion over his." (6)

Hadhrat Muhammad the son of Hadhrat Ubay bin Ka'b رضي الله تعالى عنه says that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was once present when Hadhrat Ubay bin Ka'b رضي الله تعالى عنه stood up and said, "This youth will soon become the most learned scholar of this Ummah. Together with being blessed with intelligence and deep understanding, Rasulullaah ﷺ also prayed to Allaah to grant him a sound understanding of Deen." (7)

Hadhrat Tawoos says, "Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه towered above

(1) Ibn Sa'd (Vol.4 Pg.181).
(2) Ibn Sa'd (Vol.4 Pg.181).
(3) Ibn Sa'd (Vol.4 Pg.181).
(4) Ibn Sa'd (Vol.4 Pg.183).
(5) Ibn Sa'd (Vol.4 Pg.185).
(6) Ibn Sa'd (Vol.4 Pg.185).
(7) Ibn Sa'd (Vol.4 Pg.185).

others in knowledge just as a tall palm tree towers above shorter ones." (1)

Hadhrat Abu Waa'il says, "A friend and I performed Hajj at a time when Hadhrat Abdullaah bin Abbaas رضي الله عنه was the Ameer of Hajj. When he started reciting Surah Noor and commenting on it, my friend remarked, 'Oh Subhaanallaah! What great knowledge is emerging from this man's head! Even the Turks would accept Islaam if they had to hear this.'" Another narration adds that Hadhrat Abu Waa'il himself said, "I have never seen or heard anyone speak as he does! Even the Persians and Romans would accept Islaam if they heard him." (2)

Hadhrat Abdullaah bin Abbaas رضي الله عنه relates, "When I went to Umar bin Khattaab رضي الله عنه one day, he asked me a question that Ya'la bin Umayyah رضي الله عنه had written to him about from Yemen. After I had given him the answer, Umar رضي الله عنه remarked, 'I testify that you are certainly most eligible to speak on behalf of Rasulullaah ﷺ's household.'"(3)

Hadhrat Ataa says, "While some people used to approach Hadhrat Abdullaah bin Abbaas رضي الله عنه to ask about poetry, others went to him to ask about ancestry and there were still others who referred to him to ask about the battles that the Arabs fought and about their history. He was able to give each group of people due attention and gave them detailed replies to their satisfaction." (4)

Hadhrat Ubadullaah bin Abdullaah bin Utba says, "Hadhrat Abdullaah bin Abbaas رضي الله عنه surpassed all other people in his qualities. He excelled others in his knowledge of past events, in the deep understanding with which he gave his opinion to people who consulted with him, in his level of tolerance and in his immense magnanimity. None knew the Ahadeeth of Rasulullaah ﷺ and the verdicts of Hadhrat Abu Bakr رضي الله عنه, Hadhrat Umar رضي الله عنه and Hadhrat Uthmaan رضي الله عنه better than he. None gave opinions as deeply thought of as he and there was also none who better knew poetry and Arabic as he did. In addition to all of this, his knowledge was also most profound in the commentary of the Qur'aan, in mathematics and in the laws of inheritance. I have also not seen anyone else as knowledgeable about the past events as he was, nor anyone who gave an opinion more dependable than his when people are most in need of one. Sometimes he would sit all day discussing nothing besides Fiqh, while on other days, he would discuss nothing besides the commentary of the Qur'aan. Then there were days when he sat and discussed only the battles of Rasulullaah ﷺ, while on other days, he discussed only poetry or only the history of the Arabs. I have never seen any scholar sit before him without surrendering himself to him. I have also seen no one asking him a question without receiving the relevant information from him." (5)

Hadhrat Abdullaah bin Abbaas رضي الله عنه says, "I used to remain close to the senior Muhaajireen and Ansaar Sahabah رضي الله عنهم and ask them about the battles

(1) Ibn Sa'd (Vol.4 Pg.185).
(2) Haakim (Vol.3 Pg.537).
(3) Ibn Sa'd (Vol.4 Pg.184).
(4) Ibn Sa'd (Vol.4 Pg.182).
(5) Ibn Sa'd (Vol.4 Pg.183).

Rasulullaah ﷺ fought and the revelation that pertained to them. Whenever I went to any one of them, they became overjoyed because I am related to Rasulullaah ﷺ. Hadhrat Ubay bin Ka'b رضي الله تعالى عنه was one of the Sahabah رضي الله تعالى عنهم with the soundest knowledge. When I asked him one day about the Surahs that were revealed in Madinah, **he informed me that twenty-seven Surahs were revealed in Madinah and all the rest in Makkah."** (1)

Hadhrat Ikrama says, "I heard Hadhrat Amr bin Al Aas رضي الله تعالى عنه say, 'From all of us, it is Abdullaah bin Abbaas رضي الله تعالى عنه who has the most knowledge of the previous scriptures and also understands best those matters that the Qur'aan and Ahadeeth are not explicit about.' When I informed Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about what Hadhrat Amr bin Al Aas رضي الله تعالى عنه had said, he remarked, 'He himself has tremendous knowledge because he used to ask Rasulullaah ﷺ about matters that were Halaal and Haraam.'"(2)

Hadhrat Aa'isha رضي الله تعالى عنها was once looking at a group of people gathered around Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه during the days of Hajj, asking him about the rites of Hajj. She remarked, "Of those (Sahabah رضي الله تعالى عنهم) still alive, he knows the rites of Hajj best." (3)

WHAT PEOPLE SAID AT THE DEMISE OF HADHRAT ABDULLAAH BIN ABBAAS رضي الله تعالى عنه

When the news of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه's death reached Hadhrat Jaabir رضي الله تعالى عنه, he hit his one hand on the other and said, "The most knowledgeable and most tolerant of all people has passed away. By his demise, this Ummah has been afflicted with a calamity that can never be redressed." (4)

Upon the demise of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, Hadhrat Raafi bin Khudayj رضي الله تعالى عنه remarked, "All the people between the East and the West were dependent on the one who has passed away today for their knowledge." (5)

Hadhrat Abu Kulthoom narrates that when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was buried, Hadhrat Ibn Hanafiyyah said, "Today the sage of this Ummah has passed away." (6)

The Knowledge of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Ubaadah رضي الله تعالى عنه, Hadhrat Shaddaad bin Aws رضي الله تعالى عنه and Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه

Hadhrat Amr bin Dinaar says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was regarded as one of the young Fuqahaa." (7)

(1) Ibn Sa'd (Vol.4 Pg.186).
(2) Ibn Sa'd (Vol.4 Pg.186).
(3) Ibn Sa'd (Vol.4 Pg.184).
(4) Ibn Sa'd (Vol.4 Pg.187).
(5) Ibn Sa'd (Vol.4 Pg.183).
(6) Ibn Sa'd (Vol.4 Pg.183).
(7) Ibn Sa'd (Vol.4 Pg.187).

Hadhrat Khaalid bin Ma'daan says, "From amongst the Sahabah رضي الله عنهم of Rasulullaah صلى الله عليه وسلم, there are none left in Shaam whose knowledge is more dependable, who have a deeper understanding and who are more beloved to the people than Hadhrat Ubaadah bin Saamit رضي الله عنه and Hadhrat Shaddaad bin Aws رضي الله عنه."(1)

Hadhrat Handhla bin Sufyaan reports from his teachers that none had a better understanding of the Deen than Hadhrat Abu Sa'eed Khudri رضي الله عنه."(2)

The Knowledge of Hadhrat Abu Hurayrah رضي الله عنه

Hadhrat Abu Za'eeza'a who was Marwaan bin Hakam's scribe reports, "Marwaan once summoned Hadhrat Abu Hurayrah رضي الله عنه and, seating me behind his chair, he started questioning Hadhrat Abu Hurayrah رضي الله عنه as I wrote everything down. After a complete year had passed, Marwaan again sent for Hadhrat Abu Hurayrah رضي الله عنه and, seating him behind a screen, started asking him the same questions. **Hadhrat Abu Hurayrah رضي الله عنه replied to the questions just as he did the previous year without adding, deleting or even misplacing a single word."** (3)

The Knowledge of Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها

Hadhrat Abu Moosa Ash'ari رضي الله عنه says, "Whenever the Sahabah رضي الله عنهم of Rasulullaah صلى الله عليه وسلم had doubts about anything, they referred it to Hadhrat Aa'isha رضي الله عنها and always found the answer with her." (4)

Hadhrat Qabeesah bin Dhuwayb says, "Hadhrat Aa'isha رضي الله عنها was one of the most knowledgeable personalities and even the senior Sahabah رضي الله عنهم of Rasulullaah صلى الله عليه وسلم consulted with her." (5)

Hadhrat Abu Salamah says, "I have not seen anyone with more knowledge of the Sunnah practices of Rasulullaah صلى الله عليه وسلم than Hadhrat Aa'isha رضي الله عنها. I have also not seen anyone offer a better opinion when an opinion was sought and seen no one with more knowledge of the circumstances surrounding the revelation of any verse or with more knowledge of the laws of inheritance." (6)

When someone asked Hadhrat Masrooq whether Hadhrat Aa'isha رضي الله عنها was proficient in the laws of inheritance, he replied, "I swear by the Being Who controls my life that she certainly was! In fact, I saw the senior Sahabah رضي الله عنهم of Rasulullaah صلى الله عليه وسلم ask her about inheritance." (7)

Hadhrat Mahmood bin Labeed says, "Although all the pure wives of Rasulullaah صلى الله عليه وسلم knew many Ahadeeth, none knew as much as Hadhrat Aa'isha رضي الله عنها and Hadhrat Ummu Salamah رضي الله عنها. In fact, Hadhrat Aa'isha رضي الله عنها used to issue

(1) Ibn Sa'd (Vol.4 Pg.188).
(2) Ibn Sa'd (Vol.4 Pg.188).
(3) Haakim (Vol.3 Pg.510), reporting from reliable sources as confirmed by Dhahabi.
(4) Ibn Sa'd (Vol.4 Pg.189).
(5) Ibn Sa'd (Vol.4 Pg.189).
(6) Ibn Sa'd (Vol.4 Pg.189).
(7) Ibn Sa'd (Vol.4 Pg.189). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.242).

Fataawaa during the period of Hadhrat Umar رضي الله عنه and Hadhrat Uthmaan رضي الله عنه. This she continued doing until she passed away. May Allaah shower His mercy on her. Senior Sahabah رضي الله عنهم of Rasulullaah صلى الله عليه وسلم such as Hadhrat Umar رضي الله عنه and Hadhrat Uthmaan رضي الله عنه after him used to send messengers to her to ask about Sunnah practices." (1)

Hadhrat Mu'aawiya رضي الله عنه said, "I have never seen a speaker as well-spoken, as eloquent and as intelligent as Aa'isha رضي الله عنها."(2)

Hadhrat Urwa رضي الله عنه says, "I have not seen a woman as knowledgeable in medicine, Fiqh and poetry as Hadhrat Aa'isha رضي الله عنها." (3)

Hadhrat Urwa رضي الله عنه once said to (his aunt) Hadhrat Aa'isha رضي الله عنها, "I am more astonished about you the more I think about you! When I find you to be one of those most proficient in Islaamic jurisprudence, I ask myself what was there to prevent you from being such when you were the wife of Rasulullaah صلى الله عليه وسلم and the daughter of Abu Bakr رضي الله عنه? Then when I find you to be one of those most knowledgeable about the history of the Arabs and about their lineage and poetry, I ask myself what was there to prevent you from being such when your father knew most about the Quraysh? However, what surprises me is that I also find you to be most proficient in medicine. Where did you learn this from?" Hadhrat Aa'isha رضي الله عنها held Hadhrat Urwa رضي الله عنه's hand and said, "When Rasulullaah صلى الله عليه وسلم's illness worsened, Arab and non-Arab physicians sent (many medicines and prescriptions) for him, from which I learnt medicine." (4) Another narration states that she said, "When I used these to treat Rasulullaah صلى الله عليه وسلم, I learnt all about it."(5)

Those Ulema who are Attached to Allaah and those Who are Evil

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله عنه in this Regard

Hadhrat Abdullaah bin Mas'ood رضي الله عنه once said to his students, "Be people who are the fountainheads of knowledge, who are beacons of guidance, who spend most of the time at home, who are lanterns of the night, whose hearts remain fresh and young and who wear old clothes. In this manner, you will be known to the inhabitants of the heavens while remaining anonymous to the inhabitants of earth." (6) A similar narration from Hadhrat Ali رضي الله عنه states, "In this manner, you will be known to the inhabitants of the heavens while the inhabitants of earth will rave about you." (7)

(1) Ibn Sa'd (Vol.4 Pg.189).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.243).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.242).
(4) Bazzaar, Ahmad and Tabraani in his *Kabeer* and Awsat.
(5) Ahmad. Haythami (Vol.9 Pg.242) has commented on the chain of narrators.
(6) Ibn Abdul Birr in his Jaami (Vol1. Pg.126)
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.77).

The Statement of Hadhrat Abdullaah bin Abbaas رضي الله عنه Concerning the Ulema who are attached to Allaah

Hadhrat Wahab bin Munabbih narrates that when Hadhrat Abdullaah bin Abbaas رضي الله عنه was informed that some people were debating about predestination at Baab Bani Sahm, he quickly got up and, handing his staff over to Hadhrat Ikrama, he placed one hand on the staff and the other on Hadhrat Tawoos. When he reached the group, they made way for him and welcomed him.

Hadhrat Abdullaah bin Abbaas رضي الله عنه however did not sit down and **asked them to inform him of their lineage so that he may recognise who they were.** When they did so, he addressed them saying, "Do you not know that Allaah has servants whom fear for Him has driven them to silence even though they are neither handicapped nor dumb? On the contrary, they are people who are Ulema, orators and people of high status. They are well acquainted with the way Allaah deals with sinners but whenever they think of the greatness of Allaah, they lose their minds, their hearts are torn apart and their tongues stop functioning. When they recover from this state, they hasten to perform good deeds that will purify them. While they regard themselves as people who neglect their duties to Allaah, they are really the intelligent ones with the most strength (to do good). Although they regard themselves as wrong-doers and sinners, they are really righteous and innocent. What distinguishes them is they never regard anything as being too much to do for Allaah, they are never satisfied to do only a little for Him and they are never too proud of the deeds they do for Him. Wherever you meet them, they will be filled with concern, in awe of Allaah and ever fearing (that they should not displease) Him." Hadhrat Abdullaah bin Abbaas رضي الله عنه then left and returned to his gathering. (1)

Statements of Hadhrat Abdullaah bin Mas'ood رضي الله عنه and Hadhrat Abdullaah bin Abbaas رضي الله عنه Concerning Evil Ulema

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "If the men of knowledge would safeguard their knowledge and give it only to those who are worthy, they would lead the people of their times. However, they have handed it over to men of this world only to receive a portion of the world and have therefore fallen in the eyes of these people. I have heard Rasulullaah ﷺ say, 'Whoever narrows all his worries to the one worry for the Aakhirah, Allaah will take care of all his other worries. On the other hand, whoever has been confounded by the worries of this world, Allaah cares not in which valley he destroys himself." (2)

Hadhrat Sufyaan bin Uyaynah reports that Hadhrat Abdullaah bin Abbaas رضي الله عنه said, "If the bearers of knowledge uphold it as it ought to be upheld and in a

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.325).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.243). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.1 Pg.187).

befitting manner, Allaah, His angels and the pious ones will love them. In addition to this, people will stand in awe of them. However, they seek the wealth of this world with their knowledge, because of which Allaah detests them and they have no status in the eyes of the people." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "What will happen to you when such a calamity overtakes you because of which your youngsters start to age; your elders grow older **and such practices are regarded as being Sunnah that when an attempt is made to change them, people will say (about the act is truly Sunnah), 'This is something very strange!'"** When someone asked Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه when such a time would come, he replied, "When the trustworthy ones amongst you will be few while your leaders will be plenty, when the Fuqahaa amongst you will be few while those reciting the Qur'aan will be plenty, when the knowledge of Deen will be sought for motives other than the benefit of Deen and when worldly gain will be the motivation behind carrying out acts of the Aakhirah."

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "When a fabricated Sunnah becomes such a norm in society, when an effort is made to change it, people will say, 'The Sunnah has been changed!'" The narration also adds that the time will be "when your Fuqahaa will be few and your leaders will hoard wealth." (2)

The Statements of Hadhrat Abu Dharr رضي الله تعالى عنه, Hadhrat Ka'b رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Concerning Acquiring the Knowledge of Deen for worldly Motives

Hadhrat Abu Dharr رضي الله تعالى عنه said, "You should understand well that these Ahadeeth ought to be learnt solely for the pleasure of Allaah. When a person learns them solely for worldly gain, he will not even smell the fragrance of Jannah. (3)"

Hadhrat Umar رضي الله تعالى عنه once asked Hadhrat Ka'b (who was learned in the previous scriptures), "What can remove knowledge from the hearts of Ulema after they have studied and memorised it?" Hadhrat Ka'b replied, "It will be greed and asking people for one's needs that will remove it." (4)

When Hadhrat Ali رضي الله تعالى عنه once spoke about certain tribulations that will occur towards the end of time, Hadhrat Umar رضي الله تعالى عنه asked, "When will this occur, O Ali?" Hadhrat Ali رضي الله تعالى عنه replied, "When the knowledge of Deen will be sought for motives other than the benefit of Deen, when knowledge will be sought for reasons other than to practise and when worldly gain will be the motivation behind carrying out acts of the Aakhirah." (5)

(1) Ibn Abdul Birr in his Jaami (Vol.1 Pg.188).
(2) Abdur Razzaaq, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.82). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.1 Pg.188).
(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.187).
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6).
(5) Abdur Razzaaq, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.82).

What Hadhrat Umar رضي الله عنه Feared for the Ummah from Evil Ulema

Hadhrat Umar رضي الله عنه once addressed the people saying, "I fear two people for you, the person who misinterprets the Qur'aan and a person who is vying with his brother for kingdom." (1)

Hadhrat Hasan narrates that when a delegation from Basrah that included Hadhrat Ahnaf bin Qais رضي الله عنه came to Hadhrat Umar رضي الله عنه, he granted them all leave, except for Hadhrat Ahnaf رضي الله عنه, whom he kept back for an entire year. Thereafter, Hadhrat Umar رضي الله عنه said to Hadhrat Ahnaf رضي الله عنه, "Do you know why I kept you back? Rasulullaah ﷺ warned us against well-spoken hypocrites and I feared that you should not be one. Inshaa Allaah, (I am now confident that) you are not one of them." (2)

Hadhrat Abu Uthmaan Nahdi reports that he heard Hadhrat Umar رضي الله عنه say from the pulpit, "Beware of the **hypocritical Aalim.**" "How will a hypocrite become an Aalim?" the people asked. Hadhrat Umar رضي الله عنه replied, **"He will be a person who speaks what is right but then does what is wrong."** (3)

Hadhrat Umar رضي الله عنه also said, "We always maintained that the one to destroy this Ummah will be a hypocrite with an educated tongue." (4)

Hadhrat Abu Uthmaan Nahdi reports that he heard Hadhrat Umar رضي الله عنه say from the pulpit, "What I fear most for this Ummah is the hypocritical Aalim." "How will a hypocrite be an Aalim, O Ameerul Mu'mineen?" the people asked. Hadhrat Umar رضي الله عنه replied, **"He will be a person whose tongue will be educated but whose heart and actions will be ignorant."** (5)

Hadhrat Hudhayfah رضي الله عنه and Hadhrat Abdullaah bin Mas'ood رضي الله عنه Warn the Ulema Against Frequenting the Doors of the Rulers

Hadhrat Hudhayfah رضي الله عنه said, "Beware of the places of tribulation!" "O Abu Abdullaah!" someone asked, "What are the places of tribulation?" Hadhrat Abdullaah bin Mas'ood رضي الله عنه replied, "The doors of the rulers. When any of you enters the door of a ruler, he confirms (as truth) the lies he speaks and praises him for what he is not." (6)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "At the doors of the rulers lie tribulations just as certainly as there are camels at the place where camels rest. I swear by the Being Who controls my life that as much of their wealth you receive, so much of your Deen will they have in exchange." (7)

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.194). Ibn Abi Shaybah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).
(2) Ibn Sa'd and Abu Ya'la.
(3) Bayhaqi and Ibn Najjaar.
(4) Firyaabi, Abu Ya'la, Nasr and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.232).
(5) Musaddad and Firyaabi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).
(6) Ibn Abdul Birr in his Jaami (Vol.1 Pg.167).
(7) Ibn Abdul Birr in his Jaami (Vol.1 Pg.167).

The Disappearance and Forgetting of Deeni Knowledge

What Rasulullaah ﷺ Meant when he Stated that Deeni Knowledge will be Lifted

Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه reports that Rasulullaah ﷺ looked to the sky one day and said, "(There shall come) A time when Deeni knowledge will be lifted (off the surface of the earth)." A man from the Ansaar called Labeed رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! How will this knowledge be lifted when it is recorded in script and safeguarded in people's hearts?" Rasulullaah ﷺ remarked, "I was of the opinion that you were one of the most perceptive people in Madinah." Rasulullaah ﷺ then proceeded to explain how the Jew and the Christians deviated from the path even though Allaah's scripture was with them.

The narrator says that when he met Hadhrat Shaddaad bin Aws رضي الله تعالى عنه and narrated the Hadith of Hadhrat Awf رضي الله تعالى عنه to him, he said, "Awf رضي الله تعالى عنه has spoken the truth. **Shall I not inform you about the first thing to be lifted?"** When the narrator begged to be informed, Hadhrat Shaddaad رضي الله تعالى عنه said, **"It is devotion. It will be so completely removed that you will not find a single person with any devotion."** (1)

Another narration adds that a person by the name of Ziyaad bin Labeed who was from the Ansaar asked, "O Rasulullaah ﷺ! How will it be lifted from us when we have the Book of Allaah with us, which we teach to our wives and children?"(2)

Yet another narration states that Hadhrat Shaddaad رضي الله تعالى عنه asked, "Do you know what is meant by knowledge being lifted?" When the narrator submitted that he did not know, Hadhrat Shaddaad رضي الله تعالى عنه said, **"It refers to the leaving of the containers of knowledge (the Ulema).** And do you know which knowledge will be the first to be lifted?" When the narrator again submitted that he did not know, Hadhrat Shaddaad رضي الله تعالى عنه said, "It is devotion. It will be so completely removed that you will not find a single person with any devotion." (3)

A similar narration from Hadhrat Abu Dardaa رضي الله تعالى عنه states that Rasulullaah ﷺ said, "Of what benefit was the Torah and the Injeel that were with the Jews and the Christians?" (4) A narration from Hadhrat Wahshi رضي الله تعالى عنه mentions that Rasulullaah ﷺ said, "They (the Jews and Christians) did not pay any attention to it (their scriptures)." (5) Yet another narration from Hadhrat Ibn Labeed رضي الله تعالى عنه quotes Rasulullaah ﷺ as saying, "They however did not benefit from it (their scriptures) at all." (6)

(1) Haakim (Vol.1 Pg.99). Bazzaar and Tabraani have reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.1 Pg.200).
(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.152).
(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.152). Haakim and Tabraani have reported a similar narration, as quoted in *Majma'uz Zawaa'id*.
(4) Haakim.
(5) Tabraani.
(6) Haakim.

Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the Lifting of Knowledge and the Statement Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه made when Hadhrat Zaid رضي الله تعالى عنه passed away

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once asked, "Do you know how Islaam will dwindle?" The people replied, "Just as the dye on clothing fades or as an animal loses its fat or as a Dirham deteriorates when it is hidden away for too long." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "That also happens, but the most serious cause will be the death of the Ulema." (1)

Hadhrat Sa'eed bin Musayyib says, "I attended the funeral of Hadhrat Zaid bin Thaabit رضي الله تعالى عنه. After he had been buried, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "O you people! Whoever wishes to know how knowledge leaves us, should know that it is like this that knowledge leaves. I swear by Allaah that a great deal of knowledge has just left us today." (2)

Hadhrat Ammaar bin Abu Ammaar says, "When Hadhrat Zaid bin Thaabit رضي الله تعالى عنه passed away, we sat with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in the shade of a building. He said, "It is like this that knowledge leaves. A great deal of knowledge has just been buried today." Another narration states that as he pointed his finger to the grave, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "It is like this that knowledge leaves. When a man passes away who knows something that no one else knows, his knowledge leaves with him."

Yet another narration states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once asked, "Do you know how knowledge will leave? It is by the Ulema leaving the surface of the earth." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "I strongly believe that it is by committing sins that a man forgets the knowledge he once learnt." (4)

Hadhrat Qaasim reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "The problem with knowledge is forgetting." (5)

Propagating one's Knowledge even if One does not practise and Seeking Protection from Knowledge that is not Beneficial

The statement of Hadhrat Hudhayfah رضي الله تعالى عنه Concerning Propagating Knowledge

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه narrates that Hadhrat Hudhayfah رضي الله تعالى عنه

(1) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.202).
(2) Tabraani. Haythami (Vol.1 Pg.202) has commented on the chain of narrators.
(3) *Majma'uz Zawaa'id* (Vol.1 Pg.202).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.131). The narration also appears in *Majma'uz Zawaa'id* (Vol.1 Pg.199) and *Targheeb wat Tarheeb* (Vol.1 Pg.92).
(5) Ibn Abi Shaybah, as quoted in Jaami'ul Ilm (Vol.1 Pg.108).

said to them, "We have been given this knowledge to bear and we therefore pass it on to you even though we do not practise on it." (1)

Rasulullaah ﷺ Seeks Protection from Knowledge that does not Benefit

Hadhrat Abu Hurayrah narrates that when Rasulullaah ﷺ made du'aa, he said, "O Allaah! I seek Your protection from four things; from knowledge that is not beneficial, from a heart that does not submit, from a soul that is never satiated and from a du'aa that is not answered." (2)

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(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.24).
(2) Haakim (Vol.1 Pg.104), reporting from reliable sources as confirmed by Dhahabi.
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Chapter Fourteen

The Chapter Concerning The Fervour the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم had for Dhikr and the Encouragement they Gave Towards it

This chapter highlights the tremendous fervour that Nabi ﷺ and the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم had for the Dhikr of Allaah تَبَارَكَ وَتَعَالَى. It further discusses how they were regular with it every morning and evening, during the days and the nights and on journey and at home. Further discussed is how they prompted and encouraged others towards Dhikr and what forms of Dhikr they engaged in.

The Encouragement Rasulullaah ﷺ Gave towards The Dhikr of Allaah تَبَارَكَ وَتَعَالَى

Rasulullaah ﷺ *says,* "One should adopt a tongue that engages in Dhikr"

Hadhrat Thowbaan رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that they were once on a journey with Rasulullaah ﷺ when some of the Muhaajireen said, "If only we knew what type of wealth is good now that Allaah has revealed verses of the Qur'aan about gold and silver (condemning those who hoard it without paying the zakaah due on it)." Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, "If you wish, I can ask Rasulullaah ﷺ on your behalf." With their permission, Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ went off and Hadhrat Thowbaan رَضِيَ اللهُ تَعَالَى عَنْهُ followed him hurriedly on his camel.

"O Rasulullaah ﷺ!" Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ started, "Since Allaah has revealed verses about gold and silver, the Muhaajireen are asking, 'If only we knew what type of wealth is good now that Allaah has revealed verses of the Qur'aan about gold and silver.'" Rasulullaah ﷺ replied by saying, "One should adopt (as the best of wealth) a tongue that engages in Dhikr, a grateful heart and a Mu'min wife who will help one in (carrying out acts of) Imaan." Another narration states that Rasulullaah ﷺ said, "...and a wife that will assist one in (prospering one's life in) the Aakhirah." [1]

Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ reports that Rasulullaah ﷺ thrice repeated the words, "Destruction to gold! Destruction to silver!" This he said after Allaah had revealed

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.182). Ahmad, Tirmidhi and Ibn Maajah have reported a similar narration.

the verse:

﴿وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَ الْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ﴿۳۴﴾﴾ (سورة توبه: آيت٣٤)

Verily those who hoard gold and silver and do not spend it in the way of Allaah, then give them the good news of a painful punishment. {Surah Taubah, verse 34}

Because this weighed heavily on the Sahabah رضي الله تعالى عنهم, they asked, "What type of wealth should we then adopt?" It was then that Hadhrat Umar رضي الله تعالى عنه offered to pose the.question to Rasulullaah ﷺ, as mentioned in the narration above. The rest of the narration is the same as the one above, only in greater brevity. (1)

The meaning of Rasulullaah ﷺ's Words: "The *Mufarridoon* are in the Lead"

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ was travelling on the road to Makkah when he passed by a mountain called Humdaan. Rasulullaah ﷺ then said, "This is Humdaan. Continue travelling because the *Mufarriddon* are in the lead." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم enquired, "Who are the *Mufarridoon?*" Rasulullaah ﷺ replied, "Those who abundantly engage in Dhikr." (2) Another narration states that when the Sahabah رضي الله تعالى عنهم asked who the *Mufarridoon* were, Rasulullaah ﷺ replied, "Those who are intoxicated by the Dhikr of Allaah. Dhikr then unburdens them of their sins so that they meet Allaah without any burden on the Day of Qiyaamah." (3)

Rasulullaah ﷺ says, "Whoever wishes to Eat from the Gardens of Jannah should engage in Dhikr in Abundance"

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه reports that as they were once travelling with Rasulullaah ﷺ, he asked, "Where are those in the lead?" The Sahabah رضي الله تعالى عنهم replied, "While some people have gone ahead, others are still at the back." Rasulullaah ﷺ explained by saying, "Where are those in the lead who are intoxicated by the Dhikr of Allaah? Whoever wishes to eat from the gardens of Jannah should engage in Dhikr in abundance." (4)

Rasulullaah ﷺ Informs us that the Best of Allaah's Servants are those who Engage Abundantly in Dhikr

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once

(1) Abdur Razzaaq, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.351).
(2) Muslim.
(3) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.59). Tabraani has reported a similar narration from Hadhrat Abu Dardaa رضي الله تعالى عنه, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.75).
(4) Tabraani. Haythami (Vol.10 Pg.75) has commented on the chain of narrators.

asked, "Which of Allaah's servants shall have the highest status with Allaah on the Day of Qiyaamah?" Rasulullaah ﷺ replied, "Those who engage abundantly in Dhikr." "O Rasulullaah ﷺ!" Hadhrat Abu Sa'eed Khudri رضي الله عنه asked, "Are they even better than the person who fights in the path of Allaah?" Rasulullaah ﷺ's reply was, "Even if the warrior has to strike the Kuffaar and Mushrikeen with his sword until it breaks and he is dyed in blood, those who abundantly engage in Dhikr will still be a stage above him." (1)

The Dhikr of Allaah Earns the Greatest rewards and is Most Effective in Securing Deliverance from Jahannam

Hadhrat Jaabir رضي الله عنه reports that Rasulullaah ﷺ said, "A man can do no action more effective in saving him from Jahannam than Dhikr." Someone asked, "Not even Jihaad in the path of Allaah?" Rasulullaah ﷺ replied, "Not even Jihaad in the path of Allaah unless one fights until his sword breaks." (2)

Hadhrat Mu'aadh bin Anas رضي الله عنه narrates that someone once asked Rasulullaah ﷺ which form of Jihaad carried the most reward. Rasulullaah ﷺ replied, "(The Jihaad of) Those people who engage most in the Dhikr of Allaah تبارك وتعالى." The Sahabi رضي الله عنه then asked Rasulullaah ﷺ about whose salaah, zakaah, Hajj and Sadaqah carried the most reward. Each time Rasulullaah ﷺ replied that it was the action of those people who engage most in the Dhikr of Allaah تبارك وتعالى. Hadhrat Abu Bakr رضي الله عنه then said to Hadhrat Umar رضي الله عنه, "O Abu Hafs! Those who engage in Dhikr have taken all the good." Rasulullaah ﷺ himself confirmed this statement saying, "Yes (that it true)." (3)

Rasulullaah ﷺ says, "Let your tongue remain Moist with the Dhikr of Allaah"

Hadhrat Abdullaah bin Busr رضي الله عنه reports that a man once came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! The (Nafl) actsofIslaamaretoomanyforme. Inform me of something that I may assiduously adhere to." Rasulullaah ﷺ replied, **"Let your tongue remain moist with the Dhikr of Allaah."** (4)

Hadhrat Maalik bin Makhaamir reports that Hadhrat Mu'aadh bin Jabal رضي الله عنه once said to them, "The last words with which I parted from Rasulullaah ﷺ (as I left for Yemen) were that I asked, 'Which deeds are most beloved to Allaah?' Rasulullaah ﷺ replied, **'That you die while your tongue is moist with the Dhikr of Allaah.'"** (5) Another narration states that Hadhrat Mu'aadh رضي الله عنه **asked, "Tell**

(1) Tirmidhi and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.56).

(2) Tabraani in his Sagheer and Awsat, reporting from reliable sources as confirmed by Mundhirir (Vol.3 Pg.56) and Haythami (Vol.10 Pg.74). Tabraani has reported a similar narration from Hadhrat Mu'aadh bin Jabal رضي الله عنه, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.73).

(3) Ahmad. A narration of Tabraani states that the Sahabi رضي الله عنه asked, "Which Mujaahid shall receive the most reward?" Haythami (Vol.10 Pg.74) has however commented on the chain of narrators.

(4) Tirmidhi, Haakim, Ibn Maajah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.54).

(5) Tabraani. Haythami (Vol.10 Pg.74) has commented on the chain of narrators.

me which deed is best and which takes one closest to Allaah." (1)

The Encouragement the Sahabah رضي الله تعالى عنهم Gave Towards Dhikr

The Encouragement Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Gave Towards Dhikr

Hadhrat Umar رضي الله تعالى عنه said, "Do not preoccupy yourself with discussing people because it is a cause of misfortune. You had rather engage constantly in the Dhikr of Allaah." (2) Another narration states that Hadhrat Umar رضي الله تعالى عنه said, "Engage assiduously in the Dhikr of Allaah because it is a cure. At the same time, avoid discussing people because it is a disease." (3)

Hadhrat Uthmaan رضي الله تعالى عنه said, "Had our hearts been pure, we would never tire with the Dhikr of Allaah." (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Engage abundantly in the Dhikr of Allaah تبارك وتعالى and it matters not if you do not associate with anyone apart from those who can assist you in Dhikr." (5)

The Encouragement Hadhrat Salmaan رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه Gave Towards Dhikr

Hadhrat Salmaan رضي الله تعالى عنه once said that if a man spends an entire night giving away slave women with fair complexions and another man spends the night reciting the Book of Allaah تبارك وتعالى and engaging in Dhikr, the latter is the better of the two. (6)

Hadhrat Ahmad bin Habeeb bin Ubayd narrates that a man approached Hadhrat Abu Dardaa رضي الله تعالى عنه and asked for some advice. Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Remember Allaah during times of ease and Allaah will remember you during your times of hardship. Whenever you are impressed by anything of this world, consider what it is soon to become." (7)

Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "Shall I not inform you of the best of all deeds, which is most beloved to your Master and will elevate your rank the most? It is better than being killed and killing the enemy in Jihaad and even better than giving Dirhams and Dinaars in charity." When the people begged to know what it was, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "The Dhikr of Allaah because the Dhikr of

(1) Bazzaar. Ibn Abi Dunya and Ibn Hibbaan have reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.55). Ibn Najjaar has also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.208).
(2) Ibn Abi Dunya.
(3) Ibn Abi Dunya, Ahmad and Hannaad, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).
(4) Ibn Mubaarak in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).
(5) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.208).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.204).
(7) Ahmad, as quoted in Safwatus Safwah (Vol.1 Pg.258).

Allaah is the greatest act." [1]

It was also Hadhrat Abu Dardaa رضي الله تعالى عنه who said, "Those whose tongues are ever moist with the Dhikr of Allaah تبارك وتعالى will enter Jannah laughingly." [2]

The Encouragement Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Gave towards Dhikr

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه said, "A person can do no action more effective in saving himself from Allaah's punishment than engaging in Allaah's Dhikr." "O Abu Abdur Rahmaan!" someone asked, "Not even Jihaad in the path of Allaah?" "No," Hadhrat Mu'aadh رضي الله تعالى عنه replied, "unless he fights until even his sword breaks. This is because Allaah says in His Book:

﴿وَلَذِكْرُ اللّٰهِ اَكْبَرُ﴾ (سورة عنكبوت: آيت٤٥)

Without doubt, the Dhikr of Allaah is greatest *(greater than other forms of worship that are devoid of Allaah's remembrance).* {Surah Ankaboot, verse 45} [3]

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه said, "Engaging in the Dhikr of Allaah in the mornings and evenings is better than breaking swords in the path of Allaah and giving donating large sums of wealth in charity." [4]

Rasulullaah ﷺ's Fervour for Dhikr

Rasulullaah ﷺ Prefers the Dhikr of Allaah to Setting Slaves Free

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "I prefer sitting with a group of people engaged in Allaah's Dhikr between Fajr and sunrise to setting free four slaves from the progeny of Ismaa'eel عليه السلام, even though the blood money of each one of them is worth twelve thousand. Similarly, I prefer sitting with a group of people engaged in Allaah's Dhikr between Asr and sunset to setting free four slaves from the progeny of Ismaa'eel عليه السلام, even though the blood money of each one of them is worth twelve thousand." [5]

Hadhrat Anas رضي الله تعالى عنه also narrates that Rasulullaah ﷺ said, "The person who performs his Asr salaah and then remains sitting to dictate words of worth until the evening is better than the one who frees eight slaves from the progeny of Ismaa'eel عليه السلام." [6]

Another narration states that Rasulullaah ﷺ said, "I prefer sitting with a group of people engaged in Allaah's Dhikr between Fajr and sunrise to everything upon which the sun rises." [7]

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).
(5) Abu Ya'la. Haythami (Vol.10 Pg.105) has commented on the chain of narrators.
(6) Ahmad and Abu Ya'la.
(7) Abu Ya'la. Haythami (Vol.10 Pg.105) has commented on the chain of narrators.

Rasulullaah ﷺ Prefers Dhikr to Donating Thoroughbred Horses to Mujaahideen and to Setting Slaves Free

Hadhrat Sahl bin Sa'd Saa'idi رضي الله عنه narrates that Rasulullaah ﷺ said, "More than providing thoroughbred horses to be used in the path of Allaah, I would love to rather attend the Fajr salaah and then sit to engage in the Dhikr of Allaah تبارك وتعالى until sunrise." (1)

Hadhrat Abbaas bin Abdul Muttalib رضي الله عنه narrates that Rasulullaah ﷺ said, "I prefer sitting (to engage in Allaah's Dhikr) from the time of the Fajr salaah until sunrise to setting free four slaves from the progeny of Ismaa'eel عليه السلام."(2)

Another narration states that Rasulullaah ﷺ said, "I prefer performing the Fajr salaah and then sitting to engage in Allaah's Dhikr until sunrise rather than racing a horse in the path of Allaah until sunrise." (3)

Rasulullaah ﷺ Ranks the Recitation of "Subhaanallaah", "Al Hamdulillaah", "Laa Ilaaha Illallaah" and "Allaahu Akbar" Higher than Everything in the World

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ said, "Rather than having everything over which the sun rises, I prefer reciting 'Subhaanallaah', 'Al Hamdulillaah', 'Laa Ilaaha Illallaah' and 'Allaahu Akbar'." (4)

Hadhrat Abu Umaamah رضي الله عنه reports that Rasulullaah ﷺ said, "I prefer sitting and reciting 'Allaahu Akbar', 'Al Hamdulillaah', 'Subhaanallaah', and 'Laa Ilaaha Illallaah' **until sunrise** rather than setting free two slaves from the progeny of Ismaa'eel عليه السلام. I also prefer reciting them **after Asr until sunset** rather than setting free four slaves from the progeny of Ismaa'eel عليه السلام."(5)

Anotehr narration states that Rasulullaah ﷺ said, "I prefer sitting until sunrise and engaging in the Dhikr of Allaah by reciting 'Allaahu Akbar', 'Laa Ilaaha Illallaah' and 'Subhaanallaah' rather than setting free four slaves from the progeny of Ismaa'eel عليه السلام. I also prefer engaging in Allaah's Dhikr from the Asr salaah until sunset rather than setting free so many slaves from the progeny of Ismaa'eel عليه السلام."(6)

The Fervour that the Sahabah رضي الله عنهم of Rasulullaah ﷺ had for Dhikr

The Fervour Hadhrat Abdullaah bin Mas'ood رضي الله عنه had for Dhikr

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "Rather than providing

(1) Tabraani in his *Kabeer* and Awsat, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.105).
(2) Bazzaar.
(3) Tabraani. Haythami (Vol.10 Pg.106) has commented on the chain of narrators.
(4) Muslim and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.84).
(5) Ahmad.
(6) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.104).

thoroughbred horses (for Jihaad) from morning to night, I prefer engaging in the Dhikr of Allaah from morning to night." [1]

Hadhrat Abu Ubaydah bin Abdullaah bin Mas'ood says, "It was difficult for Hadhrat Abdullaah bin Mas'ood رضي الله عنه to say anything that was not the Dhikr of Allaah." [2]

Another narration states that it would upset Hadhrat Abdullaah bin Mas'ood رضي الله عنه to hear anyone talking between dawn and the Fajr salaah. Yet another narration states that it was after the Fajr salaah that Hadhrat Abdullaah bin Mas'ood رضي الله عنه approached a group of people who were busy talking (in the Masjid). He forbade them from talking saying, **"You have come here to perform salaah. You may therefore either perform your salaah or remain silent."** [3]

The Fervour Hadhrat Abu Dardaa رضي الله عنه and Hadhrat Mu'aadh رضي الله عنه had for Dhikr

Hadhrat Abu Dardaa رضي الله عنه said, "I love more to recite 'Allaahu Akbar' a hundred times than spending a hundred gold coins in Sadaqah." [4]

Hadhrat Mu'aadh bin Jabal رضي الله عنه said, "Rather than providing thoroughbred horses (for Jihaad) in the path of Allaah from morning to night, I prefer engaging in the Dhikr of Allaah from morning to night." [5]

The Fervour Hadhrat Anas رضي الله عنه, Hadhrat Abu Moosa Ash'ari رضي الله عنه and Hadhrat Abdullaah bin Umar رضي الله عنه had for Dhikr

Hadhrat Anas bin Maalik رضي الله عنه reports that they were on a journey with Hadhrat Abu Moosa Ash'ari رضي الله عنه when he heard people talking and having eloquent discussions. "O Anas," he said, "what benefit is there for me in that. Come, let us engage in the Dhikr of our Rabb because it seems like those people can even skin a person with their tongues." The rest of the narration has passed in the chapter discussing Imaan in the Aakhirah. [6]

Hadhrat Mu'aadh bin Abdullaah bin Raafi reports that he was once present in a gathering with Hadhrat Abdullaah bin Umar رضي الله عنه, Hadhrat Abdullaah bin Ja'far رضي الله عنه and Hadhrat Abdullaah bin Abu Umayrah رضي الله عنه. Hadhrat Abdullaah bin Abu Umayrah رضي الله عنه related to them that he had heard Hadhrat Mu'aadh bin Jabal رضي الله عنه say that he heard Rasulullaah ﷺ say, "There are two phrases, one of which rises no less than the height of Allaah's throne, while the other fills the atmosphere between the heavens and the earth. They are 'Laa Ilaaha Illallaah' and 'Allaahu Akbar'."

Hadhrat Abdullaah bin Umar رضي الله عنه then confirmed with Hadhrat Abdullaah bin Abu Umayrah رضي الله عنه saying, "Did you really hear him say that?" "Yes," came the

(1) Tabraani. Haythami (Vol.10 Pg.75) has commented on the chain of narrators.
(2) Tabraani in his *Kabeer*. Haythami (Vol.2 Pg.219) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.2 Pg.219) has commented on the chain of narrators.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.259).

reply. Hadhrat Abdullaah bin Umar then started weeping so much that his beard was drenched in his tears. Thereafter, he said, "These are two phrases that are very dear to me and which I recite very often." (1)

Hadhrat Jareeri reports, "When Hadhrat Anas entered into the state of Ihraam from Dhaatul Irq, we heard him say nothing other than the Dhikr of Allaah until he came out of Ihraam. Thereafter, he said to me, 'Dear son of my brother! That is what Ihraam is like.'"(2)

Gatherings of Dhikr

The Virtue on the Day of Qiyaamah of those Participating in the Gatherings of Dhikr

Hadhrat Abu Sa'eed Khudri narrates from Rasulullaah that on the Day of Qiyaamah, Allaah will say, "The people of this assembly will soon learn who the people of honour are." "O Rasulullaah!" someone asked, "Who are the people of honour?" Rasulullaah replied, "Those who participate in the gatherings of Dhikr." (3)

The Incident of an Expedition that Rasulullaah dispatched and how he rated People Engaged in Dhikr above them

Hadhrat Umar narrates that Rasulullaah once dispatched an expedition to Najd that won a large booty and returned very quickly. Someone who was not part of the expedition remarked, "I have never before seen any expedition return so quickly and win so much booty as this expedition did!" To this, Rasulullaah said, "Should I not inform you of people who return even quicker with and even greater booty? They are people who attend the Fajr salaah and then remain seated in their places, engaging themselves in Dhikr until sunrise. Thereafter, they perform two Rakaahs salaah before returning home. Such people have a quicker return and a greater booty than those of the expedition." (4)

Rasulullaah Sits with People Engaged in Dhikr after the Revelation of a verse of the Qur'aan

Hadhrat Abdur Rahmaan bin Sahl bin Hunayf narrates that Rasulullaah was in one of his rooms when Allaah revealed the verse:

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(1) Tabraani. Mundhiri (Vol.3 Pg.94) and Haythami (Vol.10 Pg.82) have commented on the chain of narrators

(2) Ibn Sa'd (Vol.7 Pg.22).

(3) Ahmad, Abu Ya'la, Ibn Hibbaan, Bayhaqi and others, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.63). Haythami (Vol.10 Pg.72) has commented on the chain of narrators.

(4) Ibn Zanjway and Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298). Bazzaar has reported a similar narration from Hadhrat Abu Hurayrah with slight additions. Haythami (Vol.10 Pg.107) has however commented on the chain of narrators.

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ﴾

(سورة كهف: آيت ٢٨)

(O Rasulullaah ﷺ) Restrain yourself with *(in the company of)* those who, seeking His pleasure, call to their Rabb morning and evening... {Surah Kahaf, verse 28}

Rasulullaah ﷺ then left the room in search of such people and found a group engaged in the Dhikr of Allaah. Amongst the group were some men who had dishevelled hair, others whose skin was chapped and others with only one cloth to wear. When he saw them, Rasulullaah ﷺ sat with them saying, "All praise is for Allaah who has created within my Ummah people with whom I have been instructed to remain with." (1)

Rasulullaah ﷺ Sits with a Gathering that Included Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once passed by Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه as he was busy advising some of his companions. Rasulullaah ﷺ said, "Listen well! You are the people with whom Allaah has instructed me to remain with." Rasulullaah ﷺ then recited the verse:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ۝﴾ (سورة كهف: آيت ٢٨)

(O Rasulullaah ﷺ) Restrain yourself with *(in the company of)* those who, seeking His pleasure, call to their Rabb morning and evening. Do not shift your attention from them with the intention of acquiring the adornment of this worldly life. *(Therefore,)* Do not obey him whose heart We have made heedless of Our remembrance, who pursues his passions and whose *(every)* affair entails transgressing *(the laws of Allaah)*. {Surah Kahaf, verse 28}

Rasulullaah ﷺ then continued, "Behold! As many of you are sitting here, so many angels are also present with you. When you say 'Subhaanallaah', they also say 'Subhaanallaah'. When you say 'Al Hamdu Lillaah', they also say 'Al Hamdu Lillaah' and when you say 'Allaahu Akbar', they also say 'Allaahu Akbar'. They then ascend to their Rabb and although He knows more than them, they say, 'O our Rabb! When Your servants said 'Subhaanallaah', we also said 'Subhaanallaah'. when they said 'Allaahu Akbar', we also said 'Allaahu Akbar' and when they said 'Al Hamdu Lillaah', we also said 'Al Hamdu Lillaah'. Allaah then says, 'O my angels! I make you witness that I have forgiven them.' 'But some of them were sinners,' the angels add. Allaah then says, 'They are a group with whom no

(1) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.81).

associate is deprived.'"(1)

Rasulullaah ﷺ Sits with a Group that Included Hadhrat Salmaan رضي الله عنه

Hadhrat Thaabit Bunaani narrates that Hadhrat Salmaan رضي الله عنه was part of a group engaged in Dhikr when Rasulullaah ﷺ passed by. When they stopped, Rasulullaah ﷺ asked them what they were saying. "O Rasulullaah ﷺ!" they submitted, "We were engaged in Dhikr." Rasulullaah ﷺ then said, "Continue saying what you had been saying. When I noticed Allaah's mercy descending on you, I wished to join you." Rasulullaah ﷺ then added, "All praise is for Allaah who has created within my Ummah people with whom I have been instructed to remain with." (2)

Rasulullaah ﷺ Sits in a Gathering of Dhikr and Tells the Participants to Eat from the Gardens of Jannah

Hadhrat Jaabir رضي الله عنه reports that Rasulullaah ﷺ once came to them and said, "O people! Verily Allaah has many groups of angels who descend and remain with the gatherings of Dhikr on earth. You should therefore eat from the gardens of Jannah." "Where are the gardens of Jannah?" the Sahabah رضي الله عنهم asked. Rasulullaah ﷺ replied, "They are the gatherings of Dhikr. You should therefore spend your mornings or evenings in the Dhikr of Allaah and constantly remind yourselves about Him. The person who wishes to know his status in Allaah's estimation should see what Allaah's status is in his estimation. **This is because Allaah grants a servant only that status in His sight that the servant grants to Allaah in his sight."** (3)

Hadhrat Jaabir bin Samurah رضي الله عنه reports that after performing the Fajr salaah, Rasulullaah ﷺ used to sit and remain engaged in Dhikr until sunrise. (4)

Rasulullaah ﷺ's Statement Concerning the rewards of the Gatherings of Dhikr

Hadhrat Abdullaah bin Amr رضي الله عنه narrates that he once asked Rasulullaah ﷺ what the rewards would be for the gatherings of Dhikr. Rasulullaah ﷺ replied, "The rewards for the gatherings of Dhikr shall be Jannah; Jannah." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "The gatherings of Dhikr are the life of knowledge and create humility in the heart." (6)

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(1) Tabraani in his Sagheer. Haythami (Vol.10 Pg.76) has commented on the chain of narrators.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.342).
(3) Ibn Abi Dunya, Abu Ya'la, Bazzaar, Tabraani, Haakim and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.65). Haythami (Vol.10 Pg.77) has commented on the chain of narrators.
(4) Tabraani in his Sagheer, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.107).
(5) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.78) and Mundhiri (Vol.3 Pg.56).
(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.208).

Expiation for the Sins of a Gathering

Rasulullaah ﷺ says that Expiation for the sins of a gathering Is to Recite "Subhaana Kallaahumma wa Bihamdik"

Hadhrat Aa'isha رضي الله عنها narrates that after every gathering and salaah, Rasulullaah ﷺ used to say something. When I asked him about it, he said, 'If what you spoke was good, these words shall seal (preserve) them until the Day of Qiyaamah and if you spoke evil, they shall serve as expiation; (The words are:)

"سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ"

"You are Pure, O Allaah and it is Your praises that we sing. There is none worthy of worship but You, I beg Your forgiveness and repent to You." (1)

Hadhrat Abu Barzah رضي الله عنه reports that at the end of every gathering just before he stood up, Rasulullaah ﷺ would recite:

"سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ"

"You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You."

"O Rasulullaah ﷺ" someone asked, "You are saying something that you had not been saying previously." Rasulullaah ﷺ replied, "It is expiation for the sins of a gathering." (2)

Another narration quotes the du'aa with additional words:

"سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ عَمِلْتُ سُوْءً ا وَّظَلَمْتُ نَفْسِيْ فَاغْفِرْلِيْ اِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ"

"You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You. I have sinned and wronged myself, so forgive me because none but You can forgive sins." (3)

Rasulullaah ﷺ and Hadhrat Abdullaah bin Amr رضي الله عنه Encourage the recitation of the Du'aa after a Gathering

Hadhrat Zubayr bin Awwaam رضي الله عنه reports that they once said, "O Rasulullaah ﷺ! When we leave your gatherings, we find that we start discussing matters of the Period of Ignorance." Rasulullaah ﷺ advised them saying, "Whenever you sit in gatherings in which you fear for yourselves (that you may have discussed

(1) Ibn Abi Dunya, Nasa'ee, Haakim and Bayhaqi.
(2) Abu Dawood.
(3) Nasa'ee, Haakim and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.72).

what was wrong), then ensure that you recite at the end:

"سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ نَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ"

'You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You.'

By reciting this, the sins you may have committed in the gathering will be atoned for." (1)

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه said, "There are certain words that, **if recited thrice after a gathering,** will atone for anything wrong said in the gathering, whether the gathering be one of righteousness or not. **When they are recited after a Dhikr gathering or any other gathering of virtue,** they serve as a seal, just as a letter is sealed." He then continued to mention the words, which are the same as the du'aa stated in the above-mentioned narration of Hadhrat Aa'isha رضي الله تعالى عنها. (2)

Recitation of the Qur'aan

The Advice Rasulullaah ﷺ gave Hadhrat Abu Dharr رضي الله تعالى عنه about Reciting the Qur'aan

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that when he once asked Rasulullaah ﷺ for advice, Rasulullaah ﷺ said, "Hold fast to Taqwa because it is the basis of every act." When Hadhrat Abu Dharr رضي الله تعالى عنه requested for more advice, Rasulullaah ﷺ added, **"Be particular about reciting the Qur'aan because it is a light for you on earth and a treasure for you in the heavens."** (3)

Rasulullaah ﷺ Recites a Portion of the Qur'aan every Night

Hadhrat Aws bun Hudhayfah Thaqafi رضي الله تعالى عنه says, "When we came to Rasulullaah ﷺ as a delegation from the Thaqeef, those of us who belonged to the Ahlaaf stayed with Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه while those who belonged to the Banu Maalik were accommodated in Rasulullaah ﷺ's tent. Rasulullaah ﷺ would come **to address us every day after the Isha salaah and because he remained standing for so long,** he would lean on one leg and then on the other. Much of what he told us concerned the problems he experienced with the Quraysh. He said, 'We were regarded as weaklings in Makkah, but we had our own back from them after coming to Madinah. Victory then took turns between our and their camps.'

One night however, Rasulullaah ﷺ came to us later than he usually did. 'O Rasulullaah ﷺ!' we asked, 'Tonight you have come to us later than you usually do?' Rasulullaah ﷺ explained, 'Because I was unable to complete my fixed daily portions of the Qur'aan, I did jot want to leave until I had completed.' The

(1) Tabraani in his Sagheer and Awsat. Haythami (Vol.10 Pg.142) has commented on the chain of narrators.
(2) Abu Dawood and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.72).
(3) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.8).

following morning, we asked Rasulullaah ﷺ's companions about how Rasulullaah ﷺ divided the portions of the Qur'aan that he recited. **They explained to us that Rasulullaah ﷺ divided the Qur'aan into (seven parts, consisting of)** three Surahs (Faatiha to Aal Imraan), five Surahs (Nisaa to Anfaal), seven Surahs (Taubah to Hijr), nine Surahs (Nahl to Noor), eleven Surahs (Furqaan to Faatir), thirteen Surahs (Yaaseen to Fatah) and the Mufassal Surahs (Hujuraat to Naas)." (1)

Hadhrat Mughiera bin Shu'ba رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ narrates that Rasulullaah ﷺ was once at a place between Makkah and Madinah when a man sought permission to see him. Rasulullaah ﷺ (did not grant permission immediately and) explained, "**I did not complete the daily fixed portion of the Qur'aan that I always recite** and am unable to give anything else preference over it (he may therefore see me after I have completed)." (2)

The Fervour Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ had for the Recitation of the Qur'aan and How he used to Ask Hadhrat Abu Moosa Ash'ari رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ to Recite the Qur'aan

Hadhrat Abu Salamah reports that when Hadhrat Umar bin Khattaab رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ used to say to Hadhrat Abu Moosa Ash'ari رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ, "Remind us about our Rabb", he would start reciting the Qur'aan. (3)

Hadhrat Habeeb bin Abu Marzooq says, "The report reached us that Hadhrat Abu Moosa Ash'ari رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ used to recite the Qur'aan in a most excellent voice and would do so when Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ would sometimes say to him, 'Remind us of our Rabb.'"

Hadhrat Abu Nadhrah narrates that Hadhrat Abu Moosa Ash'ari رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ used to start reciting the Qur'aan when Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ would say to him, "Make us yearn for our Rabb." When the people reminded him that it was time for salaah, Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ would say, "Are we not in salaah already (because just like this, the purpose of salaah is also to remember Allaah)?"

Hadhrat Abdullaah bin Abbaas رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ reports that whenever Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ entered the house **he would open up the pages of the Qur'aan** and recite it. (4)

The Fervour Hadhrat Uthmaan رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ had for Reciting the Qur'aan

Hadhrat Uthmaan رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ used to say, "I would not like a single day or night to pass without looking into the Book of Allaah i.e. to recite the Qur'aan by looking into it." (5)

Hadhrat Uthmaan رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ also said, "Had your hearts been pure, you would never

(1) Tayaalisi, Ahmad, Ibn Jareer, Tabraani and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232). Abu Dawood (Vol.2 Pg.310) has reported a similar narration.
(2) Ibn Abu Dawood in his Masaahif, as quoted in *Kanzul Ummaal* (Vol.1 Pg.226).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.258). Ibn Sa'd (Vol.4 Pg.109) has reported a similar narration.
(4) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.1 Pg.224).
(5) Ahmad in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.225).

get enough of the speech of Allaah تبارك وتعالى."(1)

Hadhrat Hasan says, "Ameerul Mu'mineen Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه said, 'Had our hearts been pure, we would never get enough of the speech of Allaah تبارك وتعالى and I would not like a single day pass by without looking into the Qur'aan.' When Hadhrat Uthmaan رضي الله تعالى عنه passed away, **the pages of his Qur'aan were in tatters because he was always looking into it so often.**" (2)

The Fervour that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه had for Reciting the Qur'aan

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, **"Always look into the Qur'aan (when reciting because it facilitates easier contemplation)."** (3)

Hadhrat Habeeb bin Shaheed narrates that when Hadhrat Naafi was asked about what Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to do at home, he replied, "Something that others would not manage. He would perform wudhu for every salaah and recite from the Qur'aan between every two salaahs." (4)

Hadhrat Ibn Abu Mulaykah narrates that Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه **used to place the Qur'aan on his face and weep saying,** "The speech of my Rabb! The Book of my Rabb!" (5)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "The reward of ten good deeds are recorded every time a person sends salutations to Nabi ﷺ. Now, when any of you returns home from the marketplace, he should open the Qur'aan and recite it because for every letter that he recites, he will receive the reward of ten good deeds."

According to another narration, he stated, "Verily for every letter Allaah shall record for him the reward of ten good deeds. I am not saying that this reward is for الم *(Alif-Laam-Meem)*, but the reward of ten good deeds are recorded for the *Alif* (ا), another ten for the *Laam* (ل) and another ten for the *Meem* (م)." (6)

Reciting Specific Surahs of the Qur'aan During the Day and Night and while at Home and on Journey

Rasulullaah ﷺ Advises Hadhrat Uqba bin Aamir Juhani رضي الله تعالى عنه to recite Surah Ikhlaas and the *Mu'awwadhatayn*(7) every Night

Hadhrat Uqba bin Aamir Juhani رضي الله تعالى عنه narrates that he once met Rasulullaah

(1) Ahmad in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).
(2) Bayhaqi in his Asmaa was Sifaat (Pg.182).
(3) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.2 Pg.61).
(4) Ibn Sa'd (Vol.4 Pg.170).
(5) Haakim (Vol.3 Pg.243).
(6) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.1 Pg.219).
(7) "The two Surahs of protection", namely Surah Falaq and Surah Naas.

ﷺ, who said to him, "O Uqba bin Aamir! Maintain ties of kinship with those who sever them, give to those who deprive you and forgive those who do you wrong." When he met Rasulullaah ﷺ again afterwards, Rasulullaah ﷺ said, "O Uqba bin Aamir! Should I not inform you of a few Surahs, the likes of which Allaah has neither revealed in the Torah, the Zaboor or in the Injeel. Not a single **night should pass you by without you reciting them. They are(قُلْ هُوَ اللّٰهُ اَحَدٌ) Sura h Ikhlaas) (قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ)(Surah Falaq) and ((قُلْ اَعُوْذُ بِرَبِّ النَّاسِ)(Surah Naas)."**

Hadhrat Uqba رضي الله عنه says, "After Rasulullaah ﷺ had instructed me to do this, not a night has passed by without me reciting these Surahs because it is only appropriate that I should never omit them after receiving the instruction from Rasulullaah ﷺ."(1)

Hadhrat Aa'isha رضي الله عنها reports that whenever Rasulullaah ﷺ lay down to **sleep,** he would place his palms next to each other, **recite Surah Ikhlaas and Surah Falaq** and then blow into them. Thereafter, he would pass his hands over **as much of his body as he could reach, beginning with his head, face and front portion of his body. This he would repeat thrice.** (2)

According to another narration, when he lay down to sleep, Rasulullaah ﷺ used to blow into his palms after **reciting the complete Surahs Ikhlaas, Falaq and Naas.** He would then pass his hands over his face, his arms, his chest and as far over his body as his arms would reach. Hadhrat Aa'isha رضي الله عنها reports further that when his illness intensified, **Rasulullaah ﷺ would ask her to do it for him.** (3)

What Rasulullaah ﷺ Used to Recite Before Going to Sleep

Hadhrat Jaabir رضي الله عنه narrates that Rasulullaah ﷺ **would not go to sleep until he had recited Surah Alif Laam Meem Sajdah and Surah Mulk.** Hadhrat Tawoos mentioned that these two Surahs rate seventy virtues higher than the other Surahs of the Qur'aan. (4)

Hadhrat Irbaadh bin Saariya رضي الله عنه narrates that when he lay down, Rasulullaah ﷺ would recite the *Musabbihaat* (5) before sleeping. He would say, "In these Surahs is a verse that is better than a thousand verses." (6)

Hadhrat Aa'isha رضي الله عنها reports that Rasulullaah ﷺ would not go to sleep until he had recited **Surah Zumar and Surah Bani Israa'eel.** (7)

Hadhrat Farwah bin Naufal رضي الله عنه reports that he once approached Rasulullaah ﷺ with the request, "O Rasulullaah ﷺ! Teach me something to recite when I lie down to sleep." Rasulullaah ﷺ said, "Recite(قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ) (Surah

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.223).
(2) Nasa'ee.
(3) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.68). Jam'ul Fawaa'id (Vol. Pg.) has reported a similar narration from Bukhaari, Muslim, Abu-Dawood, Tirmidhi and Ibn Maajah.
(4) Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.76).
(5) Those Surahs that begin with the words "Sabbaha" () or "Yusabbihu" ().
(6) Tirmidhi and Abu Dawood.
(7) Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.260).

Kaafiroon) because it is an exoneration from Shirk." (1)

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning the Recitation of Surah Mulk and The Statement of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Concerning the Recitation of Surahs Baqara, Aal Imraan and Nisaa

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "When the angels of punishment approach a person in the grave from his feet, the feet will say, 'You have no approach from our side because **he used to recite Surah Mulk**.' When they then approach him from his chest, the chest will say, 'You have no approach from my side because he used to recite Surah Mulk.' Thereafter, when they approach him from his head, the head will say, 'You have no approach from my side because he used to recite Surah Mulk.' In this manner, Surah Mulk protects a person from punishment in the grave. In fact, the Torah states that whoever will recite Surah Mulk at night has multiplied his rewards and carried out an act of extreme virtue." (2)

Another narration briefly states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, **"Allaah will protect from the punishment in the grave every person who recites Surah Mulk every night.** During the time of Rasool ﷺ, we used to call it the 'protector' and it is also stated in one of the scriptures of Allaah that whoever will recite Surah Mulk at night has multiplied his rewards and carried out an act of extreme virtue." (3)

Hadhrat Umar رضي الله تعالى عنه said, **"The person who recites Surah Baqarah, Surah Aal Imraan and Surah Nisaa in a single night shall be recorded as one of the obedient ones."** (4)

Rasulullaah ﷺ Teaches Hadhrat Jubayr bin Mut'im رضي الله تعالى عنه to Recite the Five Last Surahs of the Qur'aan

Hadhrat Jubayr bin Mut'im رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said to him, **"O Jubayr! When you travel on a journey, would you like your position to be the best from all your companions and would you like to be the one with the most provisions?"** "Certainly!" Hadhrat Jubayr رضي الله تعالى عنه replied, "May my parents be sacrificed for you!" Rasulullaah ﷺ said, "Then recite these five Surahs, (قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ) (Surah Kaafiroon), (اِذَاجَآءَ نَصْرُ اللّٰهِ وَ الْفَتْحُ) (Surah Nasr), (قُلْ هُوَ اللّٰهُ اَحَدٌ) (Surah Ikhlaas), (قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ) (Surah Falaq) and (قُلْ اَعُوْذُ بِرَبِّ النَّاسِ) (Surah Naas).

(1) Tirmidhi (Vol.2 Pg.176).
(2) Haakim.
(3) Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.38). Bayhaqi has reported a similar narration in greater detail in his Kitaab Adhaabil Qabr, as quoted in *Kanzul Ummaal* (Vol.1 Pg.223).
(4) Abu Ubaydah, Sa'eed bin Mansoor, Abd bin Humayd and Bayhaqi in his Shu'abul Imaan, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).

Begin each Surah with (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ) and end your recitation with." (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ)

Hadhrat Jubayr رضي الله تعالى عنه continues the narration saying, "Although I was a wealthy person, I was always the most poorly clad on a journey and with the least provisions. However, ever since I started reciting what Rasulullaah ﷺ taught me, I was always in the best position and with the most provisions until I returned from the journey." (1)

Rasulullaah ﷺ Teaches Hadhrat Abdullaah bin Khubayb رضي الله تعالى عنه to Recite Surah Ikhlaas and the Mu'awwadhatayn every Morning and evening

Hadhrat Abdullaah bin Khubayb رضي الله تعالى عنه narrates, "It was an extremely dark and rainy night when we went out in search of Rasulullaah ﷺ to lead us in salaah. When we met him, he said, 'Recite!' When I said nothing, Rasulullaah ﷺ repeated, 'Recite!' When I again failed to respond, he said for the third time, 'Recite!' 'O Rasulullaah ﷺ!' I submitted, 'What should I recite?' Rasulullaah ﷺ replied, 'Recite (قُلْ هُوَ اللّٰهُ اَحَدٌ)(Surah Ikhlaas) and the Mu'awwadhatayn (Surahs Falaq and Naas). Recite them thrice every morning and evening and they will protect you from everything.'"(2)

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the Recitation of Surah Ikhlaas after the Fajr Salaah

Hadhrat Ali رضي الله تعالى عنه said, "When a person recites ((قُلْ هُوَ اللّٰهُ اَحَدٌ)Surah Ikhlaas) ten times after the Fajr salaah, he will commit no sin all of that day even though Shaytaan may try his utmost (to get him to sin)." (3)

Reciting Specific Verses of the Qur'aan During the Day and Night and while at Home and on Journey

What Rasulullaah ﷺ and Hadhrat Ali رضي الله تعالى عنه Said About Aayatul Kursi (4)

Hadhrat Ali رضي الله تعالى عنه reports, "Rasulullaah ﷺ was on the wooden step of that pulpit when I heard him say, 'When a person recites Aayatul Kursi after every salaah, there is nothing but death that prevents him from entering Jannah. When a person recites it when he goes to bed, Allaah will safeguard his house, the houses of his neighbours and all the houses in his vicinity.'"(5)

(1) Abu Ya'la. Haythami (Vol.10 Pg.134) has commented on the chain of narrators.
(2) Abu Dawood and Tirmidhi, as quoted in the Adhkaar of Nawawi (Pg.96).
(3) Sa'eed bin Mansoor and Ibn Darees, as quoted in *Kanzul Ummaal* (Vol.1 Pg.223).
(4) Literally translated as 'Verse of the Throne', this is the name of verse 255 of Surah Baqarah.
(5) Bayhaqi in his Shu'abul Imaan, as quoted in *Kanzul Ummaal* (Vol.1 Pg.221).

Hadhrat Ali رضي الله تعالى عنه also said, "I do not think that a person born as a Muslim or who has any intelligence would ever spend the night without reciting the verse (اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَۚ اَلْحَیُّ الْقَیُّوْمُ) *(Aayatul Kursi)*. If only you people knew its worth! It has been granted to your Nabi ﷺ from the treasures beneath the very Throne of Allaah and no Nabi عليه السلام before him has ever received it. I never pass a single night without reciting it thrice, once in the two Rakaahs after Isha, once in my Witr salaah and once when I lie down to sleep." (1)

The statements of Hadhrat Ali رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning the Recitation of Certain Verses of Surah Baqarah and Surah Aal Imraan

Hadhrat Ali رضي الله تعالى عنه said, "I do not think that a person who has any intelligence would ever spend the night without reciting the concluding verses of Surah Baqarah because they are from the treasures beneath the very Throne of Allaah."(2)

Hadhrat Uthmaan رضي الله تعالى عنه said, "Whoever recites the concluding verses of Surah Aal Imraan at night shall receive the reward of spending the night in Ibaadah."(3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "If a person recites ten verses of Surah Baqarah in his home, no Shaytaan shall ever enter that home all night. The verses are the four verses at the beginning, *Aayatul Kursi* together with the two verses that follow it and the concluding (three) verses of Surah Baqarah." (4)

The Incident of Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and a Jinn CONCERNING *Aayatul Kursi*

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه had two silos of dates and in keeping check on them, he discovered that the dates were decreasing. When he stood on guard one night, he discovered a creature that resembled a young boy. When Hadhrat Ubay رضي الله تعالى عنه greeted him with Salaam, the creature replied to the Salaam. "Give me you hand," Hadhrat Ubay رضي الله تعالى عنه instructed. When the creature did so, Hadhrat Ubay رضي الله تعالى عنه saw that its hand was that of a dog's and was also covered with dog's hair. "Such is the appearance of the Jinn," Hadhrat Ubay رضي الله تعالى عنه said. The Jinn said, "All of the Jinn world know well that there is none more powerful than I." Hadhrat Ubay رضي الله تعالى عنه asked, "Then what makes you do this (steal from my silo)." The Jinn replied, "I have heard that you are a person who loved to give Sadaqah, so I wished to have some of your food." Hadhrat Ubay رضي الله تعالى عنه asked further, "What can protect us (humans) from the likes of you?" The Jinn replied,

(1) Abu Ubayd, Ibn Abi Shaybah, Daarmi and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.221).
(2) Daarmi, Musaddad, Muhammad bin Nasr, Ibn Darees and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).
(3) Daarmi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).
(4) Tabraani. Haythami (Vol.10 Pg.118) has commented on the chain of narrators.

"It is that verse called *Aayatul Kursi* which appears in Surah Baqarah. Whoever recites it in the evening shall be protected from us until the morning and whoever recites it in the morning shall be protected from us until the evening." Hadhrat Ubay رضي الله تعالى عنه went early the next morning to Rasulullaah ﷺ and informed him about the incident. Rasulullaah ﷺ remarked, "The wretch actually spoke the truth." (1)

The Incident of Hadhrat Abdullaah bin Busr رضي الله تعالى عنه and a Group of Jinn and the verse of the Qur'aan he Recited

Hadhrat Abdullaah bin Busr رضي الله تعالى عنه says, "When I left Hims, the night gave me shelter on a piece of ground where the Jinn of the area came to me. I however recited the verse of Surah A'raaf:

﴿إِنَّ رَبَّكُمُ اللّٰهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِىْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ قف يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا لا وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍۭ بِاَمْرِهٖ ط اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ط تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٥٤﴾﴾ (سورة اعراف: آيت٥٤)

Undoubtedly your Rabb is Allaah, Who has created the heavens and the earth in six days and then turned His attention to the Throne. He covers the day with the night, *(each one)* hurrying to follow the other. The sun, moon and the stars are all subjugated *(made to be obedient)* by His command *(power)*. Behold! Creation and command belong to Him. Blessed is Allaah, the Rabb of the *(entire)* universe. {Surah A'raaf, verse 54}

Some of them then said to the others, 'Look after him until the morning.' The following morning, I then took to my conveyance and left." (2)

What Hadhrat Alaa bin Jalaaj instructed his Sons to do when they Place him in his Grave

Hadhrat Alaa bin Jalaaj once said to his sons, "When you place me to rest in my grave, please say:

"بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ"

'In the name of Allaah and upon the creed of Rasulullaah ﷺ'

Thereafter, I want you to gently cover me with sand and recite the beginning and the end of Surah Baqarah at my head-side. I have seen that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه liked to do this." (3)

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the Verse "سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا

(1) Nasa'ee, Haakim, Tabraani, Abu Nu'aym, Bayhaqi, Sa'eed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.221). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.10 Pg.118).

(2) Tabraani. Haythami (Vol.10 Pg.133) has commented on the chain of narrators.

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.119).

"يصفون" and Hadhrat Ibn Awf رضي الله تعالى عنه Recites Aayatul Kursi in all the Corners of his House

Hadhrat Ali رضي الله تعالى عنه said, "Whoever wishes to have his deeds weighed in a large scale should thrice recite:

﴿سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۞ وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ۞ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۞﴾ (سورة صافات: آيت ١٨٠ تا ١٨٢)

Your Rabb, the Rabb of all honour is Pure *(free)* from what *(partners and children)* they attribute to Him, peace be upon the Ambiyaa and all praise belongs to Allaah, the Rabb of the universe. {Surah Saaffaat, verses 180-182}(1)

Hadhrat Abdullaah bin Ubayd bin Umayr narrates that whenever Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه entered his house, he would recite *Aayatul Kursi* in all the corners of the house." (2)

Dhikr of the Kalimah "Laa Ilaaha Illallaah"

Rasulullaah ﷺ says that the Person most Fortunate to Receive his Intercession will be the One who Recites the Kalimah (لآ اِلٰهَ اِلاَّ اللّٰه)with Complete Sincerity

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that he once asked Rasulullaah ﷺ, "O Rasulullaah ﷺ! Who will be most fortunate to receive your intercession on the Day of Qiyaamah?" "O Abu Hurayrah!", Rasulullaah ﷺ said, "I knew that because of your keenness for Ahadeeth, none would have asked this question before you. **The person most fortunate to receive my intercession on the Day of Qiyaamah will be the one who recites ('L(لآ اِلٰهَ اِلاَّ اللّٰه)aa Ilaaha Illallaah') with complete sincerity of the heart.**" (3)

Hadhrat Zadi bin Arqam رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "Whoever recites (لآ اِلٰهَ اِلاَّ اللّٰه)('Laa Ilaaha Illallaah') with sincerity shall enter Jannah." Someone asked, "What is meant by sincerity?" Rasulullaah ﷺ replied,
"That the Kalimah should prevent one from acts that Allaah has forbidden." (4)

Allaah Informs Hadhrat Moosa عليه السلام about the Virtue of ('لآ اِلٰهَ اِلاَّ اللّٰه Laa Ilaaha Illallaah')

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports from Rasulullaah ﷺ that Hadhrat Moosa عليه السلام once requested Allaah saying, "O my Rabb! Teach me something by which I may engage in Your Dhikr and supplicate to you." Allaah's reply to him was, "Say لآ اِلٰهَ اِلاَّ اللّٰه('Laa Ilaaha Illallaah')." "O my Rabb!" Hadhrat Moosa عليه السلام submitted, "But all of Your creation say this." Allaah repeated, "Say (لآ اِلٰهَ اِلاَّ اللّٰه)('Laa Ilaaha Illallaah')." Hadhrat Moosa عليه السلام then said, "What I want is something

(1) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).
(2) Abu Ya'la. Haythami (Vol.10 Pg.128) has commented on the chain of narrators.
(3) Bukhaari, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.72).
(4) Tabraani in his Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.74).

exclusively for myself." Allaah then said, "O Moosa! If all the seven heavens and seven earths are placed on one pan of the scale and (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') on the other, (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') would outweigh the rest."(1)
Another narration states that Allaah said, "If all the seven heavens and their inhabitants apart from Myself together with the seven earths are placed on one pan of the scale and (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') on the other, (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') would outweigh them all." (2)

Rasulullaah ﷺ Speaks about the Advice that Hadhrat Nooh عليه السلام gave to his Sons

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ once said, "Should I not inform you of the advice that Hadhrat Nooh عليه السلام gave to his sons?" When the Sahabah رضي الله تعالى عنهم asked to know, Rasulullaah ﷺ said, "Advising his sons, Nooh عليه السلام said, 'Dear sons! I strongly advise you to carry out two things and forbid you from another two. I advise you repeat the words (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') because if these words are placed on one pan of a scale and all the heavens and earths are placed on the other, these words will outweigh the rest. In fact, if all of them form a ring (to try to stop it), the Kalimah will break right through them to reach Allaah. I also advise you to repeat the words (سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَ بِحَمْدِهٖ)('Subhaanallaahil Azeem wa Bihamdihi') because it is the words of worship used by all of creation and it is by virtue of these words that sustenance is distributed. The two things that I forbid you from is Shirk and pride because they both prevent one from reaching Allaah.'"
One of the Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah ﷺ! Is it a sign of pride that a person prepares food and invites a group of people for a meal or that he wears clean and neat clothing?" Rasulullaah ﷺ replied, "That is not pride. Pride is when a person regards others as being foolish and looks down on them."(3)
Another narration states that Rasulullaah ﷺ said, "If the heavens and the earth and everything they contain were made into a ring and (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') placed on top of it, it would shatter them all (beneath its weight)." (4)

Rasulullaah ﷺ Gives the Glad Tidings of Jannah for the Sahabah رضي الله تعالى عنهم who Recited the Kalimah with him in a Gathering

Hadhrat Ya'la bin Shaddaad reports, "Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه was also present to confirm the report of my father Hadhrat Shaddaad bin Aws رضي الله تعالى عنه when he said, 'We were with Rasulullaah ﷺ when he asked whether there were any people of the Ahlul Kitaab amongst us. When we informed him that there were none, Rasulullaah ﷺ instructed that the door be shut.

(1) Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.75).
(2) Abu Ya'la. Haythami (Vol.10 Pg.82) has commented on the chain of narrators.
(3) Bazzaar. Haythami (Vol.10 Pg.84) has commented on the chain of narrators. Haakim has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.77).
(4) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.77).

Thereafter, he said, **'Raise your hands and say ('(لَا إِلٰهَ إِلَّا اللّٰهُ)Laa Ilaaha Illallaah').'** After we had raised our hands for a while (reciting the Kalimah), Rasulullaah ﷺ said, 'Al Hamdu Lillaah! O Allaah! You have sent me with this Kalimah, instructed me to believe in it and promised me Jannah in return. Verily, You never go back on Your word.' (Addressing us) Rasulullaah ﷺ then said, **'Glad tidings for you! Allaah has forgiven you all."** (1)

Rasulullaah ﷺ Says that (لَا إِلٰهَ إِلَّا اللّٰهُ)is the Best of all Good Deeds

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that when he once requested Rasulullaah ﷺ for advice, Rasulullaah ﷺ said, **"When you commit a sin, follow it up with a good deed to erase it."** "O Rasulullaah ﷺ!" Hadhrat Abu Dharr رضي الله تعالى عنه asked, "Is the recitation of (لَا إِلٰهَ إِلَّا اللّٰهُ)one of the good deeds?" Rasulullaah ﷺ replied, **"It is in fact the best of all good deeds."** (2)

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه State that (لَا إِلٰهَ إِلَّا اللّٰهُ)is "The Word of Taqwa"

When Hadhrat Umar bin Khattaab رضي الله تعالى عنه once saw some people reciting (لَا إِلٰهَ إِلَّا اللّٰهُ)and (اَللّٰهُ أَكْبَرُ)('Allaahu Akbar'), he exclaimed, "That's it! I swear by the Rabb of the Kabah! That's it!" "What is it?" someone asked. Hadhrat Umar رضي الله تعالى عنه replied, "That is the 'word of Taqwa that they (the Sahabah رضي الله تعالى عنهم) were most deserving and worthy of' (3)."(4)

Hadhrat Ali رضي الله تعالى عنه also stated that it was the Kalimah (لَا إِلٰهَ إِلَّا اللّٰهُ)that Allaah refers to in the verse:

﴿وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى﴾ (سورة فتح: آيت٢٦)

...and Allaah stuck the word of Taqwa onto them... {Surah Fatah, verse 26}(5)

Another narration adds that the words ('Allaahu Akbar') are also part of the 'word of Taqwa'. (6)

Dhikr of (سُبْحَانَ اللّٰهِ)('Subhaanallaah'), (اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah'),(لَا إِلٰهَ إِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah'), (اَللّٰهُ أَكْبَرُ)('Allaahu Akbar') and (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ)('Laa Howla wa Laa Quwwata Illa Billaah')

Rasulullaah ﷺ Mentions that these Adhkaar are the 'Everlasting Good Deeds'

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said to

(1) Tabraani and others, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.75). Haythami (Vol.10 Pg.81) has commented on the chain of narrators.
(2) Ahmad. Haythami (Vol.10 Pg.81) has commented on the chain of narrators.
(3) As referred to in verse 26 of Surah Fatah.
(4) Ibn Khusru, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).
(5) Abdur Razzaaq, Ibn Jareer, Ibn Mundhir, Ibn Abi Haatim, Haakim and Bayhaqi in his Asmaa, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).
(6) Ibn Jareer and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).

them, "Carry out the everlasting good deeds in abundance." When someone asked Rasulullaah ﷺ what the **everlasting good deeds are**, Rasulullaah ﷺ replied, "Recitation of (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar'), (لَا اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah'), (سُبْحَانَ اللّٰهِ)('Subhaanallaah'), (اَلْحَمْدُ لِلّٰهِ)('Al Hamdulillaah') and (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ)('Laa Howla wa Laa Quwwata Illa Billaah')." (1)

Rasulullaah ﷺ Mentions that these Adhkaar Serve as Protection from Jahannam

Hadhrat Abu Hurayrah رضي الله عنه reports that Rasulullaah ﷺ said, "Take up your shields." "O Rasulullaah ﷺ!" the Sahabah رضي الله عنهم asked, "Has the enemy come?" "No," Rasulullaah ﷺ replied, **"I am referring to your shields against Jahannam.** You should recite (سُبْحَانَ اللّٰهِ)(('Subhaanallaah'), (اَلْحَمْدُ لِلّٰهِ)('Al Hamdulillaah') and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') because they shall be ahead of you and behind on the Day of Qiyaamah (to protect you) and they are the 'everlasting good deeds'". (2) Another narration states that Rasulullaah ﷺ **mentioned, "They are the saviours."** (3) **Yet another narration** adds the words (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illa Billaah')." (4)

A narration from Hadhrat Anas رضي الله عنه states that Rasulullaah ﷺ said, "Verily they shall be ahead of you, they are the saviours, they shall be behind and they are the 'everlasting good deeds'." (5)

Rasulullaah ﷺ Mentions that the Rewards for these Adhkaar are as Huge as Mount Uhud

Hadhrat Imraan bin Husayn رضي الله عنه narrates that Rasulullaah ﷺ once said, **"Does any of you have the ability to do actions as huge as Mount Uhud every day?"** "O Rasulullaah ﷺ!" the Sahabah رضي الله عنهم said, "Who has the ability to do actions as huge as Mount Uhud every day?" "All of you do," Rasulullaah ﷺ replied. When the Sahabah رضي الله عنهم asked how this was possible, Rasulullaah ﷺ explained, "(سُبْحَانَ اللّٰهِ)(('Subhaanallaah') is larger than Mount Uhud,(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah')is larger than Mount Uhud,(لَا اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah')is larger than Mount Uhud and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar')is larger than Mount Uhud."(6)

Rasulullaah ﷺ Speaks about the Plants of Jannah and His Instruction to eat to One's Fill in the Gardens of Jannah

Hadhrat Abu Hurayrah رضي الله عنه narrates that he was busy planting something

(1) Ahmad, Abu Ya'la, Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.91). Ahmad and Abu Ya'la report from reliable sources as confirmed by Haythami (Vol.10 Pg.87).
(2) Nasa'ee, Haakim and Bayhaqi.
(3) Haakim.
(4) Tabraani in his Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.92).
(5) Tabraani. Haythami (Vol.10 Pg.89) has commented on the chain of narrators.
(6) Ibn Abi Dunya, Nasa'ee, Tabraani and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.91) and Mundhiri (Vol.3 Pg.94).

when Rasulullaah ﷺ passed by. "O Abu Hurayrah!" Rasulullaah ﷺ called out, "What are you planting?" When Hadhrat Abu Hurayrah رضي الله تعالى عنه informed him that he was planting some plants, Rasulullaah ﷺ said, "Should I not inform you of plants that are better than these? They are (سُبْحَانَ اللّٰه)('Subhaanallaah'),(اَلْحَمْدُ لِلّٰه) ('Al Hamdulillaah'), (لَآ اِلٰهَ اِلَّا اللّٰه)('Laa Ilaaha Illallaah') and(اَللّٰهُ اَكْبَر) ('Allaahu Akbar'). **A tree in Jannah is planted for you in exchange for every one of these phrases.**"(1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said, "When you pass through the gardens of Jannah, eat to your fill there." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "What are the gardens of Jannah?" "The Masaajid," Rasulullaah ﷺ replied. "And how does one eat to one's fill?" the Sahabah رضي الله تعالى عنهم asked further. Rasulullaah ﷺ replied, "(By reciting) (سُبْحَانَ اللّٰه)('Subhaanallaah'),(اَلْحَمْدُ لِلّٰه) ('Al Hamdulillaah'),(لَآ اِلٰهَ اِلَّا اللّٰه) ('Laa Ilaaha Illallaah') and(اَللّٰهُ اَكْبَر) ('Allaahu Akbar')." (2)

Rasulullaah ﷺ Speaks about Words of Dhikr that Shakes Off Sins

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once caught hold of a branch and shook it, but the leaves did not fall off. When he shook it again, the leaves still did not fall, but when he did so for the third time, the leaves fell off. Rasulullaah ﷺ then said, "Verily (سُبْحَانَ اللّٰه)(('Subhaanallaah'),(اَلْحَمْدُ لِلّٰه) ('Al Hamdulillaah'),(لَآ اِلٰهَ اِلَّا اللّٰه) ('Laa Ilaaha Illallaah') and(اَللّٰهُ اَكْبَر) ('Allaahu Akbar') shake off sins just as the leaves of a tree are shed." (3)

Rasulullaah ﷺ Teaches Dhikr to a Bedouin

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates that a Bedouin once came to Rasulullaah ﷺ with the request, "Do teach me something that I may recite." Rasulullaah ﷺ told him to recite:

"لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ اَللّٰهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللّٰهِ
رَبِّ الْعَالَمِيْنَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَزِيْزِ الْحَكِيْمِ"

The man said, "That was for my Rabb. Now what about myself?" Rasulullaah ﷺ then told him to recite:

"اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ"

'O Allaah! Forgive me, shower Your mercy on me, guide me and provide for me.'

Another narration adds the words(وَعَافِنِيْ) ('and grant me safety'). Another narration states that Rasulullaah § also said, "These words combine both your life in this world as well as your life in the Aakhirah. (4)

(1) Ibn Maajah and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.84).
(2) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.97).
(3) Ahmad, reporting from reliable sources as confirmed in *Targheeb wat Tarheeb* (Vol.3 Pg.93). Tirmidhi has reported a similar narration.
(4) Muslim.

Another narration states that the Bedouin asked, **"O Rasulullaah ﷺ! I have done my best to memorise the Qur'aan but am unable to do so. Please tell me of something that will earn me the same rewards of learning the Qur'aan." Rasulullaah ﷺ then told him to recite:**

"سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ"

The Bedouin said the words, counting them with his fingers. He then said, "O Rasulullaah ﷺ! This is for my Rabb, but what about me?" Rasulullaah ﷺ then told him to recite:

"اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَعَافِنِيْ وَارْزُقْنِيْ وَاهْدِنِيْ"

'O Allaah! Forgive me, shower Your mercy on me, grant me safety, provide for me and guide me'

When the Bedouin had left, Rasulullaah ﷺ remarked, "The Bedouin has left with his hands full of good." (1)

Another' narration states that Rasulullaah ﷺ also added the words (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ).(2)

Rasulullaah ﷺ informs Hadhrat Abu Dharr رضي الله تعالى عنه About the Words that are Most Beloved to Allaah

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said to him, "Should I not inform you of those words that Allaah loves most?" "O Rasulullaah ﷺ!" Hadhrat Abu Dharr رضي الله تعالى عنه submitted, "Please do inform me **of the words that Allaah loves most.**" Rasulullaah ﷺ said, "The words that Allaah loves most are:(سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ) (('Subhaanallaahi wa Bihamdihi')." (3) Another narration states that the words are:(سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ) ('Subhaana Rabbi wa Bihamdihi'). (4)

Yet another narration states that when Rasulullaah ﷺ was asked about which words Allaah loves most, he replied, **"The words that Allaah chose for His angels** or for His bondsmen; (سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ)(('Subhaanallaahi wa Bihamdihi')." (5)

Rasulullaah ﷺ Speaks About the Tremendous reward of Reciting the Kalimah

Hadhrat Abu Talha رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "Whoever says (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') shall enter Jannah or (Rasulullaah ﷺ said) Jannah shall become binding on him. As for the one who recites (سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ)('Subhaanallaahi wa Bihamdihi') a hundred times, Allaah shall record for him a hundred and twenty four thousand good deeds." "O Rasulullaah ﷺ" the Sahabah رضي الله تعالى عنهم said, "In that case, none of us will ever be destroyed." "Why not,"

(1) Ibn Abi Dunya.
(2) Bayhaqi. as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.90). Abu Dawood has reported a similar narration.
(3) Muslim and Nasa'ee.
(4) Tirmidhi.
(5) Muslim.

Rasulullaah ﷺ said, "when one of you will appear (on the Day of Qiyaamah) with so many good deeds that would crush a mountain beneath its weight, but then the bounties he enjoyed will come and claim all of it (as repayment). Thereafter, it will only be for Allaah to extend His mercy (by which the person will be able to enter Jannah)." (1)

Hadhrat Sa'd رَضِىَ اللهُ تَعَالىٰ عَنْهُ narrates that Rasulullaah ﷺ once asked, "Is any of you unable to earn the reward of a thousand good deeds every day?" One of the Sahabah رَضِىَ اللهُ تَعَالىٰ عَنْهُمْ sitting there asked, "How can any of us earn the **reward of a thousand good deeds?"** Rasulullaah ﷺ replied, "When he **recites** (سُبْحَانَ اللّٰهِ)**('Subhaanallaah') a hundred times,** the reward of a thousand good deeds is recorded to his credit or a thousand sins are written off." (2)

Rasulullaah ﷺ Speaks about the Tremendous Virtue of Reciting (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illa Billaah')

Hadhrat Qais bin Sa'd bin Ubaadah رَضِىَ اللهُ تَعَالىٰ عَنْهُ relates, "My father placed me in the care of Rasulullaah ﷺ to be of service to him. One day after I had performed two Rakaahs salaah, Rasulullaah ﷺ once came to me and, nudging me with his foot, said, 'Should I not inform you **of a door from amongst the doors of Jannah?'** When I asked to be informed, Rasulullaah ﷺ said, '(It is to recite) (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illa Billaah').'"(3)

Hadhrat Abu Dharr رَضِىَ اللهُ تَعَالىٰ عَنْهُ narrates, "I had been walking behind Rasulullaah ﷺ when he said to me, 'Should I not inform you of **a treasure from amongst the treasures of Jannah?'** When I asked to be informed, Rasulullaah ﷺ said, '(It is to recite) (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illa Billaah').'"(4)

Hadhrat Abdullaah bin Sa'd bin Abi Waqqaas رَضِىَ اللهُ تَعَالىٰ عَنْهُ narrates that Hadhrat Abu Ayyoob Ansaari رَضِىَ اللهُ تَعَالىٰ عَنْهُ once said to him, "Should I not teach you some words that Rasulullaah ﷺ taught me?" "Certainly, dear uncle," Hadhrat Abdullaah replied. Hadhrat Abu Ayyoob رَضِىَ اللهُ تَعَالىٰ عَنْهُ then said, "When Rasulullaah ﷺ came to stay with me, he once asked me, 'O Abu Ayyoob! 'Should I not inform you of some words from the treasures of Jannah?' 'Why, of course,' I replied, 'May my parents be sacrificed for you!' Rasulullaah ﷺ said, 'Abundantly recite (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illa Billaah').'"(5)

The Statement of Hadhrat Ibraheem عَلَيْهِ السَّلَام regarding (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illa Billaah')

Hadhrat Abu Ayyoob Ansaari رَضِىَ اللهُ تَعَالىٰ عَنْهُ reports that when Rasulullaah ﷺ was

(1) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.81).
(2) Muslim, Tirmidhi and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.83). Ibn Abi Shaybah, Ahmad, Abd bin Humayd, Ibn Hibbaan and Abu Nu'aym have all reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).
(3) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.104).
(4) Ibn Maajah, Ibn Abi Dunya and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.105).
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.98).

taken on the journey of Mi'raaj, he passed by Hadhrat Ibraheem عَلَيْهِ السَّلَام, who asked, "Who is this with you, O Jibra'eel عَلَيْهِ السَّلَام?" "This is Muhammad ﷺ," Hadhrat Jibra'eel عَلَيْهِ السَّلَام replied. Hadhrat Ibraheem عَلَيْهِ السَّلَام then said, "O Muhammad ﷺ! Inform your Ummah to acquire the plants of Jannah in abundance because the soil of Jannah is extremely fertile and its land is very vast." "What are the plants of Jannah?" Rasulullaah ﷺ asked. Hadhrat Ibraheem عَلَيْهِ السَّلَام replied, "(لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illa Billaah')." (1) Another adds that before addressing Rasulullaah ﷺ, Hadhrat Ibraheem عَلَيْهِ السَّلَام first greeted Rasulullaah ﷺ and welcomed him. (2)

The Statement of Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ about (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illa Billaah') and what Hadhrat Imraan رَضِيَ اللهُ تَعَالَى عَنْهُ had to say about the Virtues of Praising Allaah

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ said, "Whoever says (بِسْمِ اللّٰهِ)('Bismillaah') has thought of Allaah, whoever says(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') has thanked Allaah, whoever says(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') has revered Allaah, whoever says(لَا اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah') has expressed the oneness of Allaah and whoever says (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illa Billaah') has submitted himself to Allaah and these words will be an adornment and a treasure for him in Jannah." (3)

Hadhrat Mutarraf reports that Hadhrat Imraan رَضِيَ اللهُ تَعَالَى عَنْهُ once said to him, "Should I not inform you of a Hadith today which Allaah will make a source of benefit for you even after this day? You should note that the best of Allaah's bondsmen on the Day of Qiyaamah shall be those who praised Him most excessively." (4)

Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ's Explanation of the Terms(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') and(سُبْحَانَ اللّٰهِ) ('Subhaanallaah')

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ once asked, "While we know what is meant by (سُبْحَانَ اللّٰهِ) ('Subhaanallaah') and(لَا اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah'), what is(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah')?" Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ replied by saying, "It is a phrase that Allaah chose for Himself and which He loves that it be said." (5)

Hadhrat Abu Dhabyaan narrates that Ibn Kawwaa once asked Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ about the phrase (سُبْحَانَ اللّٰهِ) ('Subhaanallaah'), to which Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ replied,

(1) Ahmad, Ibn Abi Dunya and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.105). Haythami (Vol.10 Pg.98) has commented on Ahmad's chain of narrators.
(2) Tabraani.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.322).
(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.95).
(5) Ibn Abi Haatim.

"It is a phrase that Allaah has chosen for Himself and which proclaims His purity from all evil." [1]

Hadhrat Umar رضي الله تعالى عنه Lessens the Punishment for a Person who Engaged in Tasbeeh as he was being Lashed

When Hadhrat Umar رضي الله تعالى عنه once had two men lashed, one of them said, "(بسم الله) ('Bismillaah')" while the other said,(سُبْحَانَ الله) " ('Subhaanallaah')". Hadhrat Umar رضي الله تعالى عنه exclaimed, "Shame on you! Ease the lashing of the one who said (سُبْحَانَ الله)('Subhaanallaah') because Tasbeeh can find a grounding only in the heart of a Mu'min." [2]

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Interprets the verse *"The Pure Word climbs up to Him"*

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "Whenever I relate a Hadith to you, I substantiate it with a verse of the Qur'aan. When a person recites, (سُبْحَانَ الله)('Subhaanallaah'),(اَلْحَمْدُ لِله) ('Al Hamdulillaah'),(لَآ اِلٰهَ اِلَّا الله) ('Laa Ilaaha Illallaah',(اَللهُ اَكْبَرُ) ('Allaahu Akbar') and (تَبَارَكَ الله)('Tabaarakallaah'), an angel takes hold of the words, thrusts it beneath his wings and then starts ascending (to the heavens). Every group of angels he passes en route seek forgiveness for the person who recited these words. He eventually presents them before the countenance of Ar-Rahmaan." (In substantiation) Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then recited the verse:

﴿اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ (سورة فاطر: آيت١٠)

The Pure Word *(the Kalimah as well as other forms of Dhikr)* climbs up to Him, propelled by good deeds *(coupled with good deeds, a Muslim's Dhikr is readily accepted by Allaah).* {Surah Faatir, verse 10}[3]

Choosing Comprehensive Adhkaar instead of Excessive Repetition

Rasulullaah صلى الله عليه وسلم Teaches Hadhrat Juwayriyyah رضي الله تعالى عنها a Comprehensive Dhikr

Hadhrat Juwayriyyah رضي الله تعالى عنها narrates that Rasulullaah صلى الله عليه وسلم once left her room and when he returned after midmorning, he found her still sitting where she was. Rasulullaah صلى الله عليه وسلم asked, "Did you remain sitting in this position from the time I left you?" When she informed him that she had, Rasulullaah صلى الله عليه وسلم said, "After leaving you, I recited four phrases three times, which, if weighed against what you had been reciting since the morning, it would outweigh it. (The words are:)

(1) Askari in his Amthaal and Abul Hasan Bakaali, as quoted in *Kanzul Ummaal* (Vol.1 Pg.210).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.210).
(3) Tabraani. Haythami (Vol.10 Pg.90) has commented on the chain of narrators. Haakim has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.93).

"سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَرِضَاءَ نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ"

"I express Allaah's purity and praise Him as much as all of His creation, as much as pleases Him, as much as is the weight of His throne and as much as are all of His words (attributes and bounties)." (1)

Another narration quotes the words as:

"سُبْحَانَ اللّٰهِ عَدَدَ خَلْقِهٖ سُبْحَانَ اللّٰهِ رِضَاءَ نَفْسِهٖ سُبْحَانَ اللّٰهِ زِنَةَ عَرْشِهٖ سُبْحَانَ اللّٰهِ مِدَادَ كَلِمَاتِهٖ"

"I express Allaah's purity as much as are His creation. I express Allaah's purity as much as pleases Him. I express Allaah's purity as much as is the weight of His throne and I express Allaah's purity as much as are all of His words (attributes and bounties)." (2)

Yet another narration[3] states that the words (اَلْحَمْدُ لِلّٰهِ) should be recited in the same manner (substitute the words with the words (سُبْحَانَ اللّٰهِ) in the above du'aa). A narration of Nasa'ee[4] quotes the words (اَلْحَمْدُ لِلّٰهِ) of the du'aa as:

"سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ عَدَدَ خَلْقِهٖ وَرِضَاءَ نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ"

Rasulullaah ﷺ Teaches a Comprehensive Dhikr to a Sahabiyyah رضي الله تعالى عنها

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه reports that when he once accompanied Rasulullaah ﷺ to see a particular lady, **they found her reciting Tasbeeh, using some date seeds or pebbles to count on.** Rasulullaah ﷺ said, "Should I not inform you of something easier and better for you?" Rasulullaah ﷺ then recited the du'aa:

"سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي السَّمَآءِ سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي الْاَرْضِ سُبْحَانَ اللّٰهِ عَدَدَ مَا بَيْنَ ذٰلِكَ"

Rasulullaah ﷺ then told her to recite the same for (اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar'), (اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah'), (لَآ اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah') and (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illa Billaah') (i.e. these words should substitute the words (سُبْحَانَ اللّٰهِ) in the above du'aa). (5)

Rasulullaah ﷺ Teaches a Comprehensive Dhikr to Hadhrat Abu Umaamah رضي الله تعالى عنه

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that when Rasulullaah ﷺ saw him

(1) Muslim, Abu Dawood, Tirmidhi, Nasa'ee and Ibn Maajah.
(2) Muslim.
(3) Nasa'ee.
(4) *Targheeb wat Tarheeb* (Vol.3 Pg.98).
(5) Abu Dawood, Tirmidhi Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.99).

moving his lips one day, Rasulullaah ﷺ asked, "O Abu Umaamah! What are you reciting causing your lips to move like that?" "I am engaged in the Dhikr of Allaah," he replied. Rasulullaah ﷺ said, "Should I not inform you of a Dhikr that is better than your making Dhikr day and night?" When Hadhrat Abu Umaamah رضي الله تعالى عنه asked to be informed, Rasulullaah ﷺ told him to recite:

"سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ سُبْحَانَ اللّٰهِ مِلْأَ مَا خَلَقَ سُبْحَانَ اللّٰهِ عَدَدَ مَا فِيْ الْاَرْضِ سُبْحَانَ اللّٰهِ مِلْأَ مَافِي الْاَرْضِ وَالسَّمَاءِ سُبْحَانَ اللّٰهِ عَدَدَ مَا اَحْصٰى كِتَابُهٗ سُبْحَانَ اللّٰهِ مِلْأَ مَا اَحْصٰى كِتَابِهٖ سُبْحَانَ اللّٰهِ عَدَدَ كُلِّ شَيْءٍ سُبْحَانَ اللّٰهِ مِلْأَ كُلِّ شَيْءٍ اَلْحَمْدُ لِلّٰهِ عَدَدَ مَا خَلَقَ وَالْحَمْدُ لِلّٰهِ مِلْأَ مَا خَلَقَ وَالْحَمْدُ لِلّٰهِ عَدَدَ مَا فِيْ الْاَرْضِ وَالسَّمَآءِ وَالْحَمْدُ لِلّٰهِ مِلْأَ مَافِي الْاَرْضِ وَالسَّمَاءِ وَالْحَمْدُ لِلّٰهِ عَدَدَ مَا اَحْصٰى كِتَابُهٗ وَالْحَمْدُلِلّٰهِ مِلْأَ مَا اَحْصٰى كِتَابُهٗ وَالْحَمْدُ لِلّٰهِ عَدَدَ كُلِّ شَيْءٍ وَالْحَمْدُ لِلّٰهِ مِلْأَ كُلِّ شَيْءٍ"

"I express the purity of Allaah as much as He has created. I express the purity of Allaah as much as it takes to fill everything He has created. I express the purity of Allaah as much as everything on earth. I express the purity of Allaah as much as everything on earth and in the heavens. I express the purity of Allaah as much as everything that His Book counts. I express the purity of Allaah as much as it takes to fill everything that His Book counts. I express the purity of Allaah as much as everything there is. I express the purity of Allaah as much as it takes to fill everything there is. I praise Allaah as much as He has created. I praise Allaah as much as it takes to fill everything He has created. I praise Allaah as much as everything on earth and in the heavens. I praise Allaah as much as it takes to fill everything on earth and in the heavens. I praise Allaah as much as everything that His Book counts. I praise Allaah as much as it takes to fill everything that His Book counts. I praise Allaah as much as everything there is. I praise Allaah as much as it takes to fill everything there is." (1)

Another narration states that Rasulullaah ﷺ said to Hadhrat Abu Umaamah رضي الله تعالى عنه, "Should I not inform you of something that if you say it, you will be unable to earn the same rewards even if you have to tire yourself day and night (in Ibaadah)." The same narration goes on to report the same Dhikr with the addition that he recites the same for (اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') (i.e. the phrase (اَللّٰهُ اَكْبَرُ) should substitute the phrase (سُبْحَانَ اللّٰهِ) in the above du'aa). (2)

Yet another narration states that Rasulullaah ﷺ said, "Should I not inform you of something that is better than engaging in Dhikr day and night?" The rest of the Hadith is then mentioned in brief. Rasulullaah ﷺ then advised Hadhrat Abu Umaamah رضي الله تعالى عنه to learn these words and to teach it to everyone else. (3)

(1) Ahmad, Ibn Abi Dunya, Nasa'ee, Ibn Khuzaymah, Ibn Hibbaan and Haakim.
(2) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.99).
(3) Tabraani. Haythami (Vol.10 Pg.93) has commented on the chain of narrators.

Rasulullaah ﷺ Teaches Hadhrat Abu Dardaa رضي الله تعالى عنه a Comprehensive Dhikr

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that when Rasulullaah ﷺ saw him moving his lips one day, Rasulullaah ﷺ asked, "O Abu Dardaa! What are you reciting?" "I am engaged in the Dhikr of Allaah," he replied. Rasulullaah ﷺ said, **"Should I not inform you of a Dhikr that is better than your making Dhikr from night to day and from day to night?"** When Hadhrat Abu Dardaa رضي الله تعالى عنه asked to be informed, Rasulullaah ﷺ told him to recite:

"سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ سُبْحَانَ اللّٰهِ عَدَد كُلِّ شَيْءٍ سُبْحَانَ اللّٰهِ مِلْأَ مَا اَحْصٰى كِتَابُهٗ وَالْحَمْدُ لِلّٰهِ عَدَدَ مَا خَلَقَ وَالْحَمْدُ لِلّٰهِ مِلْأَ مَاخَلَقَ وَالْحَمْدُ لِلّٰهِ مِلْأَ مَا اَحْصٰى كِتَابُهٗ"

> "I express the purity of Allaah as much as He has created. I express the purity of Allaah as much as everything on earth. I express the purity of Allaah as much as everything there is. I express the purity of Allaah as much as everything that His Book counts. I praise Allaah as much as He has created. I praise Allaah as much as it takes to fill everything He has created. I praise Allaah as much as it takes to fill everything that His Book counts." (1)

Rasulullaah ﷺ Praises the Words that a Sahabi رضي الله تعالى عنه said in a Gathering

Hadhrat Anas رضي الله تعالى عنه reports that he was sitting with Rasulullaah ﷺ in a gathering when a Sahabi رضي الله تعالى عنه arrived and greeted Rasool ﷺ saying, "(اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ)" ('As Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh'). Rasulullaah ﷺ replied to his greeting by saying, "(وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ)" ('Was Alaykumus Salaam wa Rahmatullaahi wa Barakaatuh'). When the Sahabi رضي الله تعالى عنه then sat down, he said:

"اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ كَمَا يُحِبُّ رَبُّنَا اَنْ يُّحْمَدَ وَيَنْبَغِيْ لَهٗ"

> "I praise Allaah tremendously with praises that are pure and blessed as our Rabb would like to be praised and as He deserves to be praised."

"What did you say?" Rasulullaah ﷺ asked. When the Sahabah رضي الله تعالى عنهم repeated his words, Rasulullaah ﷺ remarked, "I swear by the Being Who controls my life that ten angels raced, each one of the angels eager to record what you said. However, none of them knew how to record it, so when they took it up to the One to Whom all honour belongs, He said, 'Record it exactly as my servant said it.'"(2)

Another narration(3) records the words of the Dhikr as:

(1) Tabraani and Bazzaar. Haythami (Vol.10 Pg.94) has commented on the chain of narrators.
(2) Ahmad, reporting from reliable sources as confirmed in *Targheeb wat Tarheeb* (Vol.3 Pg.103).
(3) Nasa'ee and Ibn Hibbaan.

"اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضٰى"

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه narrates that Rasulullaah ﷺ once heard someone recite:

"اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ"

"Who said those words?" Rasulullaah ﷺ enquired. Thinking that he had annoyed Rasulullaah ﷺ's ears with something he did not like, the man remained silent. "Who was it?" Rasulullaah ﷺ repeated, "Because what he said was very correct." The man then said, "It was I who said it with the expectation of being rewarded, O Rasulullaah ﷺ." Rasulullaah ﷺ then told him, "I swear by the Being Who controls my life! I saw thirteen angels racing to see which of them would be the first to present your words to Allaah." [1]

Hadhrat Umar رضي الله تعالى عنه's Words when he saw a Man Using a Rosary to Engage in Tasbeeh

Hadhrat Sa'eed bin Jubayr reports that when Hadhrat Umar رضي الله تعالى عنه once saw **a man reciting Tasbeeh on a rosary**, he remarked, "It would suffice him to rather say:

"سُبْحَانَ اللّٰهِ مِلْأَ السَّمٰوَاتِ (وَمِلْأَ الْأَرْضِ) وَمِلْأَ مَاشَاءَ مِنْ شَيْءٍ بَعْدُ"

'I express Allaah's purity as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'

He should also say:

"اَلْحَمْدُ لِلّٰهِ مِلْأَ السَّمٰوَاتِ (وَمِلْأَ) الْأَرْضِ وَمِلْأَ مَاشَاءَ مِنْ شَيْءٍ بَعْدُ"

'I praise Allaah as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'

In addition to this, he may also say:

"اَللّٰهُ أَكْبَرُ مِلْأَ السَّمٰوَاتِ وَالْأَرْضِ وَمِلْأَ مَاشَاءَ مِنْ شَيْءٍ بَعْدُ"

'I express Allaah's greatness as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'"[2]

Adhkaar to be recited after the Salaahs and Before sleeping

Rasulullaah ﷺ Teaches the Poor Sahabah رضي الله تعالى عنهم specific Adhkaar by which to Earn Great rewards

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that the poor Muhaajireen once approached Rasulullaah ﷺ saying, "The wealthy ones have taken the elevated positions and everlasting bounties!" "Why do you say that?" Rasulullaah ﷺ asked. They

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.102).
(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.210).

explained, "They perform salaah just as we perform salaah and they fast just as we fast, but they also donate in Sadaqah, which we cannot do, and they set slaves free, which we are also incapable of doing." Rasulullaah ﷺ said, "Should I then not teach you something by which you may catch up with those ahead of you and beat those who are still behind? None will then be better than you except those who do the same as you do." **"Please do tell us," the Sahabah** رضي الله تعالى عنهم **entreated. Rasulullaah ﷺ then told them to recite ('(سُبْحَانَ اللّٰهِ)Subhaanallaah') thirty-three times, ('A(اَللّٰهُ اَكْبَرُ)llaahu Akbar') thirty-three times and (اَلْحَمْدُ لِلّٰهِ)('Al Hamdulillaah') thirty-three times after every salaah.**

The poor Muhaajireen then returned to Rasulullaah ﷺ (after a while) saying, "Our wealthy brothers have heard about what we are doing and they are now doing the same." To this, Rasulullaah ﷺ remarked, **"That is the grace of Allaah which He bestows on whomsoever He wills."**

(One of the narrators by the name of) Hadhrat Sumay says, "When I reported the Hadith to someone in my family, the person told me that I was mistaken because my teacher must have told me that while (سُبْحَانَ اللّٰهِ) ('Subhaanallaah') and(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') are to be recited thirty-three times each,(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') is to be recited thirty-four times. I then returned to (my teacher) Hadhrat Abu Saalih and informed him about this. He took my hand and recited, '(سُبْحَانَ اللّٰهِ) ('Subhaanallaah')',(اَلْحَمْدُ لِلّٰهِ) ' ('Al Hamdulillaah')' and '(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar')'. Thereafter, he again recited '(سُبْحَانَ اللّٰهِ) ('Subhaanallaah')', '(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah')' and '(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar')' until he had done so thirty-three times (to indicate that each Dhikr be recited thirty-three times only)." (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Hadhrat Abu Dharr رضي الله تعالى عنه once said, "O Rasulullaah ﷺ! The wealthy ones have taken all the rewards." The narration then continues like the one above except that in this narration, Rasulullaah ﷺ instructed him to recite (اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') thirty-three times,(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') thirty-three times, (سُبْحَانَ اللّٰهِ)('Subhaanallaah') thirty-three times after every salaah. Thereafter, Rasulullaah ﷺ told him that he should end off the Dhikr by once reciting:

"لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ"

Rasulullaah ﷺ further informed Hadhrat Abu Dharr رضي الله تعالى عنه that if he recited this, all his sins will be forgiven even if though they may be as many as the foam on the ocean. (2)

Another narration states that Rasulullaah ﷺ said, "Once you have performed your salaah, them to recite (سُبْحَانَ اللّٰهِ) ('Subhaanallaah') thirty-three times,(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') thirty-three times and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') thirty-four times. Thereafter, recite(لَآ اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah') ten times." (3)

(1) Bukhaari and Muslim.
(2) Abu Dawood.
(3) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.110). Ibn Asaakir has reported a narration similar to that of Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.1 Pg.296). Tayaalisi, Ibn Asaakir and Bukhaari in his Adab has also reported a narration similar to that of Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.3 Pg.315). Bazzaar has reported a similar narration in much greater detail, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.101).

Rasulullaah ﷺ Teaches Hadhrat Abu Dardaa رضي الله تعالى عنه some Adhkaar to be Recited after Every Salaah

Hadhrat Ummu Dardaa رضي الله تعالى عنها narrates that when a man once came to Hadhrat Abu Dardaa رضي الله تعالى عنه, he asked the man, "Will you be staying over so that we may send your animal for grazing or will you be leaving, in which case we shall give it some fodder to eat?" When the man informed him that he would be leaving, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "I shall then give you some provisions that had I any provisions better than them, I would have certainly given them instead. I once went to Rasulullaah ﷺ and said, 'The wealthy ones have taken the benefits of this world as well as the Aakhirah. They perform salaah just as we perform salaah and they fast just as we fast, but they also donate in Sadaqah, which we cannot do.' Rasulullaah ﷺ said, 'Should I then not teach you something by which anyone ahead of you will be unable to beat you again and those who are still behind you will be unable to catch up with you unless they do the same as you do?' Rasulullaah ﷺ then told me to recite (سُبْحَانَ اللّٰه) ('Subhaanallaah') thirty-three times, (اَلْحَمْدُ لِلّٰه) ('Al Hamdulillaah') thirty-three times and (اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') thirty-four times after every salaah." (1)

Hadhrat Qataadah reports that some poor Mu'mineen once said, "O Rasulullaah ﷺ! The wealthy ones have taken all the rewards. They are able to donate in Sadaqah, while we cannot and they are able to spend in good causes, which we are also incapable of doing." Rasulullaah ﷺ asked, "Tell me if the wealth of this world will be able to reach the heavens if they are stacked one on top of another?" "Certainly not, O Rasulullaah ﷺ," they replied. Rasulullaah ﷺ then said, **"Should I not inform you of something that has its roots on earth but its branches in the heavens? It is that you recite ten times after every salaah, ' (لَا اِلٰهَ اِلَّا اللّٰه)('Laa Ilaaha Illallaah'), '(اَللّٰهُ اَكْبَرُ)(Allaahu Akbar'), ('S(سُبْحَانَ اللّٰه)ubhaanallaah') and (اَلْحَمْدُ لِلّٰه)'(Al Hamdulillaah')."'**(2)

Rasulullaah ﷺ Teaches Hadhrat Ali رضي الله تعالى عنه and Hadhrat Faatima رضي الله تعالى عنها a Dhikr to Recite after salaah and Before Sleeping

Hadhrat Ali رضي الله تعالى عنه reports that when he married Hadhrat Faatima رضي الله تعالى عنها, Rasulullaah ﷺ **sent with her a blanket, a leather pillow filled with the bark of a date palm, two grinding stones, a water bag and two earthen jars.** Hadhrat Ali رضي الله تعالى عنه one day said to Hadhrat Faatima رضي الله تعالى عنها, "By Allaah! Continuously drawing water from the well has caused my chest to start hurting. Allaah has sent some prisoners to your father, so please go to him and request him for a servant." Hadhrat Faatima رضي الله تعالى عنها agreed saying, "By Allaah! Continuous grinding

(1) Ahmad, Bazzaar and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.100). Abdur Razzaaq has reported a similar narration with the addition that Hadhrat Abu Dardaa رضي الله تعالى عنه said to Rasulullaah ﷺ, "...they also strive in Jihaad as we do and perform the Fardh salaahs."
(2) Abdur Razzaaq and Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.297).

has also caused my hands to be calloused." She therefore went to her father Rasulullaah ﷺ, who asked her, "What brings you here, dearest daughter?" Feeling too embarrassed to put her request forward, Hadhrat Faatima رضي الله تعالى عنها said, "I have come to greet you."

When she returned and Hadhrat Ali رضي الله تعالى عنه asked her what had happened, she said, "I was too shy to ask him." The couple then went together to Rasulullaah ﷺ. Hadhrat Ali رضي الله تعالى عنه spoke. "O Rasulullaah ﷺ!" he said, "Continuously drawing water from the well has caused my chest to start hurting." Hadhrat Faatima رضي الله تعالى عنها then said, "By Allaah! Continuous grinding has also caused my hands to be calloused. Since Allaah has sent some prisoners and wealth to you, could you please give us a servant." Rasulullaah ﷺ said, "By Allaah! I cannot give you something and leave the men of Suffa with their bellies caving in with hunger. Since I have nothing to spend on them, I intend selling the slaves and spending the money on the men of Suffa." The couple then returned home.

Rasulullaah ﷺ later went to see then at a time when they had already retired to bed. **Their blanket was so small that when they covered their heads, their feet would be exposed and when they covered their feet, their heads remained uncovered.** They were about to jump out of bed when Rasulullaah ﷺ arrived, but he bade them to remain as they were. Rasulullaah ﷺ asked, "Shall I not inform you of something better than what you asked of me today?" When they begged to know, Rasulullaah ﷺ said, "It is some words that Jibra'eel عليه السلام has taught me. After every salaah, you should recite (سُبْحَانَ اللهِ)('Subhaanallaah') ten times,(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') ten times and (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar') ten times. Then, when you go to bed, recite (سُبْحَانَ اللهِ) ('Subhaanallaah') thirty-three times, (اَلْحَمْدُ لِلّٰهِ)('Al Hamdulillaah') thirty-three times and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') thirty-four times."

Hadhrat Ali رضي الله تعالى عنه says, "By Allaah! I have never omitted this practice ever since I heard it from Rasulullaah ﷺ." "Not even on the eve of the Battle of Siffeen?" Ibn Kawwaa asked. "May Allaah strike you down, O people of Iraq!" Hadhrat Ali رضي الله تعالى عنه said, "Not even on the eve of the Battle of Siffeen." (1)

Another narration states that Rasulullaah ﷺ said to Hadhrat Ali رضي الله تعالى عنه and Hadhrat Faatima رضي الله تعالى عنها, "Should I not tell you of something that is better for you than a servant? Recite (سُبْحَانَ اللهِ)('Subhaanallaah') thirty-three times,(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') thirty-three times and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') thirty-four times after every salaah. Then recite the same hundred Adhkaar when you retire to bed." (2)

Hadhrat Ummu Salamah رضي الله تعالى عنها narrates that Hadhrat Faatima رضي الله تعالى عنها once approached Rasulullaah ﷺ to tell him about the difficulty she was having with her domestic chores. "O Rasulullaah ﷺ!" she said, "My hands have developed callouses by grinding grain in the grinding stones and with making dough."

(1) Ahmad, Bukhaari, Muslim, Abu Dawood and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.112). Ibn Sa'd (Vol.8 Pg.25) has reported a similar narration. Humaydi, Ibn Abi Shaybah, Abdur Razzaaq, Adani, Ibn Jareer, Haakim and others have also reported a similar narration, as have Nasa'ee and Ibn Maajah in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.66).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal.*

Rasulullaah ﷺ said to her, "If Allaah intends to give you something, it would come to you by itself. I shall however inform you of something better. When you go to bed, recite (سُبْحَانَ اللّٰهِ)('Subhaanallaah') thirty-three times,(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') thirty-three times and (اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') thirty-four times. This makes a complete hundred and is better for you than a servant. Then after the Fajr salaah, you should recite ten times:

"لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِى وَيُمِيْتُ بِيَدِهِ الْخَيْرِ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ"

This should again be recited ten times after the Maghrib salaah. Every time these words are recited, the reward of ten good deeds are recorded and ten sins are effaced. Each one is as virtuous as freeing a slave from the progeny of Ismaa'eel عليه السلام and every sin committed that day apart from Shirk will be forgiven. The words (لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ)offer protection from every Shaytaan and evil from the time you recite it in the morning until you again recite it in the evening." (1)

What Rasulullaah ﷺ Used to Recite after Salaah

Hadhrat Jaabir رضي الله تعالى عنه narrates that after performing salaah, Rasulullaah ﷺ used to recite:

"لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ! لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا رَادَّ لِمَا قَضَيْتَ وَلَا يَنْفَعُ ذَالْجَدِّ مِنْكَ الْجَدُّ!"

"There is none worthy of worship but the One Allaah Who has no partner, to Him belongs all kingdom and to Him belongs all praise. He gives life and death and has power over everything. O Allaah! There is none to prevent what You give and none to give what You prevent. None can overturn what You decree and even the wealth of the wealthy ones cannot help them against You." (2)

Adhkaar for the Morning and Evening

Hadhrat Abdul Hameed whose mother served one of the daughters of Rasulullaah ﷺ narrates from Rasulullaah ﷺ's daughter that Rasulullaah ﷺ taught her to recite the following du'aa in the morning:

"سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مَاشَاءَ اللّٰهُ كَانَ وَمَالَمْ يَشَأْ لَمْ يَكُنْ أَعْلَمُ أَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَأَنَّ اللّٰهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا"

(1) Ahmad and Tabraani in brief, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.108).

(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.103). Another narration of Bazzaar from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما states that Rasulullaah ﷺ used to recite these words after turning around from salaah. This narration also adds the words and omits the words and. A narration of Tabraani adds the words and omits the words. Yet another narration of Tabraani from Hadhrat Mughiera رضي الله تعالى عنه adds the words and omits the words. He reports from reliable sources as confirmed by Haythami (Vol.10 Pg.103).

Rasulullaah ﷺ stated that whoever recites this Dhikr in the morning shall be protected until the evening and whoever recites it in the evening will be protected until the morning. (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه reports(2) that Allaah will alleviate all worries of a person's if he recites the following Dhikr seven times morning and evening, regardless of whether he recites it with sincerity or not:

"حَسْبِيَ اللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ"

The Dhikr to be Recited in the Marketplaces and other Places where People are Negligent of Allaah

Hadhrat Ismah رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "The action Allaah loves most is *Subhatul Hadith* and the action that Allaah hates most is Tahreef." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "What is *Subhatul Hadith?"* Rasulullaah ﷺ explained, **"When a man is engaged in Tasbeeh at a time when everyone else is engaged in (worldly) discussions."** **"O Rasulullaah ﷺ!"** the Sahabah رضي الله تعالى عنهم asked further, "And what is *Tahreef*?" Rasulullaah ﷺ replied, **"When people are enjoying prosperity but when their neighbours or companions ask them (about their condition), they complain that they are suffering hardship."** (3)

Hadhrat Abu Idrees Khowlaani reports that Hadhrat Mu'aadh رضي الله تعالى عنه once said to them, "When you associate with people, it is inevitable that they would engage in (worldly) discussions. When you see that they have become negligent of Allaah, that is the time when you should devote your complete attention to your Rabb تبارك وتعالى. A narrator named Hadhrat Waleed says that when he mentioned this to Hadhrat Abdur Rahmaan bin Yazeed bin Jaabir, he remarked, "That is quite right because Hadhrat Abu Talha Hakeem bin Dinaar informed me that according to the Sahabah رضي الله تعالى عنهم, **the sign of an accepted du'aa is when a person turns his complete attention to Allaah at a time when others are negligent of Allaah."** (4)

Hadhrat Abu Qilaabah narrates that when two men met in the marketplace, one said to the other, **"Come, let us seek forgiveness from Allaah while the rest of the people are negligent of Allaah."** They then did this. After one of them passed away, the other saw him in a dream and said, "Do you know that Allaah had forgiven us the night we met in the marketplace?" (5)

Adhkaar during Journeys

Rasulullaah ﷺ Instructs Some People for whom he Provided Transport for Hajj to Engage in the Dhikr of Allaah when they Mount

Hadhrat Abu Laas Khuzaa'ee رضي الله تعالى عنه says, "Rasulullaah ﷺ once provided us

(1) Abu Dawood, Nasa'ee and Ibnus Sunni, as quoted in Tuhfatudh Dhaakireen (Pg.66).

(2) Abu Dawood.

(3) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.193). Haythami (Vol.10 Pg.81) has commented on the chain of narrators.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).

(5) Ibn Abi Dunya and otehrs, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.191).

with a Zakaah camel to go for Hajj. 'O Rasulullaah ﷺ!' we said, 'We do not think that this camel will be able to carry us.' Rasulullaah ﷺ said, 'Because there is a Shaytaan in the hump of every camel, you ought to engage in the Dhikr of Allaah تبارك وتعالى every time you mount them, as Allaah has commanded you. You may then use them for yourselves because they can carry only by the permission of Allaah." (1)

Rasulullaah ﷺ's Words to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه when he let him Ride behind him on the same Animal

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once let him ride behind him on his animal. When he was seated on the animal, Rasulullaah ﷺ recited (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar') thrice, (سُبْحَانَ اللّٰه 'Subhaanallaah') thrice and (لَا اِلٰهَ اِلَّا اللّٰه)('Laa Ilaaha Illallaah') once. Thereafter, Rasulullaah ﷺ then leaned against Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and smiled, after which he turned to him and said, "When a person mounts his conveyance and does as I have done, Allaah تبارك وتعالى turns to him and smiles down on him just as I have smiled to you." (2)

Rasulullaah ﷺ Teaches a Sahabi رضي الله تعالى عنه Riding behind him on the same Animal what Dhikr to Recite when the Animal Falls

Hadhrat Usaamah رضي الله تعالى عنه narrates that he was sitting behind Rasulullaah ﷺ on a camel when the camel tripped. "May Shaytaan be destroyed!" Hadhrat Usaamah رضي الله تعالى عنه exclaimed. Rasulullaah ﷺ corrected him saying, "Do not say 'May Shaytaan be destroyed!' because this fills him with so much pride that he swells to the size of a house and says, 'It happened through my power!' You should rather say, 'Bismillaah' because Shaytaan is then reduced to the size of a fly." (3)

Hadhrat Abu Tameemah Hujaymi narrates that someone who was once sitting behind Rasulullaah ﷺ on the same animal said, "I was sitting behind Rasulullaah ﷺ on his donkey when it tripped..." The narration then continues like the one above, but ends with Rasulullaah ﷺ saying, "...Shaytaan says, 'I toppled her with my power. However, if you say 'Bismillaah', Shaytaan becomes so humiliated that he shrinks to a size smaller than a fly." (4)

Rasulullaah ﷺ's Words when Mounting an Elevated place and the Words of the Sahabah رضي الله تعالى عنهم when Reaching their Destination

Hadhrat Anas رضي الله تعالى عنه narrates that whenever Rasulullaah ﷺ mounted an

(1) Ahmad and Tabraani. Haythami (Vol.10 Pg.131) has commented on the chain of narrators. Mention is also made of the narration in *Isaabah* (Vol.4 Pg.168).
(2) Ahmad. Haythami (Vol.10 Pg.131) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.10 Pg.132) has commented on the chain of narrators.
(4) Ahmad, reporting from reliable sources.

elevated place (when travelling), he would say:

"اَللّٰهُمَّ لَكَ الشَّرَفُ عَلٰى كُلِّ شَرَفٍ وَلَكَ الْحَمْدُ عَلٰى كُلِّ حَالٍ"

"O Allaah! All prominence belongs to You on every prominent place and all praise belongs to You in every condition." (1)

Hadhrat Anas رضي الله تعالى عنه reports that whenever they reached a destination, they recited(سُبْحَانَ اللّٰهِ) ('Subhaanallaah') until they had untied their carriages. (2)

Several incidents have passed concerning this topic in the chapter discussing Dhikr while out in Jihaad.

What Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Used to say when Leaving the House

Hadhrat Awf reports that whenever Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه left the house, he used to recite:

"بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ"

"I leave in the name of Allaah. I trust only in Allaah and there is no power (to do good) and no might (to abstain from evil) but with Allaah."

Hadhrat Ka'b Qurazi says that the du'aa (for travelling) is found in the Qur'aan where Allaah says:

﴿وَقَالَ ارْكَبُوْا فِيْهَا بِسْمِ اللّٰهِ مَجْرٖهَا وَمُرْسٰهَا ۗ اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ۝﴾ (سورة هود: آيت ٤١)

"Embark on it! With the name of Allaah shall it travel and anchor. Surely my Rabb is the Most Forgiving, the Most Merciful." {Surah Hood, verse 41}

He then recited the du'aa: (تَوَكَّلْتُ عَلَى اللّٰهِ)("I trust only in Allaah"). (3)

Salutations to Nabi صلى الله عليه وسلم (4)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه Informs Rasulullaah صلى الله عليه وسلم that he Wishes to Devote all his Time for Dhikr to Sending Salutations to Rasulullaah صلى الله عليه وسلم

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه narrates that after two thirds of the night had passed, Rasulullaah صلى الله عليه وسلم stood up and addressed the people saying, "O people! Engage in the Dhikr of Allaah. Engage in the Dhikr of Allaah. The thing that shall shake everything (the blowing of the trumpet) has almost already arrived and will be followed by the one riding behind it (the second blowing of the trumpet). Death has arrived with all its terrors." It was then that Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "O Rasulullaah صلى الله عليه وسلم! I send salutations to you (recite Durood) in abundance, How much of the time I spend for Dhikr and du'aa should I devote to

(1) Ahmad and Abu Ya'la. Haythami (Vol.10 Pg.133) has commented on the chain of narrators.
(2) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.133).
(3) Tabraani. Haythami (Vol.10 Pg.129) has commented on the chain of narrators.
(4) Sending salutations to Rasulullaah صلى الله عليه وسلم means reciting certain formulation to invoke Allaah to shower special mercies on Rasulullaah صلى الله عليه وسلم.

sending salutations to you?" "As much as you please," Rasulullaah replied. "A quarter?" Hadhrat Ubay asked. "As much as you please," Rasulullaah replied, "but it will be better if you devoted more time." "Half then?" Hadhrat Ubay asked further. Again Rasulullaah said, "As much as you please, but it will be better if you devoted more time." Hadhrat Ubay then asked, "What about two-thirds?" "As much as you please, but it will be better if you devoted more time," Rasulullaah repeated. **Hadhrat Ubay finally said, "I shall then devote all my time." "In that case," Rasulullaah said, "All your worries will be taken care of and you will be forgiven."** (1)

The Incident of Rasulullaah with Hadhrat Abdur Rahmaan bin Auf and His Statement Concerning Durood

Hadhrat Abdur Rahmaan bin Auf says, **"Four or five of us would remain with Rasulullaah day and night so that we could be of assistance to him when he needed us.** It was at a time when Rasulullaah had left his room that I came to him. I followed him as he entered an orchard belonging to one of the leaders of the Ansaar. Rasulullaah then started performing salaah and remained so long in Sajdah that I started weeping at the thought of his soul having left him. Rasulullaah then raised his head and called for me. 'What is the matter?' Rasulullaah asked. 'O Rasulullaah!' I submitted, 'You remained so long in Sajdah that I started saying to myself, 'Allaah has taken the soul of His Rasool and I shall never see him ever again.' Rasulullaah then said, 'I prostrated out of gratitude for what Allaah has granted me for my Ummah. **Whoever sends salutations to me once, Allaah will record the reward of ten good deeds to his account and remove ten sins from his record."** (2)

Another similar narration states that Rasulullaah said, "Jibra'eel has just come to me saying, 'Should I not convey to you the good news that Allaah says, **'Whoever sends salutations to you, I shall send salutations to him and whoever sends greetings of peace for you,** I shall send greetings of peace for him.'" Rasulullaah also said, "It was out of gratitude for this that I prostrated." (3)

Rasulullaah States the Virtue of sending salutations to him

Hadhrat Abu Talha Ansaari reports that Rasulullaah was in an extremely good mood one morning and his happiness could actually be seen on his face. "O Rasulullaah!" The Sahabah said, "You seem to be in

(1) Ahmad, Ibn Munee, Rooyaani, Haakim, Bayhaqi, Sa'eed bin Mansoor and Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.215). Tirmidhi and Tabraani have reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.161). Abu Nu'aym has also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.215).

(2) Abu Ya'la and Ibn Abi Dunya.

(3) Ahmad and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.155). Haythami (Vol.10 Pg.161) has commented on the chain of narrators.

such a good mood today that your happiness can clearly be seen on your face." "I certainly am," Rasulullaah ﷺ confirmed, " a messenger from my Rabb تبارك وتعالى came to me today saying, 'Whoever of your Ummah sends salutations to you once, Allaah will record the reward of ten good deeds to his account, will remove ten sins from his record, **will elevate his stages by ten and will shower as much mercies on him in response.'"**(1)

Hadhrat Ka'b bin Ujrah رضي الله عنه narrates that Rasulullaah ﷺ once instructed them to present themselves at the pulpit. When they did so and Rasulullaah ﷺ ascended the first step, he said, "Aameen." When he then ascended the second step, he again said, "Aameen" and then again said "Aameen" when he ascended the third step. After Rasulullaah ﷺ had descended from the pulpit, the Sahabah رضي الله عنهم asked, "O Rasulullaah ﷺ! We have heard you say something today that we have never before heard you say." Rasulullaah ﷺ explained, "Jibra'eel عليه السلام came to me and said, 'Far removed from Allaah's mercy is the person **who finds the month of Ramadhaan without being forgiven!'** To this I said 'Aameen'. When I then ascended the second step, he said, 'Far removed from Allaah's mercy is the person **before whom your name is mentioned and he fails to sends salutations to you!'** To this I also said 'Aameen'. When I then ascended the third step, he said, 'Far removed from Allaah's mercy is the person whose both parents or one parent gets old in his presence and they do not enter him into Jannah (by his service to them)!' To this I said 'Aameen'." (2)

Rasulullaah ﷺ States that the Most Miserly Person is one Who does not sends salutations to Him when his Name is Mentioned

Hadhrat Abu Dharr رضي الله عنه narrates that when he went out one day to Rasulullaah ﷺ, Rasulullaah ﷺ was saying, "Should I not inform you of the most miserly person?" "Please do, O Rasulullaah ﷺ!" the Sahabah رضي الله عنهم asked. Rasulullaah ﷺ said, "The one in whose presence my name is mentioned and he still does not sends salutations to me. **This definitely makes him the most miserly of all people."** (3)

Rasulullaah ﷺ Teaches the Sahabah رضي الله عنهم how to send salutations to Him

Hadhrat Abu Mas'ood رضي الله عنه narrates that Rasulullaah ﷺ once came to sit with them as they sat with Hadhrat Sa'd bin Ubaadah رضي الله عنه. It was then that Hadhrat Basheer bin Sa'd who was the father of Hadhrat Nu'maan bin Basheer رضي الله عنه asked, "O Rasulullaah ﷺ! Allaah has instructed us to send salutations

(1) Ahmad and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.157). Abdur Razzaaq has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.216). There are many variations of this Hadith narrated by many people.

(2) Haakim. Ibn Hibbaan, Bazzaar, Ibn Khuzaymah and Tabraani have all reported similar narrations from various Sahabah رضي الله عنهم, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.166). Haythami (Vol.10 Pg.166) has commented on some of the chains of narrators.

(3) Ibn Abu Aasim in his Kitaabus Salaah, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.170).

to you, so how should we send salutations to you, O Rasulullaah ﷺ?" Rasulullaah ﷺ then remained silent for such a long while that we wished we had never asked him. Thereafter, he told us to say:

"اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَبَارِكْ عَلٰى
مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ فِى الْعَالَمِيْنَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ"

"O Allaah! Shower your special mercies on Muhammad ﷺ and on the family of Muhammad ﷺ just as you have showered your mercies on Ibraheem عليه السلام. O Allaah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as you have blessed Ibraheem عليه السلام in the universe. Verily You are Most Praiseworthy, Most Honourable."

Rasulullaah ﷺ said further, "As for conveying greetings of peace (Salaams) to me, you have already been taught how to do it (by reciting the Tashahhud)." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Teaches the Method of sending salutations to Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said(2), "When you send salutations to Rasulullaah ﷺ, do so properly because you do not know that your salutations will be presented to Rasulullaah ﷺ." When the people then asked Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه to teach them how to send salutations to Rasulullaah ﷺ, he told them to recite:

"اَللّٰهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ وَاِمَامِ الْمُتَّقِيْنَ
وَخَاتَمِ النَّبِيِّيْنَ مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ اِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُوْلِ الرَّحْمَةِ اَللّٰهُمَّ
ابْعَثْهُ مَقَامًا مَّحْمُوْدًا يَّغْبِطُهُ بِهِ الْاَوَّلُوْنَ وَالْاٰخِرُوْنَ! "اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ
مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ
عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ"

The Durood that Hadhrat Ali رضي الله تعالى عنه taught people to recite has already passed.(3)

The Statements of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه Concerning sending salutations to Rasulullaah ﷺ

Hadhrat Abu Bakr رضي الله تعالى عنه said, "Sending salutations to Rasulullaah ﷺ eradicates sins more effectively than water extinguishes fire and sending

(1) Maalik, Ibn Abi Shaybah, Muslim, Abu Dawood, Tirmidhi, Nasa'ee, Abdur Razzaaq and Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).
(2) Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.165).
(3) In the chapter discussing knowledge.

greetings of peace (Salaams) to Rasulullaah ﷺ is more rewarding than setting slaves free. Having love for Rasulullaah ﷺ is more rewarding than both setting slaves free and wielding a sword in the path of Allaah تبارك وتعالى."[1]

Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "Du'aas remain suspended between the heaven and the earth and no part of it ascends until you send salutations to Nabi ﷺ."[2]

Hadhrat Umar رضي الله تعالى عنه said, "All du'aas are stopped just short of the heavens until salutations are sent to Nabi ﷺ. It is only when salutations are sent to Nabi ﷺ that the du'aa is raised." [3]

The Statements of Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning sending salutations to Nabi ﷺ

Hadhrat Ali رضي الله تعالى عنه said, "Every du'aa is held back until salutations are sent to Muhammad ﷺ."[4]

Hadhrat Ali رضي الله تعالى عنه said, "The person who sends salutations to Nabi ﷺ a hundred times on a Friday will have so much celestial light on his face on the Day of Qiyaamah that people will wonder what great deed he carried out." [5]

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "It is not appropriate to send salutations to anyone other than the Ambiyaa."[6]

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه also said, "For anyone to send salutations to anyone else is inappropriate unless it be to one of the Ambiyaa."[7]

Istighfaar (Seeking Allaah's Forgiveness)

The Narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Concerning the Istighfaar Rasulullaah ﷺ Made in a Single Sitting

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says **that in a single sitting**, they would count Rasulullaah ﷺ recite the following Istighfaar **a hundred times:**

"رَبِّ اغْفِرْلِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ"

"O my Rabb! Forgive me and accept my repentance, for verily you are the Most Forgiving and Most Merciful." [8]

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(1) Khateeb and Isfahaani, as quoted in *Kanzul Ummaal* (Vol.1 Pg.213).
(2) Tirmidhi. Ibn Raahway has reported a similar narration.
(3) Rahaawi. Haafidh Iraqi has stated that narration, although appearing to be the words of Hadhrat Umar رضي الله تعالى عنه, must have come from Rasulullaah ﷺ. Refer to *Kanzul Ummaal* (Vol.1 Pg.213) for details.
(4) Tabraani in his Awsat, Bayhaqi, Ubaydullaah Eeshi and Rahaawi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.214).
(5) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.214).
(6) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.216).
(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.167).
(8) Abu Dawood and Tirmidhi.

Rasulullaah ﷺ's Words to Hadhrat Hudhayfah رضي الله تعالى عنه when he Complained of His Sharp Tongue

Hadhrat Hudhayfah رضي الله تعالى عنه narrates that when he once complained to Rasulullaah ﷺ about his sharp tongue, Rasulullaah ﷺ said, "How far you are from Istighfaar? I seek forgiveness from Allaah a hundred times daily." (1) Another narration states that Hadhrat Hudhayfah رضي الله تعالى عنه went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! My tongue is extremely sharp towards my family and I fear that it may enter me into Jahannam." The rest of the Hadith is as above. (2)

Rasulullaah ﷺ's Statement about Seeking forgiveness Seventy times a Day

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ was on a journey when he said, 'Seek forgiveness from Allaah.' We then all engaged in Istighfaar. Rasulullaah ﷺ then instructed us saying, **'Complete this seventy times.'** When we complied, Rasulullaah ﷺ said to us, 'When a male or female servant seeks forgiveness from Allaah seventy times a day, Allaah forgives seven hundred of his sins. **Destroyed is that servant who commits more than seven hundred sins during any day and night.'"**(3)

The Incident of Hadhrat Ali رضي الله تعالى عنه with Rasulullaah ﷺ Concerning Istighfaar

Hadhrat Ali bin Rabee'ah narrates that Hadhrat Ali رضي الله تعالى عنه allowed him to ride behind him on his animal as he went to the outskirts of Harra. Hadhrat Ali رضي الله تعالى عنه then raised his head to the sky and said:

"اَللّٰهُمَّ! اغْفِرْلِيْ ذُنُوْبِيْ! إِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ أَحَدٌ غَيْرُكَ"

'O Allaah! Forgive my sins because none forgives sins but You'

Thereafter, he turned to me and laughed. 'O Ameerul Mu'mineen!' I asked, 'You have sought forgiveness from your Rabb and then turned to me to laugh?' He explained, 'Rasulullaah ﷺ allowed me to ride behind him on his animal as he went to the outskirts of Harra. Rasulullaah ﷺ then raised his head to the sky and said:

"اَللّٰهُمَّ! اغْفِرْلِيْ ذُنُوْبِيْ! إِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ أَحَدٌ غَيْرُكَ"

'O Allaah! Forgive my sins because none forgives sins but You'

Thereafter, he turned to me and laughed. 'O Rasulullaah ﷺ!' I asked, 'You have sought forgiveness from your Rabb and then turned to me to laugh?' Rasulullaah ﷺ explained, 'I am laughing because Allaah laughed in His happiness to know

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.276). Ibn Abi Shaybah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol. 1Pg.212).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.276).
(3) Ibn Abi Dunya, Bayhaqi and Isfahaani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.131). Ibn Najjaar has reported a similar narration. As quoted in *Kanzul Ummaal* (Vol.1 Pg.212).

that His servant is well aware of the fact that none but He can forgive.'"(1)

The Narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه Concerning the Excessive Istighfaar of Rasulullaah ﷺ

Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "I have never seen anyone after Rasulullaah ﷺ who more excessively recited:

"اَسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ"

'I Seek forgiveness from Allaah and repent to Him.'"(2)

Rasulullaah ﷺ Teaches A Du'aa of Istighfaar to a Man who had Committed many Sins

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه narrates that a man once came to Rasulullaah ﷺ saying, "Alas! How many are my sins! Alas! How many are my sins!" When he repeated himself twice or thrice, Rasulullaah ﷺ addressed him saying, "You should rather say:

"اَللّٰهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوْبِي وَرَحْمَتُكَ أَرجٰى عِنْدِيْ مِنْ عَمَلِيْ"

"O Allaah! Your forgiveness is greater than my sins and I have more hope in Your mercy than I have in my deeds."

When the man recited the du'aa, Rasulullaah ﷺ asked him to repeat it. After he had repeated it once, Rasulullaah ﷺ bade him to repeat it yet again. After repeating it once more, Rasulullaah ﷺ said to him, "You may now leave because Allaah has forgiven all your sins." (3)

Hadhrat Umar رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه Encourage people to Engage in Istighfaar

Hadhrat Hannaad narrates that when Hadhrat Umar رضي الله تعالى عنه overheard someone saying, (اَسْتَغْفِرُ اللّٰهَ وَ اَتُوْبُ اِلَيْهِ) " ('I seek forgiveness from Allaah and repent to Him')", Hadhrat Umar رضي الله تعالى عنه addressed him saying, "Is that All? Why do you not follow it up with its partner: (فَاغْفِرْلِيْ وَتُبْ عَلَيَّ) ('So do forgive me and accept my repentance')." (4)

Hadhrat Sha'bi reports that Hadhrat Ali رضي الله تعالى عنه said, "I am surprised at the person who destroys himself when salvation is at hand." "What is the salvation?" someone asked. "It is Istighfaar," came the reply. (5)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Glad tidings for the person who finds in his record of deeds even a little bit of Istighfaar." (6)

(1) Ibn Abi Shaybah and Ibn Munee, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).
(2) Abu Ya'la and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).
(3) Haakim, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).
(4) Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).
(5) Deenowri, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).
(6) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.212).

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning Istighfaar

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه mentioned that a person will be forgiven even for the sin of fleeing from the battlefield if he recites the following thrice:

"أَسْتَغْفِرُ اللّٰهَ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ"

"I seek forgiveness from Allaah. There is no deity but He Who is the Living and the One Who maintains everything. It is Him to Whom I repent." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "If you people knew my sins, not even two of you would walk behind me and you would rather throw sand on my head. I would be happy if Allaah forgave even one of my sins even though I have to be called by name of Abdullaah bin Rowtha (Abdullaah the son of dung)."(2)

The Statements of Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Baraa رضي الله تعالى عنه Concerning Istighfaar

Hadhrat Abu Hurayrah رضي الله تعالى عنه once said, "Every day I seek Allaah's forgiveness and **repent to him twelve thousand times** and this is in proportion to the debt I owe Allaah." (3) Another narration quotes him as saying, "This is in proportion to my sins."

A man once asked Hadhrat Baraa رضي الله تعالى عنه about the verse:

﴿وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ﴾ (سورة بقره: آيت١٩٥)

"And do not throw yourselves into destruction" {Surah Baqarah, verse 195}

The question he asked was, "O Abu Amaarah! Does this refer to a person who fights the enemy until he is killed?" "No," Hadhrat Baraa رضي الله تعالى عنه replied, "It refers to a person who sins and then says that Allaah will never forgive him." (4)

What Falls into the Ambit of Dhikr

Rasulullaah ﷺ's Statement about those who Love each other for the Pleasure of Allaah

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Allaah shall raise some people on the Day of Qiyaamah whose faces will be shining with resplendence. They will be sitting on thrones of pearls and will be the envy of all people. They will however neither be martyrs nor Ambiyaa." Sitting on his knees, a Bedouin asked, "Do describe them for us, O Rasulullaah ﷺ so that we may recognise them." Rasulullaah ﷺ replied, "They will be people from different tribes and from different places **who love each other for the pleasure of Allaah and gather together to engage in the Dhikr of Allaah.**" (5)

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.210).
(2) Haakim (Vol.3 Pg.316), reporting from reliable sources as confirmed by Dhahabi.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.383).
(4) Haakim, reporting from reliable sources, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.132).
(5) Tabraani.

Hadhrat Amr bin Abasa رضي الله تعالى عنه reports that he heard Rasulullaah ﷺ say, "There shall be people on the right hand side of Ar Rahmaan (Allaah) - and both His sides are the right - who will neither be Ambiyaa not martyrs. The radiance from their faces will dazzle onlookers and even the Ambiyaa and the martyrs will envy them because of their status and close position to Allaah تبارك وتعالى." "Who will they be, O Rasulullaah ﷺ?" someone asked. Rasulullaah ﷺ replied, "They are a group of people from various tribes who gather for the Dhikr of Allaah and who select good words just as a person eating dates selects the best of dates." (1)

Rasulullaah ﷺ's Words to the Sahabah رضي الله تعالى عنهم when they sat down to discuss the days of ignorance and the Bounty of Imaan

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ once came to some Sahabah رضي الله تعالى عنهم who were engaged in a discussion. They said, "We were busy discussing the ignorance and deviation we were in and how Allaah then guided us." Rasulullaah ﷺ was impressed and commended them saying, "You have done well. Remain as you are and do just as you are doing." (2)

Statements of Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about Speaking of Hadhrat Umar رضي الله تعالى عنه and Sending Salutations to Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Speak often about Hadhrat Umar bin Khattaab رضي الله تعالى عنه because speaking about him is speaking about justice, and speaking about justice is speaking of Allaah." (3)

Hadhrat Aa'isha رضي الله تعالى عنها said, "Adorn your gatherings with sending salutations to Rasulullaah ﷺ and speaking of Hadhrat Umar bin Khattaab رضي الله تعالى عنه."(4)

The Signs of Dhikr and the Reality of Dhikr

Rasulullaah ﷺ Describes the Friends of Allaah

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when someone asked Rasulullaah ﷺ who the friends of Allaah (the Awliyaa) are, Rasulullaah ﷺ replied, "Those people who remind you of Allaah when you look at them." (5)

Rasulullaah ﷺ's Words to Hadhrat Handhala رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه

Hadhrat Handhala Usayyidi رضي الله تعالى عنه who was one of Rasulullaah ﷺ's scribes

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.66) and reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.77).
(2) Tabraani in his Awsat. Haythami (Vol.10 Pg.80) has commented on the chain of narrators.
(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.391).
(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.394).
(5) Bazzaar. Haythami (Vol.10 Pg.78) has commented on the chain of narrators.

narrates, "We were once with Rasulullaah ﷺ when we spoke of Jannah and Jahannam (with) so much (conviction) that it seemed to appear before our very eyes. I then went to my wife and children with whom I started laughing and playing. However, when I thought of the state of mind I had been in (with Rasulullaah ﷺ), I left the house. I then met Abu Bakr رضي الله تعالى عنه, to whom I said, 'O Abu Bakr! I have become a Munaafiq.' 'Why do you say that?' he asked. I explained, 'When we are with Nabi ﷺ and he speaks to us about Jannah and Jahannam, it seems as if it is before our very eyes. However, when we leave his presence and become engrossed with our wives, children and occupations, we forget.' Abu Bakr رضي الله تعالى عنه remarked, 'But we do the same.' I then approached Rasulullaah ﷺ and mentioned this to him. Rasulullaah ﷺ said, 'O Handhala! If you can be with your families as you are when you are with me, **the angels will actually shake hands with you on your beds and on the street. O Handhala! There are times for this and times for that."** (1)

Another narration states that Rasulullaah ﷺ said to him, "If you could remain at all times as you are when you are with me, the angels will even shade you with their wings." (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that he once said, "O Rasulullaah ﷺ! When we are with you, our hearts are softened, we detach ourselves from this world and yearn for the Aakhirah." Rasulullaah ﷺ remarked, "If after leaving me you remain as you are when with me, the angels will visit you and shake hands with you in the streets. On the other hand, **if you do not sin, Allaah will create a creation that sins until their sins reach the heights of the sky. They will then seek forgiveness from Allaah and He will forgive them all their sins without any concern."** (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would think of Allaah while Performing Tawaaf

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه says, "We were performing Tawaaf when I extended to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه my proposal to marry his daughter, he remained silent and offered no reply. 'Had he been happy,' I said to myself, 'he would have certainly given me a reply. By Allaah! I shall never speak to him about it ever again.' It so happened that he reached Madinah before me and when I returned, I first went to the Masjid of Rasulullaah ﷺ where I greeted Rasulullaah ﷺ and fulfilled the rights owed to him. I then went to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. He welcomed me most warmly and asked when I had arrived. When I informed him that I had just arrived, he said, 'Were you asking me about Sauda bint Abdullaah (my daughter) at a time when we were performing Tawaaf and could think of Allaah تبارك وتعالى before our very eyes? Were you unable to meet me on any other occasion?' 'It just happened to take place at that time,' I replied. 'Well,' he asked, 'what have you to say today (are you

(1) Hasan bin Sufyaan and Abu Nu'aym.
(2) Tayaalisi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.100).
(3) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.1 Pg.101).

still willing to marry her)?' 'I am now even more eager,' I replied. Hadhrat Abdullaah bin Umar رضي الله عنه then called his two sons Saalim and Abdullaah and married me to his daughter." (1)

Making Dhikr Silently and Audibly

The Statement of Rasulullaah ﷺ Regarding the Virtue of Silent Dhikr

Hadhrat Aa'isha رضي الله عنها narrates from Rasulullaah ﷺ that the salaah performed after **brushing the teeth with a Miswaak is seventy times superior to the salaah performed without using the Miswaak.** Rasulullaah ﷺ also said, **"Verily the virtue of the secret Dhikr that is inaudible is seventy times superior (to audible Dhikr).** When Allaah gathers all of creation on the Day of Qiyaamah for reckoning, the recording angels will present everything that they recorded and have in writing. 'Look carefully to see if this person has anything else to his account.' 'O our Rabb!' the angels will submit, 'There is nothing that we had knowledge of that we have not taken cognisance of and put in writing.' Allaah will then say (to the person being questioned), 'I have something hidden with Me that no other knows of and I shall be rewarding you for it. **It is the Dhikr that you made in secret.'"** (2)

The Burial of a Person who Use to Raise his Voice when Making Dhikr and the Burial of Hadhrat Abdullaah Dhul Bijaadayn رضي الله عنه

Hadhrat Jaabir رضي الله عنه narrates, "We once saw a fire in Baqee (the graveyard of Madinah) and we got to the grave, Rasulullaah ﷺ was already there. 'Hand over the body to me,' Rasulullaah ﷺ instructed. Removing the body from the grave from the side of the legs, we made it over to Rasulullaah ﷺ and when we looked at it, we realised that it was the person who used to raise his voice when making Dhikr." (3)

Hadhrat Muhammad bin Ibraaheem Taymi narrates that Dhul Bijadaayn ('the one with two striped blankets') was a Sahabi by the name of Abdullaah رضي الله عنه. He belonged to the Muzaynah tribe and was an orphan in the care of his uncle. Although his uncle was very good to him, when he heard that Hadhrat Abdullaah رضي الله عنه had accepted Islaam, he took away from him everything that he had given him, even his clothing. When Hadhrat Abdullaah رضي الله عنه then went to his mother, she cut a striped blanket into two pieces for him, half of which he used to cover his lower body while the other half was used to cover the upper part of his body. Thereafter, when he went to Rasulullaah ﷺ, Rasulullaah ﷺ said to him, **"You are Abdullaah Dhul Bijaadayn ('the one with two striped blankets'). Stay**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.309). Ibn Sa'd (Vol.4 Pg.167) has reported a similar narration.
(2) Abu Ya'la. Haythami (Vol.10 Pg.81) has commented on the chain of narrators.
(3) Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.137). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.3 Pg.351).

at my door at all times." He therefore remained at Rasulullaah ﷺ's door at all times.

Because Hadhrat Abdullaah رضي الله تعالى عنه used to raise his voice when engaging in Dhikr, Hadhrat Umar رضي الله تعالى عنه once remarked, "Is he showing off?" Rasulullaah ﷺ however dispelled the allegation saying, "He is in fact one of those who sigh deeply (and are greatly affected by the Dhikr they make)."

Hadhrat Taymi related further from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه who says, "It was in the middle of the night during the expedition to Tabook that I got up and noticed some activity at a fire on the edge of the camp. When I pursued the light, I saw Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه with Abdullaah Dhul Bijaadayn who had passed away. They had already dug a grave for him and Rasulullaah ﷺ was standing inside the grave. After the burial, Rasulullaah ﷺ prayed, 'O Allaah! I have been pleased with him, You also be pleased with him.'"(1)

In another narration, Hadhrat Uqba bin Aamir رضي الله تعالى عنه states, "It was with regard to a person called Abdullaah Dhul Bijaadayn رضي الله تعالى عنه that Rasulullaah ﷺ said, "Indeed, he is one who sighs very deeply." This Rasulullaah ﷺ said because Abdullaah Dhul Bijaadayn used to engage in Dhikr **abundantly by reciting the Qur'aan and making du'aa and all this he did in an audible voice."**

Counting the Tasbeehaat and The Source for this

What Rasulullaah ﷺ said to Hadhrat Safiyya رضي الله تعالى عنها when he saw her Using Date Seeds to Count her Tasbeehaat

Hadhrat Safiyya رضي الله تعالى عنها narrates that Rasulullaah ﷺ once came to her when she had **four thousand date seeds** in front of her, which she was using to count her Tasbeehaat. Rasulullaah ﷺ said, "Should I not tell you of something greater that all the Tasbeehaat you have recited?" "Please do tell me," she said. Rasulullaah ﷺ then told her to recite:

"سُبْحَانَ اللّٰهِ عَدَدَ خَلْقِهٖ"

"I glorify Allaah as much as all of His creation"(2)

Another narration quotes the Dhikr in the following words:

"سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ مِنْ شَيْءٍ"

"I glorify Allaah as much as everything that He has created"(3)

Several similar narrations have already passed in the chapter discussing comprehensive Adhkaar.

(1) *Isaabah* (Vol.2 Pg.238). Baghawi, Ibn Mandah and Ahmad have all reported similar narrations.
(2) Tirmidhi.
(3) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.99).

Hadhrat Abu Safiyya رضي الله عنه, Hadhrat Abu Hurayrah رضي الله عنه and Hadhrat Sa'd رضي الله عنه use stones to Count their Tasbeehaat

It is reported that Hadhrat Abu Safiyya رضي الله عنه who was one of Rasulullaah ﷺ's freed slaves **used to spread a leather tablecloth and send for a basket of stones.** He would then engage in Tasbeeh until midday (counting on the stones), after which the stones would be taken away. After performing the Zuhr salaah, he would again engage in Tasbeeh until the evening. [1].

Hadhrat Yunus bin Ubayd narrates from his mother that she saw a man from the Muhaajireen called Abu Safiyya رضي الله عنه who used stones to count his Tasbeehaat.[2]

It is reported that **Hadhrat Abu Hurayrah** رضي الله عنه **had a string on which two thousand knots were tied.** He would not go to sleep until he had recited Tasbeeh on them.[3]

Hadhrat Abu Nadhrah narrates that an old man from the Banu Tufaawah tribe related, "I was the guest of Hadhrat Abu Hurayrah رضي الله عنه in Madinah and have never seen any of the Sahabah رضي الله عنهم **who exerted themselves in Ibaadah as much as he nor any of them who cared more for his guests than he.** During the time I spent with him, I one day saw him on his bench with a bag full of stones or date seeds. As he sat there reciting Tasbeehaat, his Abyssinian slave woman sat beneath him and whenever he completed what was in the bag, he gave it to her and she collected everything back. She then refilled the bag and gave it to him." The rest of the narration continues further.[4]

Hadhrat Hakeem bin Daylami reports that Hadhrat Sa'd (bin Abi Waqqaas) رضي الله عنه used stones to count his Tasbeehaat.[5]

The Etiquette of Dhikr and Compounding Good Deeds

Hadhrat Abdullaah bin Umar رضي الله عنهما said, "If possible, you should engage in Dhikr only when you are in a state of purity." [6]

Hadhrat Abu Uthmaan Nahdi reports that Hadhrat Abu Hurayrah رضي الله عنه said, "I have been told that Allaah grants a servant the reward of as much as a million good deeds for a single good deed." He then said, "In fact, I have heard Rasulullaah ﷺ say that Allaah gives the rewards of as much as two million good deeds." He then recited the verse:

﴿يُضٰعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ اَجْرًا عَظِيْمًا ۝﴾ (سورة نساء: آيت ٤٠)

(1) Baghawi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.322).
(2) Baghawi and Bukhaari (not in his Saheeh), as quoted in *Isaabah* (Vol.4 Pg.109). Ibn Sa'd (Vol.7 Pg.60) has reported a similar narration.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.383).
(4) Abu Dawood (Vol.3 Pg.55).
(5) Ibn Sa'd (Vol.3 Pg.143).
(6) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.209).

He shall multiply it *(the reward of a good deed)* and grant a tremendous *(manifold)* reward from His side. {Surah Nisaa, verse 40}

Thereafter, he added, "If Allaah speaks of a 'tremendous reward', who can measure its magnitude?"

According to another narration, Hadhrat Abu Uthmaan says that he approached Hadhrat Abu Hurayrah رضي الله عنه and asked, "I have heard that according to you, the reward of a good deed is multiplied as much as a million times." To this, Hadhrat Abu Hurayrah رضي الله عنه said, "Why do you find that surprising when I swear by Allaah that I heard Rasulullaah ﷺ say..." The rest of the narration is like the one above. [1]

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(1) Ahmad and Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.145).
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Chapter Fifteen

The Chapter Concerning The Du'aas that the Sahabah رضي الله تعالى عنهم Made

This chapter highlights how Nabi ﷺ and the Sahabah رضي الله تعالى عنهم sobbed before Allaah U when making du'aa. It further discusses the reasons for which they made du'aa, the times when they made du'aa and describes what their du'aas were like.

The Etiquette of Du'aa

Rasulullaah ﷺ Teaches Some Sahabah رضي الله تعالى عنهم the Etiquette of Making Du'aa

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه narrates that Rasulullaah ﷺ once passed by a person who was making du'aa saying, **"O Allaah! Grant me patience."** Rasulullaah ﷺ addressed the man saying, **"You have asked Allaah for difficulty, now ask him for safety."** Rasulullaah ﷺ then passed by another Mu'mineen who was making du'aa saying, "O Allaah! I ask you for the perfect bounty." "O son of Aadam عليه السلام," Rasulullaah ﷺ asked, "Do you know what the perfect bounty is?" The man's response was, "O Rasulullaah ﷺ! I only made the du'aa hoping for the best." Rasulullaah ﷺ explained, "The perfect bounty is to gain entry into Jannah and to be rescued from Jahannam." Thereafter he passed by yet another person making du'aa, saying, "O Dhul Jalaali wal Ikraam!" Addressing this person, Rasulullaah ﷺ said, "Your du'aa as been accepted, so ask (what you need)." (1)

The Incident of Rasulullaah ﷺ and a Man who was Making Du'aa for his Punishment to be Brought Forward

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ once went to visit a man who was suffering so much that he (had lost a lot of weight and) looked like a defeathered fledgling. "Is there any particular du'aa that you have been making to Allaah?" Rasulullaah ﷺ asked the man. The man informed Rasulullaah ﷺ that the du'aa he always made was, "O Allaah! Please bring forward to this world whatever punishment is due to me in the Aakhirah." Rasulullaah ﷺ told him, "Why do you rather not say:

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.292).

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ﴾ (سورة بقره: آيت ۲۰۱)

"O our Rabb, grant us *(all that which is)* good in this world, *(all that which is)* good in the Aakhirah and save us from the punishment of the fire *(of Jahannam)*." {Surah Baqarah, verse 201}

The man then made the du'aa and was cured. (1)

Rasulullaah ﷺ Refuses to Make Du'aa for Hadhrat Basheer bin Khasaasiyah رضي الله تعالى عنه to Die before him

Hadhrat Basheer bin Khasaasiyah رضي الله تعالى عنه reports that Rasulullaah ﷺ once said to him, "Thank Allaah for bringing you from the Rabee'ah Khath'am tribe and allowing you to accept Islaam at the hands of His Rasool ﷺ." "O Rasulullaah ﷺ!" Hadhrat Basheer رضي الله تعالى عنه said, "Pray to Allaah to allow me to die before you." Refusing the request, Rasulullaah ﷺ said, "I shall not make that du'aa for anyone."(2)

Rasulullaah ﷺ Begins with Himself when Making Du'aa and Avoids Rhyming

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه says, "Whenever making du'aa for anyone, Rasulullaah ﷺ **always began with (asking for) himself.** When speaking of Hadhrat Moosa عليه السلام one day, Rasulullaah ﷺ remarked, 'May Allaah shower His mercy on Moosa عليه السلام. Had he been more patient, he would have seen even stranger things from his companion. However, he said:

﴿إِنْ سَأَلْتُكَ عَنْ شَيْئٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَّدُنِّي عُذْرًا﴾ (سورة كهف: آيت ۷۶)

"If I question you about anything after this, then you need not remain with me. You have received *(enough)* excuse from me *(to part from me)*." {Surah Kahaf, verse 72}(3)

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه also reports that whenever Rasulullaah ﷺ made du'aa, he began with himself. (4)

Hadhrat Aa'isha رضي الله تعالى عنها once said to Ibn Abu Saa'ib who was the lecturer of Madinah, "Refrain from going out of your way to rhyme your du'aa because I have seen the time of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم and none of them did this." (5)

Hadhrat Umar رضي الله تعالى عنه Teaches the Etiquette of Du'aa to a Man and the Du'aa Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Used to make Just Before Dawn

When Hadhrat Umar رضي الله تعالى عنه overheard a man making du'aa to be protected from

(1) Ibn Abi Shaybah and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.1 Pg.290).
(2) Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.147).
(3) Ibn Abi Shaybah, Ahmad,, Abu Dawood, Nasa'ee and others, as *Kanzul Ummaal* (Vol.1 Pg.290). Tirmidhi has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.290).
(4) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.152).
(5) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.292).

tests, he remarked, "O Allaah! I seek Your protection from his words." He then addressed the man saying, "Are you asking your Rabb not to grant you a family and wealth?" Another narration states that Hadhrat Umar said, "Do you want your Rabb not to grant you wealth and children? Whoever seeks protection from tests should seek protection from tests that lead people astray." (1)

Hadhrat Muhaarib bin Dithaar narrates that his uncle said, "I used to pass by the house of Hadhrat Abdullaah bin Mas'ood just before dawn and would hear him make du'aa saying, 'O Allaah! You have called me and I have come. You have given me a command and I have obeyed. This is now the time before dawn, so do forgive me.' When I met Hadhrat Abdullaah bin Mas'ood, I told him about this du'aa that I heard him say. He said, 'Verily Hadhrat Ya'qoob postponed making du'aa for his sons until the time of pre dawn.'"(2)

Raising the Hands and Passing them over the Face Rasulullaah does this

Hadhrat Umar says, "Whenever he made du'aa, Rasulullaah raised his hands and after completing, he would pass them over his face." (3)

Another narration states that when raising his hands to make du'aa, Rasulullaah would not drop them until he passed them over his face (upon completing the du'aa). (4)

Hadhrat Umar also said, "I saw Rasulullaah making du'aa at Ahjaaruz Zayt with his palms (towards his face) and when he completed, he passed them over his face." (5)

Hadhrat Aa'isha says, "Rasulullaah used to raise his hands for so long when making du'aa that I would get tired." (6)

Another narration adds that Rasulullaah made du'aa saying, "O Allaah! I am but a human. Please do not punish me for verbally abusing or hurting anyone."(7)

Yet another narration reports that Rasulullaah said, "O Allaah! I am but a human so please do not punish me. If I have hurt any Mu'min or verbally abused him, then please do not punish me for it." (8)

How Rasulullaah Curses the Coalition of Armies and the Practise of Hadhrat Abdullaah bin Umar and Hadhrat Abdullaah bin Zubayr

Hadhrat Urwa narrates that Rasulullaah once passed by a tribe of Bedouins who had accepted Islaam and whose settlement the coalition of

(1) Ibn Abi Shaybah and Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.289).
(2) Tabraani. Haythami (Vol.10 Pg.155) has commented on the chain of narrators.
(3) Haakim.
(4) Tirmidhi.
(5) Abdul Ghani in his Idaahul Ashkaal, as quoted in *Kanzul Ummaal* (Vol.1 Pg.289).
(6) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.168).
(7) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291).
(8) Bukhaari in his Adab (Pg.90).

Kuffaar armies had destroyed. Raising his hands and extending them before his face, Rasulullaah ﷺ cursed the coalition. "May my parents be sacrificed for you, O Rasulullaah ﷺ!" one of the Bedouins said, "Extend your hands even further." Rasulullaah ﷺ then extended his hands further from his face without raising them higher towards the sky. (1)

Abu Nu'aym Wahab reports that he saw both Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه pass their hands over their faces after making du'aa. (2)

Making Congregational Du'aa, Raising the Voice and saying 'Aameen'

Rasulullaah ﷺ Says 'Aameen' to the Du'aas of Hadhrat Zaid رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه and another Sahabi رضي الله تعالى عنه

Hadhrat Qais Madani narrates that when a man came to ask Hadhrat Zaid bin Thaabit رضي الله تعالى عنه something, he said to the man, "Go to Hadhrat Abu Hurayrah رضي الله تعالى عنه because it once happened that Abu Hurayrah رضي الله تعالى عنه someone else and I were in the Masjid engaging in Dhikr and making du'aa when Rasulullaah ﷺ came to sit with us. When we fell silent, Rasulullaah ﷺ asked us to continue doing what we had been doing. My companion and I then started making du'aa before Abu Hurayrah رضي الله تعالى عنه and Rasulullaah ﷺ said 'Aameen' to our du'aas. Abu Hurayrah رضي الله تعالى عنه then started making du'aa and said, 'O Allaah! I ask You for everything that my two companions have asked for as well as knowledge that I shall never forget.' When Rasulullaah ﷺ said 'Aameen', my companion and I sad, 'O Rasulullaah ﷺ! We also ask for knowledge that we shall never forget.' Rasulullaah ﷺ said, 'The man of the Daus tribe (Hadhrat Abu Hurayrah رضي الله تعالى عنه) has beaten you to it.'"(3)

Hadhrat Umar رضي الله تعالى عنه makes Du'aa and Requests the People to say 'Aameen' and the Du'aa he made during the 'Year of Ashes'

Hadhrat Jaami bin Shaddaad narrates from a relative that he once heard Hadhrat Umar رضي الله تعالى عنه say, "I want you people to say 'Aameen' to three du'aas that I am going to make." He then proceeded to make du'aa saying, "O Allaah! I am weak so please strengthen me. O Allaah! I am stern, so please soften me. O Allaah! I am miserly so please make me generous." (4)

Hadhrat Saa'ib bin Yazeed reports that it was early one morning during the Year of Ashes (the year in which Madinah experienced a crippling drought) that he saw

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291).
(2) Bukhaari in his Adab (Pg.90).
(3) Tabraani in his Awsat, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.321).
(4) Ibn Sa'd (Vol.3 Pg.275)

Hadhrat Umar رضي الله عنه humbling himself before Allaah, wearing simple clothing and a shawl that barely reached his knees. He was seeking Allaah's forgiveness in a loud voice as his tears flowed on to his cheeks. (Rasulullaah ﷺ's uncle) Hadhrat Abbaas bin Abdul Muttalib رضي الله عنه was standing on his right side as he faced the Qibla and raised his hands as he sobbed before his Rabb. The people also made du'aa as he made du'aa, after which he took Hadhrat Abbaas رضي الله عنه's hand and said, **"O Allaah! Do accept the intercession of Rasulullaah ﷺ's uncle on our behalf."** Hadhrat Abaas رضي الله عنه then stood beside Hadhrat Umar رضي الله عنه for a very long time, his eyes flowing with tears as he made du'aa to Allaah.[1]

Hadhrat Umar رضي الله عنه sits with a group in the Masjid as they all make du'aa one after the other

Hadhrat Abu Sa'eed who was the freed slave of Hadhrat Usayd reports, "Hadhrat Umar رضي الله عنه used to patrol the Masjid at night and remove from there everyone besides the person engaged in salaah. When he once passed by a group of Sahabah رضي الله عنهم amongst whom was Hadhrat Ubay bin Ka'b رضي الله عنه, he asked, 'Who are you men?' Hadhrat Ubay رضي الله عنه replied, 'We are members of your family, O Ameerul Mu'mineen.' 'What kept you behind after the salaah?' Hadhrat Umar رضي الله عنه asked. When they informed him that they had been engaged in Dhikr, Hadhrat Umar رضي الله عنه sat with them. He then said to the person closest to him, 'Take (the lead in making du'aa).' The man started making du'aa and (when he had completed) Hadhrat Umar رضي الله عنه asked each person to make du'aa until he came to me, who was sitting next to him. 'Come on,' he said to me. I was tongue-tied and started to shiver so much until he could actually feel me shake. He then said, '(Say something) Even if you have to only say, 'O Allaah forgive me. O Allaah! Have mercy on me.' Hadhrat Umar رضي الله عنه then started making du'aa and there was none who wept more than him. Thereafter, he said, 'That is enough. You may all disperse.'"[2]

The Du'aa of Hadhrat Habeeb bin Maslamah رضي الله عنه and Hadhrat Nu'maan bin Muqarrin رضي الله عنه

Hadhrat Abu Hurayrah رضي الله عنه narrates that Hadhrat Habeeb bin Maslamah Fahri رضي الله عنه was a person whose du'aas were always accepted. When he was once appointed commander of an army and after making the necessary preparations, he was facing the Roman army when he said to the others, "I have heard Rasulullaah ﷺ say, **'When a group assembles and they all say 'Aameen' as one of them makes du'aa, Allaah certainly acts the du'aa.'"** He then duly praised Allaah and said, "O Allaah! Protect our blood and still grant us the reward of martyrs." He was still making du'aa when the commander of the Roman army entered Hadhrat Habeeb رضي الله عنه's tent (to surrender). [3]

(1) Ibn Sa'd (Vol.3 Pg.321).
(2) Ibn Sa'd (Vol.3 Pg.294).
(3) Tabraani. Haythami (Vol.10 Pg.170) has commented on the chain of narrators.

In the chapter discussing the yearning that the Sahabah رضي الله تعالى عنهم had for martyrdom and the du'aas they made for, in it the narration has already passed in which Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه said, "I am to make a du'aa to Allaah which I stress that every person say 'Aameen' to. (He then made the du'aa saying) O Allaah! Grant Nu'maan martyrdom today with your assistance to the Muslims and make them victorious." Another narration adds that the others then said 'Aameen' to the du'aa. (1)

Hadhrat Dhul Bijaadayn رضي الله تعالى عنه Used to Raise his Voice when making Du'aa

Hadhrat Uqba bin Aamir رضي الله تعالى عنه states, "It was with regard to a person called Abdullaah Dhul Bijaadayn رضي الله تعالى عنه that Rasulullaah صلى الله عليه وسلم said, 'Indeed, he is one who sighs very deeply.' This Rasulullaah صلى الله عليه وسلم said because Abdullaah Dhul Bijaadayn رضي الله تعالى عنه used to engage in Dhikr abundantly by reciting the Qur'aan and making du'aa and all this he did in an audible voice." (2)

Requesting Du'aas from the Pious

Rasulullaah صلى الله عليه وسلم Requests Hadhrat Umar رضي الله تعالى عنه for Du'aas and Hadhrat Abu Umaamah رضي الله تعالى عنه requests Rasulullaah صلى الله عليه وسلم for Du'aas

Hadhrat Umar رضي الله تعالى عنه narrates that when he once requested Rasulullaah صلى الله عليه وسلم for permission to perform Umrah, Rasulullaah صلى الله عليه وسلم granted him permission and said, **"Dear brother! Do not forget us in your du'aas."** Hadhrat Umar رضي الله تعالى عنه says, "Those words gave me more joy than even the entire world could not." (3)

Hadhrat Abu Umaama Baahili رضي الله تعالى عنه says, "When Rasulullaah صلى الله عليه وسلم came to us once, we wished that he would make du'aa for us. He then said, 'O Allaah forgive us, have mercy on us, be pleased with us, accept from us, enter us into Jannah, save us from Jahannam and mend all our affairs." When we wished that he would make more du'aa, he said, "I have already included all your affairs (in the du'aa)."(4)

The Incident of a Man Rolling in the hot sands and Rasulullaah صلى الله عليه وسلم's Request to him to make Du'aa for his Brothers

Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه narrates that a Sahabi رضي الله تعالى عنه once removed his excess clothing and then **started to roll in the hot sand**, saying to himself, "Taste the fire of Jahannam. You lie like a corpse in the night (without

(1) Tabari, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.216). Haakim (Vol.3 Pg.293) has reported a similar narration.
(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.369). Ibn Jareer has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.395).
(3) Abu Dawood and Tirmidhi. Ibn Sa'd (Vol.3 Pg.273) has reported a similar narration.
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291).

engaging in Ibaadah) and waste time during the day!" As he was doing this, he happened to see Rasulullaah ﷺ under the shade of a tree. He then approached Rasulullaah ﷺ and excused himself saying, "My Nafs got the better of me." "In fact," Rasulullaah ﷺ said, "the doors of the heavens have all been thrown open for you and the angels are boasting about you." Rasulullaah ﷺ then addressed the other Sahabah رضي الله تعالى عنهم saying, "Take your journey's provisions from your brother (ask him for du'aas)." When one of the Sahabah رضي الله تعالى عنهم asked the Sahabi رضي الله تعالى عنه to make du'aa for him, Rasulullaah ﷺ added, "Include them all (in your du'aa)." The Sahabi رضي الله تعالى عنه prayed, **"O Allaah! Make Taqwa their journey's provision and guide them in all their affairs."** "O Allaah!" Rasulullaah ﷺ said in between, "Guide him (to continue making du'aa)." The Sahabi رضي الله تعالى عنه then concluded by saying, "O Allaah! Make Jannah their final destination." (1)

Hadhrat Buraydah رضي الله تعالى عنه reports that Rasulullaah ﷺ was travelling somewhere when he came across a Sahabi رضي الله تعالى عنه rolling from his back to his belly in the hot sand as he chided himself saying, "O Nafs! You hope for Jannah when you sleep at night and waste your time during the day!" When he had regained his composure, he approached the Sahabah رضي الله تعالى عنهم. Rasulullaah ﷺ then instructed the Sahabah رضي الله تعالى عنهم to request him for du'aas and when they did, the Sahabi رضي الله تعالى عنه prayed, "O Allaah! Guide them in all their affairs." "Pray some more," the Sahabah رضي الله تعالى عنهم requested. He then said, "O Allaah! Make Taqwa their journey's provisions." The Sahabah رضي الله تعالى عنهم again asked for more du'aas. This time, Rasulullaah ﷺ also asked him to make more du'aa for them and prayed to Allaah to inspire him. The Sahabi رضي الله تعالى عنه then said, **"O Allaah! Make Jannah their final destination."** (2)

Rasulullaah ﷺ Exhorts those who Meet Hadhrat Uwais Qarni to request him for Du'aas

Hadhrat Aseer bin Jaabir narrates that when Hadhrat Umar رضي الله تعالى عنه requested Hadhrat Uwais Qarni to seek forgiveness on his behalf, Hadhrat Uwais asked, "How can I seek forgiveness on your behalf when you are a companion of Rasulullaah ﷺ?" Hadhrat Umar رضي الله تعالى عنه replied, " I have heard Rasulullaah ﷺ say, 'Verily the best of all the Taabi'een (Muslims who have met the Sahabah رضي الله تعالى عنهم) shall be a man called Uwais." (3) Another narration states that Rasulullaah ﷺ also added, "Whoever meets him (Hadhrat Uwais), must request him to seek forgiveness on your behalf." (4)

Hadhrat Anas رضي الله تعالى عنه Makes Du'aa for his Companions upon their Request

Hadhrat Abdullaah bin Roomi narrates that Hadhrat Anas bin Maalik رضي الله تعالى عنه was in Zaawiya (close to Basrah) when someone said to him, "Some of your brothers

(1) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.1 Pg.290).
(2) Tabraani. Haythami (Vol.10 Pg.185) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.308).
(3) Ibn Sa'd (Vol.6 Pg.163).
(4) Muslims, as quoted in *Isaabah* (Vol.1 Pg.115).

from Basrah have come to you so that you may make du'aa for them." Hadhrat Anas رضي الله تعالى عنه immediately made du'aa saying, "O Allaah! **Forgive us and shower Your mercy on us.** Grant us the best of this world, the best of the Aakhirah and save us from Jahannam." When they requested for more du'aa, Hadhrat Anas رضي الله تعالى عنه repeated the du'aa and then said, "If you have been granted this, you have been granted the best of this world and the Aakhirah." (1)

Making Du'aa for Sinners

The Incident of Hadhrat Umar رضي الله تعالى عنه and a Habitual Drinker to whom he Wrote a Letter and then Made Du'aa for, After which the Man Stopped Drinking

Hadhrat Yazeed bin Asam reports that a man from Shaam was a fierce warrior and would often be in the company of Hadhrat Umar رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه did not see him for a while, he asked about him. "O Ameerul Mu'mineen!" someone informed him, "He has taken to drink." Hadhrat Umar رضي الله تعالى عنه sent for his scribe and wrote the following letter addressed to the man:

Peace be on you

Before you do I praise Allaah besides Whom there is none worthy of worship. (Allaah is also) The Forgiver of sins, Acceptor of repentance, Severe in punishment, and All Powerful. There is none worthy of worship but Him, and all shall return to Him (after death).

Thereafter, Hadhrat Umar رضي الله تعالى عنه turned to the people around him saying, "Pray to Allaah that He turns your brother's heart towards Him and that He accepts his repentance." When the man received the letter and he read it, he started repeating the words: "The Forgiver of sins, Acceptor of repentance, Severe in punishment. Allaah has warned me of His punishment and also promised to forgive me." (2) Another narration adds that after repeating the words to himself several times, the man started to weep and then gave up drinking most admirably. When this news reached Hadhrat Umar رضي الله تعالى عنه, the Ameerul Mu'mineen addressed the people saying, "**This is what you ought to do when you see that your brother has slipped. Correct him, give him conviction (in Allaah's mercy), pray to Allaah to forgive him and never be Shaytaan's accomplices against him (by allowing him to continue and to lose hope in Allaah's mercy).**" (3)

Words with Which Du'aa is Started

Rasulullaah صلى الله عليه وسلم Tells Hadhrat Abu Ayaash رضي الله تعالى عنه and another Sahabi رضي الله تعالى عنه that they have Called Allaah by His 'Ismul A'zam' (4)

(1) Bukhaari in his Adab (Pg.93).
(2) Ibn Abi Haatim.
(3) Abu Nu'aym, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.70).
(4) Literally translated as "The Most Majestic Name", this is that name of Allaah, taking which any

Hadhrat Buraydah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once overheard a Sahabi رضي الله تعالى عنه making du'aa saying:

"اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِاَنِّیْ اَشْهَدُ اَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَكُنْ لَّهٗ كُفُوًا اَحَدٌ"

"O Allaah! I beg from You on account of the fact that I testify that You are that Allaah besides Whom there is none worthy of worship. You are The One and The Independent Who has no children, Who is not the child of anyone and Who has no equal."

To this, Rasulullaah ﷺ remarked, **"You have begged from Allaah using His Ismul A'zam (The Most Majestic Name) with which anything asked for is granted and with which any du'aa is accepted."** (1)

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه narrates that Rasulullaah ﷺ once overheard a Sahabi رضي الله تعالى عنه making du'aa saying:" یَا ذَا الْجَلَالِ وَالْاِكْرَامِ ". Rasulullaah ﷺ addressed him saying, "Your du'aa has been accepted, so ask (what you want)." (2)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ once passed by Hadhrat Abu Ayaash Zaid bin Saamit Zuraqi رضي الله تعالى عنه while he was performing salaah and making the du'aa:

"اَللّٰهُمَّ اِنِّی اَسْئَلُكَ بِاَنَّ لَكَ الْحَمْدَ لَآ اِلٰهَ اِلَّا اَنْتَ یَاحَنَّانُ یَامَنَّانُ یَا بَدِیْعَ السَّمٰوَاتِ وَالْاَرْضِ یَاذَالْجَلَالِ وَالْاِكْرَامِ"

"O Allaah! I beg from You on account of You being worthy of all praise and that there is none worthy of worship but You. O The Most Loving! O The One Who Bestows all bounties! O the Creator of the heavens and the earth! O The Most Honourable and Generous!"

To this, Rasulullaah ﷺ remarked, "You have begged from Allaah using His Ismul A'zam (Glorious Name) with which any du'aa is accepted and with which anything asked for is granted." (3)

Another narration(4) states that Hadhrat Abu Ayaash رضي الله تعالى عنه also added the words: " یَا حَیُّ یَا قَیُّوْمُ ". Yet another narration states that he added, "I ask You for Jannah and seek Your protection from Jahannam." (5)

Rasulullaah ﷺ Gives some Gold as a Gift to a Bedouin who Praised Allaah most Beautifully

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ once passed by a Bedouin who was making the following du'aa in his salaah:

du'aa a person makes will definitely be accepted. The precise name is known only to the very chosen servants of Allaah and has always remained a secret to the masses.

(1) Abu Dawood, Tirmidhi, Ibn Maajah, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.145). Nasa'ee has reported a similar narration, as quoted in Nawawi's Adhkaar (Pg.501).
(2) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.145).
(3) Ahmad and Ibn Maajah.
(4) Abu Dawood, Nasa'ee, Haakim and Ibn Hibbaan.
(5) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.146).

”يَا مَنْ لَا تَرَاهُ الْعُيُوْنُ وَلَا تُخَالِطُهُ الظُّنُوْنُ وَلَا يَصِفُهُ الْوَاصِفُوْنَ وَلَا تُغَيِّرُهُ الْحَوَادِثُ وَلَا يَخْشَى الدَّوَائِرَ يَعْلَمُ مَثَاقِيْلَ الْجِبَالِ وَمَكَائِيْلَ الْبِحَارِ وَعَدَدَ قَطْرِ الْاَمْطَارِ وَعَدَدَ وَرَقِ الْاَشْجَارِ وَعَدَدَ مَا اَظْلَمَ عَلَيْهِ اللَّيْلُ وَاَشْرَقَ عَلَيْهِ النَّهَارُ وَمَا تُوَارِیْ مِنْ سِمَاءٍ سَمَاءٌ وَلَا اَرْضٌ اَرْضًا وَلَا بَحْرٌ بَحْرًا مَّا فِیْ قَعْرِهٖ وَلَا جَبَلٌ مَافِیْ وَ عْرِهٖ اِجْعَلْ خَيْرَ عُمْرِیْ آخِرَهٗ وَخَيْرَ عَمَلِیْ خَوَاتِيْمَهٗ وَ خَيْرَ اَيَّامِیْ يَوْمَ اَلْقَاكَ فِيْهِ فَوَكَّلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ“

"O The One Whom eyes cannot see, Who cannot be imagined, who is beyond description, Who is unaffected by happenings, Who cannot be overwhelmed by the vicissitudes of time, Who knows the weight of the mountains, the volume of the oceans, the number of falling raindrops, the number of leaves on the trees and everything upon which the night darkens and upon which the day brightens. No sky can hide another from Him, no surface of the earth can hide another from Him, no ocean can hide anything within its depths from Him and no mountain can conceal from Him anything within its rocks. Make the last part of my life the best, make the best of my deeds the last and make my best day be the one in which I meet You."

Rasulullaah ﷺ appointed someone to bring the Bedouin to him as soon as he completed his salaah. Rasulullaah ﷺ had been given some gold from a certain mine and when the Bedouin came before him after he had completed his salaah, Rasulullaah ﷺ handed over the gold to him saying, "Which tribe do you belong to, dear Bedouin?" When the Bedouin informed Rasulullaah ﷺ that he belonged to the Banu Aamir bin Sa'sa'ah tribe, Rasulullaah ﷺ asked, "Do you know why I gave you this gold as a gift?" "Because of the family ties between us, O Rasulullaah ﷺ," the Bedouin surmised. Rasulullaah ﷺ said, **"While family ties have a right, I actually gave you the gold because of the beautiful manner in which you praise Allaah تَبَارَكَ وَتَعَالٰى."**(1)

The Du'aa Rasulullaah ﷺ Made Before Hadhrat Aa'isha رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا in which he Included the Ismul A'zam

Hadhrat Aa'isha رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا narrates, "I once heard Rasulullaah ﷺ make du'aa saying, 'O Allaah! I beg from You using that pure and blessed name of Yours which You love best and which you love to be taken, with which anything asked for is granted, with which you shower Your mercy when it is requested and with which You remove difficulties when asked to.' One day, Rasulullaah ﷺ said to me, 'O Aa'isha! Do you know that Allaah has informed me of the name by which any du'aa is accepted.' 'May my parents be sacrificed for you, O Rasulullaah ﷺ!' I said, 'Do teach it to me.' Rasulullaah ﷺ replied, 'It would be inappropriate for (me to teach it to) you.' I then stepped aside and sat down for awhile. Thereafter,

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.158).

I stood up, kissed his head and asked, 'O Rasulullaah ﷺ! Please teach it to me.' Again Rasulullaah ﷺ said, 'It would be inappropriate for (me to teach it to) you, O Aa'isha because it would be inappropriate for you to use it to ask for anything of this world.'"

Hadhrat Aa'isha رضي الله تعالى عنها narrates further. She says, "I then got up to make wudhu, after which I performed two Rakaahs salaah. Thereafter, I made du'aa saying:

"اَللّٰهُمَّ اِنِّی اَدْعُوْكَ اللّٰهَ وَاَدْعُوْكَ الرَّحْمٰنَ وَاَدْعُوْكَ الْبَرَّالرَّحِيْمَ وَاَدْعُوْكَ بِاَسْمَائِكَ الْحُسْنٰی كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَالَمْ اَعْلَمْ اَنْ تَغْفِرَلِیْ وَتَرْحَمَنِیْ"

"O Allaah! I call to You as Allaah. I call to You as the Most Merciful. I call to You as the Most Pure and Most Kind. I call to You by all Your beautiful names that I know and those that I do not know, beseeching You to forgive me and shower Your mercy on me."

Rasulullaah ﷺ then started to laugh saying, "It is amongst the names that you have mentioned." (1)

How Rasulullaah ﷺ Started and Ended his Du'aas

Hadhrat Salamah bin Akwa رضي الله تعالى عنه narrates(2) that every du'aa he heard Rasulullaah ﷺ make started with the words:

"سُبْحَانَ رَبِّیَ الْعَلِیِّ الْاَعْلٰی الْوَهَّابِ"

Hadhrat Anas رضي الله تعالى عنه says, "Even if Rasulullaah ﷺ had to make a hundred du'aas, he would always say at the beginning, in the middle and at the end:

"رَبَّنَا اٰتِنَا فِی الدُّنْيَا حَسَنَةً وَفِی الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ"

"O our Rabb! Grant us the best in this world, the best in the Aakhirah and save us from the fire of Jahannam." (3)

The Incident of Rasulullaah ﷺ and Two Men who Performed Salaah and Made Du'aa

Hadhrat Fudhaala bin Ubayd رضي الله تعالى عنه narrates that Rasulullaah ﷺ was sitting (in the Masjid) one day when a man entered, performed salaah and then made du'aa saying, "O Allaah! Forgive me and have mercy on me." Addressing the man, Rasulullaah ﷺ said, "Dear Musalli! You have been too hasty. When sitting down after performing salaah, first praise **Allaah as He deserves to be praised and then send salutations to me before making du'aa.**" Another Sahabi رضي الله تعالى عنه then came to perform salaah. After completing his salaah, he praised Allaah and sent salutations to Rasulullaah ﷺ. Rasulullaah ﷺ then said to him, "O

(1) Ibn Maajah (Pg.698).
(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.156). Ibn Abi Shaybah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.290).
(3) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.1 Pg.290).

Musalli! Now make du'aa and it will be accepted." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Advises People Making Du'aa to Begin with Praising Allaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "When any of you intends making du'aa, he should commence by praising Allaah as He deserves to be praised. Thereafter, he should send salutations to Nabi ﷺ before asking his need because in this manner it is more likely that his needs will be fulfilled." (2)

The Du'aas Rasulullaah ﷺ Made for his Ummah

Rasulullaah ﷺ Prays for the Forgiveness of his Ummah at Arafaat

Hadhrat Abbaas bin Mirdaas رضي الله تعالى عنه reports that during the evening Rasulullaah ﷺ spent at Arafaat, he made du'aa that Allaah forgive and have mercy on his Ummah. After making du'aa for a very long time, Allaah revealed to him saying, "I accede to your request (all will be forgiven) except for injustices people do to each other. I shall however forgive all the sins that relate to them and I." "O my Rabb!" Rasulullaah ﷺ pleaded, "You are capable of replacing the wronged one with that which is better than the wrong done to him and then forgiving the wrong-doer." Rasulullaah ﷺ received no response to this du'aa that evening, **but when he repeated the du'aa on the morning that he was at Muzdalifah, Allaah said to him, "I have now forgiven them as well."** When Rasulullaah ﷺ smiled at this, the Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah ﷺ! You are smiling at a time when you usually do not smile (at the time of Tahajjud)." Rasulullaah ﷺ explained, "I am smiling at Allaah's enemy Iblees. When he came to know that Allaah has accepted the du'aa I made for my Ummah, he fell to the ground, calling for woe and destruction to himself and then poured sand on his head." (3)

Rasulullaah ﷺ's Du'aa for his Ummah, After which Allaah informed him that Allaah would please him with the Outcome of his Ummah

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once recited the words of Hadhrat Ibraheem عليه السلام when he said:

﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾﴾ (سورة ابراهيم: آيت٣٦)

"O my Rabb! Indeed these idols have misled many people. So whoever

(1) Abu Dawood, Tirmidhi, Nasa'ee, Ibn Hibbaan and Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.147). Tabraani has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.155).
(2) Tabraani. Haythami (Vol.10 Pg.155) has commented on the chain of narrators.
(3) Bayhaqi.

will follow me *(by believing in Towheed)*, then he is certainly from me *(from among the adherents of my religion)*. And whoever will disobey me, then *(I pray that you give him the ability to obey me because)* surely You are Most Forgiving, Most Merciful." {Surah Ibraheem, verse 36}

Rasulullaah ﷺ then recited the following words of Hadhrat Isa عليه السلام:

﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾

(سورة مائده:آیت ۱۱۸)

"If You punish them *(my followers)*, then verily they are Your slaves *(and You are at liberty to treat them as You please)*, and if You forgive them, then surely You are the Mighty, the Wise *(and Your reason for doing so is filled with wisdom)*." {Surah Maa'idah, verse 118}

Thereafter, Rasulullaah ﷺ made du'aa to Allaah saying, "O Allaah! My Ummah! O Allaah! My Ummah! O Allaah! My Ummah!" Rasulullaah ﷺ then started to weep. Although Allaah knows all, He sent Hadhrat Jibra'eel عليه السلام to ask Rasulullaah ﷺ what was making him weep. When Hadhrat Jibra'eel عليه السلام came to ask, Rasulullaah ﷺ informed him about what he had been saying. (After Hadhrat Jibra'eel عليه السلام had reported back) Allaah instructed Hadhrat Jibra'eel عليه السلام saying, "Go to Muhammad ﷺ and tell him, 'We shall soon please you regarding to your Ummah and will not disappoint you.'" (1)

The Du'aa Rasulullaah ﷺ made for his Ummah and his Du'aa for Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once made the following du'aa for his Ummah, "O Allaah! Turn their hearts to your obedience and engulf them from the back with Your mercy." (2)

Hadhrat Aa'isha رضي الله تعالى عنها says that when she noticed that Rasulullaah ﷺ was in a very good mood one day, she said to him, "O Rasulullaah ﷺ! Make du'aa to Allaah for me." Rasulullaah ﷺ prayed, **"O Allaah! Forgive Aa'isha's every past and future sin, those that were apparent and those that were secret."** This made Hadhrat Aa'isha رضي الله تعالى عنها so happy that her head fell into her lap as she chuckled about it. "Does my du'aa make you happy?" Rasulullaah ﷺ asked her. She replied, "How can I not rejoice about your du'aa?" Rasulullaah ﷺ then said, **"By Allaah! This is the du'aa I make for Ummah in every salaah."** (3)

The Du'aas Rasulullaah ﷺ Made for the Four Khulafaa

Rasulullaah ﷺ's Du'aa for Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ made du'aa saying, "O Allaah!

(1) Ibn Wahab, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.540).
(2) Tabraani. Haythami (Vol.10 Pg.69) has commented on the chain of narrators.
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.244).

Include Abu Bakr in my rank on the Day of Qiyaamah." (1)

Hadhrat Khabbaab narrates that Rasulullaah made du'aa saying, "O Allaah! Strengthen Islaam with the one whom You love more between Umar bin Khattaab and Abu Jahal bin Hishaam." (2)

Hadhrat Aa'isha reports that Rasulullaah made du'aa saying, "O Allaah! Grant Islaam strength with Umar bin Khattaab especially." (3)

Hadhrat Abdullaah bin Mas'ood also narrates that Rasulullaah said in his du'aa, "O Allaah! Assist Islaam through Umar." (4)

The Du'aas Rasulullaah Made for Hadhrat Uthmaan

Hadhrat Zaid bin Aslam narrates that when Hadhrat Uthmaan sent a reddish coloured camel to Rasulullaah, Rasulullaah prayed to Allaah saying, "O Allaah! Allow him to pass (speedily) across the bridge of Siraat." (5)

Another narration from Hadhrat Abu Sa'eed Khudri states that Rasulullaah thrice said, "O Allaah! I am pleased with Uthmaan, You also be pleased with him." (6)

Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah made du'aa saying, "O Allaah! Forgive Uthmaan's past and future sins, those that he committed secretly and openly, privately or in public." (7)

The Du'aas Rasulullaah Made for Hadhrat Ali

Hadhrat Ali says, "I was once experiencing severe pain, so I went to Rasulullaah. He put me where he stood, threw a portion of his shawl over me and then started performing salaah. Thereafter, he said, 'You are now well, O son of Abu Taalib. Your ailment has been cured. Whatever I have asked Allaah for myself, I have asked the same for you and I have been granted whatever I have asked for. **I have however been informed that there shall be no prophet after me.**'" Hadhrat Ali says further, "When I then got up, it seemed as if I had not had any pain at all." (8)

Hadhrat Zaid bin Yuthay, Hadhrat Sa'eed bin Wahab and Hadhrat Amr bin Dhi Murr all report that they heard Hadhrat Ali say, "It is in the name of Allaah that I ask every person to stand up who heard Rasulullaah say something at Ghadeer Khum(9)." **Thirteen Sahabah** stood up and they all testified that

(1) Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.345).
(2) Nasa'ee. Ahmad, Tirmidhi, Ibn Sa'd and others have reported a similar narration from Hadhrat Umar.
(3) Ibn Maajah, Haakim and Bayhaqi.
(4) Tabraani and Ahmad, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.370).
(5) Ibn Asaakir.
(6) Abu Nu'aym.
(7) Tabraani, Abu Nu'aym in his *Hilya* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.6).
(8) Ibn Abi Aasim, Ibn JAreer, Tabraani and Ibn Shaaheen in His Sunnah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.43).
(9) A place between Makkah and Madinah.

they heard Rasulullaah ﷺ say, "Am I not closer to the Mu'mineen than they are to themselves?" When the Sahabah رضي الله تعالى عنهم admitted that he really was, Rasulullaah ﷺ took hold of Hadhrat Ali رضي الله تعالى عنه's hand saying, "This man should be the friend of anyone who claims that I am his friend." Rasulullaah ﷺ then made du'aa for Hadhrat Ali رضي الله تعالى عنه saying, "O Allaah! Befriend those who befriend him, be the enemy of those who are his enemies, love those who love him, despise who despise him, assist those who assist him and do not assist those who fail to assist him." (1)

Another narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that Rasulullaah ﷺ made du'aa for Hadhrat Ali رضي الله تعالى عنه saying, "O Allaah! Assist him and assist others through him, have mercy on him and have mercy on others though him, help him and help others though him. O Allaah! Befriend those who are his friends and be the enemy of those who are his enemies." (2)

Hadhrat Ali رضي الله تعالى عنه reports that Rasulullaah ﷺ made du'aa for him saying, "O Allaah! Keep his tongue firm (on the truth) and guide his heart." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ's du'aa for Hadhrat Ali رضي الله تعالى عنه was, "O Allaah! Guide him in passing judgement." (4)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه and Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه

Hadhrat Abu Bakr رضي الله تعالى عنه narrates that the du'aa Rasulullaah ﷺ made for Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه was, "O Allaah! Make his arrows travel straight, accept his du'aas and love him." (5)

Hadhrat Sa'd رضي الله تعالى عنه himself narrates that Rasulullaah ﷺ made du'aa for him saying, "O Allaah! Accept the du'aa of Sa'd whenever he makes du'aa to You." (6)

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه reports that Rasulullaah ﷺ made du'aa for him, for his children and for his progeny. (7)

The Du'aas Rasulullaah ﷺ made for the members of his Family

Hadhrat Ummu Salamah رضي الله تعالى عنها who was the wife of Rasulullaah ﷺ narrates that Rasulullaah ﷺ once told Hadhrat Faatima رضي الله تعالى عنها to come to him with her husband and her two sons. When they arrived, Rasulullaah ﷺ threw over them a blanket that Hadhrat Ummu Salamah رضي الله تعالى عنها was sitting on, which they had received as booty from Khaybar. Rasulullaah ﷺ then prayed to Allaah saying, "O Allaah! This is the family of Muhammad. Shower Your mercy and blessings on the family of Muhammad just as You have showered them on the

(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.105).
(2) Tabraani, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.32).
(3) Haakim.
(4) Haakim, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.35).
(5) Ibn Asaakir and Ibn Najjaar.
(6) Tirmidhi, Ibn Hibbaan and Haakim, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.70).
(7) Abu Ya'la and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.70).

family of Ibraheem عليه السلام. Verily You are most worthy of praise, Most Majestic."(1)

Hadhrat Abu Ammaar narrates that he was once sitting with Hadhrat Waathila bin Asqa رضي الله تعالى عنه when some people started to revile Hadhrat Ali رضي الله تعالى عنه. When they had left, Hadhrat Waathila رضي الله تعالى عنه said to Hadhrat Abu Ammaar, "Sit down and I shall inform about the personality whom they had been reviling. I was once with Rasulullaah صلى الله عليه وسلم when Ali رضي الله تعالى عنه, (his wife) Faatima رضي الله تعالى عنها, (and his two sons) Hasan رضي الله تعالى عنه and Husayn رضي الله تعالى عنه arrived. Rasulullaah صلى الله عليه وسلم threw a blanket over them all and said, 'O Allaah! These are the members of my household. Remove all (physical and spiritual) impurity from them and cleanse them thoroughly.' 'O Rasulullaah صلى الله عليه وسلم!' I asked, '(Make this du'aa) For me as well.' 'It is for you as well,' Rasulullaah صلى الله عليه وسلم said. By Allaah! More than all my deeds, it is in this (du'aa) that I have the most trust (to attain my salvation)." Another narration states that he said, "It is in this that I have the most trust (to secure my salvation)." (2)

Hadhrat Ali رضي الله تعالى عنه narrates that he once went to Rasulullaah صلى الله عليه وسلم, who had already spread out a shawl on the ground. When Rasulullaah صلى الله عليه وسلم, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Faatima رضي الله تعالى عنها, Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه were all seated on the shawl, Rasulullaah صلى الله عليه وسلم took hold of the ends and tied it above them. Thereafter, he said, "O Allaah! You be pleased with them just as I am pleased with them." (3)

The Du'aas Rasulullaah صلى الله عليه وسلم Made for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once made du'aa for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه saying, "O Allaah! I love them, so You love them too. Whoever loves them, loves me as well."(4)

Hadhrat Abu Hurayrah رضي الله تعالى عنه also reports that Rasulullaah صلى الله عليه وسلم once made du'aa for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه saying, "O Allaah! I love them, so You love them too." (5) Another narration from Hadhrat Usaama رضي الله تعالى عنه states that Rasulullaah صلى الله عليه وسلم added, "...and love those who love them." The beginning of this narration adds that Rasulullaah صلى الله عليه وسلم said, "These are my children just as they are the children of my daughter." (6)

Yet another narration from Hadhrat Abu Hurayrah رضي الله تعالى عنه like the one above states that Rasulullaah صلى الله عليه وسلم added at then end of the du'aa, "...and (O Allaah!) detest those who detest them." (7)

Hadhrat Abu Hurayrah رضي الله تعالى عنه, Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه and Hadhrat Aa'isha رضي الله تعالى عنها all narrate that Rasulullaah صلى الله عليه وسلم once made du'aa saying, "O

(1) Abu Ya'la. Haythami (Vol.9 Pg.166) has commented on the chain of narrators. Tirmidhi has reported a similar narration.
(2) Tabraani. Haythami (Vol.9 Pg.167) has commented on the chain of narrators.
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.169).
(4) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.180).
(5) Bazzaar.
(6) Nasa'ee and Ibn Hibbaan, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.105).
(7) Ibn Abi Shaybah and Tayaalisi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.106).

Allaah! I love Hasan, so You love him too and love all those who love him as well."(1)

A narration from Hadhrat Muhammad bin Seereen states that Rasulullaah ﷺ once made du'aa for Hadhrat Hasan رضي الله عنه saying, "O Allaah! Keep him safe and keep others safe through him." (2)

Hadhrat Baraa رضي الله عنه says, "I once saw Rasulullaah ﷺ carrying Husayn رضي الله عنه on his shoulders saying, 'O Allaah! I love him, so You love him too.'"(3)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Abbaas رضي الله عنه and for his Children

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Forgive the open and secret sins of Abbaas and his children. O Allaah! You be his successor (to tend to matters) in his family (after his death)." (4)

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Forgive the open and secret, the public and the private sins of Abbaas and any other sins that he or his progeny may commit until the Day of Qiyaamah." (5)

Hadhrat Aasim narrates from his father that Rasulullaah ﷺ once said, "Abbaas is my father's brother and therefore just like my father and what is left of my forefathers. O Allaah! Forgive his sins for him, accept his good deeds, overlook his evil acts and restore righteousness to his progeny." (6)

Hadhrat Abu Usayd Saa'idi رضي الله عنه narrates that Rasulullaah ﷺ once said to Hadhrat Abbaas رضي الله عنه, "You and your children should not leave the house in the morning until I come to you because there is something I need to do." They therefore waited for Rasulullaah ﷺ and it was only after midmorning that Rasulullaah ﷺ managed to arrive. When Rasulullaah ﷺ arrived, he greeted them with the words (اَلسَّلَامُ عَلَيْكُمْ), to which they replied "وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ". "How was your morning?" Rasulullaah ﷺ asked. "We praise Allaah (for it)," they replied. Rasulullaah ﷺ then instructed them to gather together and to sit close to each other. When they managed to do so, Rasulullaah ﷺ threw his shawl over all of them and made du'aa saying, "O my Rabb! Here is my uncle, who is just like my father and here are the members of my household. **Shelter them against the fire of Jahannam just as I am sheltering them with this shawl of mine." To this du'aa, the doorstep and all the walls of the house said, "Ameen! Ameen! Ameen!"** (7)

(1) Bukhaari, Muslim and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.106).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.106).
(3) Bukhaari, Muslim, Tirmidhi, Ibn Maajah and Nasa'ee, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.105).
(4) Tirmidhi and Abu Ya'la.
(5) Ibn Asaakir.
(6) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.207).
(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.270). Bayhaqi and Ibn Maajah have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.133). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.154).

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when he once stayed in the room of (his aunt) Hadhrat Maymoona رضي الله تعالى عنها, he kept the water ready for Rasulullaah ﷺ to perform wudhu. "Who put this water here?" Rasulullaah ﷺ asked. When Hadhrat Maymoona رضي الله تعالى عنها informed Rasulullaah ﷺ that it was Hadhrat Abdullaah رضي الله تعالى عنه, Rasulullaah ﷺ made du'aa for him saying, "O **Allaah! Grant him deep understanding of Deen and teach him the interpretation of the Qur'aan."** (1)

Another narration quotes the du'aa as, "O Allaah! Teach him the Qur'aan and grant him deep understanding of the Deen." (2) Yet another narration quotes the words as, **"O Allaah! Teach him wisdom (the Sunnah) and the interpretation of the Qur'aan."** (3)

A narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه states that Rasulullaah ﷺ's words were, **"O Allaah! Bless him and spread the Deen through him."** (4)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Ja'far رضي الله تعالى عنه and his Children and for Hadhrat Zaid bin Haaritha رضي الله تعالى عنه and Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه reports that Rasulullaah ﷺ once made du'aa saying, "O Allaah! You be Ja'far رضي الله تعالى عنه's successor in (caring for) his children." (5)

Another narration states that the du'aa Rasulullaah ﷺ made was, "O Allaah! You be Ja'far رضي الله تعالى عنه's successor in (caring for) his family **and bless (his son) Abdullaah in trade."** Rasulullaah ﷺ repeated this du'aa thrice. (6)

Hadhrat Sha'bi states that after Hadhrat Ja'far رضي الله تعالى عنه was martyred at Balqaa during the Battle of Mu'ta, Rasulullaah ﷺ made du'aa saying, "O Allaah! You be Ja'far رضي الله تعالى عنه's successor in (caring for) his family better than You would be a successor to any of Your righteous servants." (7)

Hadhrat Abu Maysara narrates that when Rasulullaah ﷺ received the news of the martyrdom of Hadhrat Zaid bin Haaritha رضي الله تعالى عنه, Hadhrat Ja'far رضي الله تعالى عنه and Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه, he got up to speak about them. Starting with Hadhrat Zaid رضي الله تعالى عنه, Rasulullaah ﷺ said, "O Allaah! Forgive Zaid. O Allaah! Forgive Zaid. O Allaah! Forgive Ja'far and Abdullaah bin Rawaaha." (8)

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(1) Ibn Abi Shaybah.
(2) Ibn Najjaar, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.231).
(3) Ibn Maajah, Ibn Sa'd and Tabraani.
(4) Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.228).
(5) Ahmad and Ibn Asaakir. Tabraani and Ibn Asaakir have also reported the narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.
(6) Tayaalisi, Ibn Sa'd, Ahmad and others.
(7) Ibn Abi Shaybah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.155). Ibn Sa'd (Vol.4 Pg.39) has reported a similar narration.
(8) Ibn Sa'd (Vol.3 Pg.46).

The Du'aas Rasulullaah ﷺ Made for the Family of Hadhrat Yaasir رضي الله تعالى عنه, for Hadhrat Abu Salamah رضي الله تعالى عنه and for Hadhrat Usaama bin Zaid رضي الله تعالى عنه

Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه narrates that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Forgive the family of Yaasir although you have already forgiven them." (1)

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Bless Ammaar رضي الله تعالى عنه (the son of Hadhrat Yaasir رضي الله تعالى عنه)." The Hadith still continues further. (2)

Hadhrat Ummu Salamah رضي الله تعالى عنها reports that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Forgive Abu Salamah, elevate his rank amongst those close to You and be his successor amongst those (of his family who are) left behind. Forgive us also, O Rabb of the universe and together with expanding his grave, fill it with light as well." (3)

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه says, **"Rasulullaah ﷺ used to put me on his thigh and then put Hasan bin Ali رضي الله تعالى عنه on his left thigh.** Rasulullaah ﷺ would then hug us and say, "O Allaah! I am compassionate towards the two of them, You also be compassionate towards them." (4) Another narration states that Rasulullaah ﷺ would say, "O Allaah! I love the two of them, You love them also." (5)

Hadhrat Usaamah رضي الله تعالى عنه relates, "When Rasulullaah ﷺ's illness became severe, I returned to Madinah (after camping with the Muslim army in nearby Juruf) and those with me also returned. Rasulullaah ﷺ was unable to speak when I entered (his room) and when he repeatedly placed his hand on me and lifted it, I realised that he was making du'aa for me." (6)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Amr bin Al Aas رضي الله تعالى عنه, Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه, Hadhrat Jareer رضي الله تعالى عنه and for the family of Hadhrat Busr رضي الله تعالى عنه

Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah ﷺ thrice made du'aa saying, "O Allaah! Forgive Amr bin Al Aas because whenever I request him for charity, he always brings it to me." (7)

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه narrates that Rasulullaah ﷺ once made

(1) Ahmad and Ibn Sa'd.
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.245).
(3) Ahmad, Muslim and Abu Dawood, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.219).
(4) Ahmad, Abu Ya'la, Nasa'ee and Ibn Hibbaan.
(5) Ibn Sa'd (Vol.4 Pg.62).
(6) Ahmad, Tirmidhi, Tabraani and others, as quoted in *Kanzul Ummaal* (Vol.7 Pg.5) and *Muntakhab Kanzul Ummaal* (Vol.5 Pg.136).
(7) Ibn Adi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.250).

du'aa for him saying, "O Allaah! Bless him in trade." (1) Another narration explains that (this happened) when Rasulullaah ﷺ sent Hadhrat Hakeem رضي الله عنه to purchase a sacrificial animal for a Dinaar. After purchasing it, he sold it for two Dinaars. Thereafter, he bought another for a Dinaar and returned with (the animal and) a Dinaar to Rasulullaah ﷺ. Rasulullaah ﷺ then made du'aa that Hadhrat Hakeem رضي الله عنه be blessed (in trade) and instructed him to donate the Dinaar in Sadaqah. (2)

Hadhrat Jareer رضي الله عنه says, "When I once mentioned to Rasulullaah ﷺ that I could never remain steady on horseback, **he placed his hand on my chest until I could actually see its imprint on my chest.** He then made du'aa saying, 'O Allaah! Make him steady and also make him one who is rightly guided and who guides others aright.' Thereafter, I never once fell off a horse." (3)

In another narration, Hadhrat Jareer رضي الله عنه says, "Rasulullaah ﷺ once said to me, 'Why do you not relieve me of Dhu Khalasa?' Dhu Khalsa was a building of the Khath'am tribe and was referred to as the Yemeni Kabah during the Period of Ignorance. 'O Rasulullaah ﷺ!' I submitted, 'I am a person who cannot remain steady on horseback..." The rest of the narration is like the one above. (4)

Hadhrat Abdullaah bin Busr رضي الله عنه relates, "My father and I were sitting by the door of our house **when Rasulullaah ﷺ arrived on his mule.** 'O Rasulullaah ﷺ!' my father said, 'Why don't you alight to have something to eat and make du'aa for blessings?' Rasulullaah ﷺ then alighted, ate something and made du'aa saying, **'O Allaah! Have mercy on them, forgive them and bless them in their sustenance.'"**(5) Another narration states further that Hadhrat Abdullaah bin Busr رضي الله عنه said, "We then always saw a tremendous supply of sustenance coming from Allaah تبارك وتعالى.'." (6)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Baraa bin Ma'roor رضي الله عنه, Hadhrat Sa'd bin Ubaadah رضي الله عنه and Hadhrat Abu Qataadah رضي الله عنه

Hadhrat Nadhla bin Amr Ghifaari رضي الله عنه reports, "When a man from the Ghifaar tribe came to Rasulullaah ﷺ and Rasulullaah ﷺ asked him what his name was, he replied that it was Muhaan (meaning 'the disgraced one'). Rasulullaah ﷺ said, 'You are now Mukrim ('the honoured one').' When Rasulullaah ﷺ arrived in Madinah, he also led the Janaazah salaah for Hadhrat Baraa bin Ma'roor رضي الله عنه. Rasulullaah ﷺ made du'aa for him saying, 'O Allaah! Shower Your special mercy on Baraa bin Ma'roor. Do not be unapproachable to him on the Day of Qiyaamah and enter him into Jannah, which You already have (decreed).'"(7)

(1) Tabraani.
(2) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.152).
(3) Tabraani.
(4) Ibn Abi Shaybah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.152).
(5) Ibn Asaakir.
(6) Tabraani, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.220).
(7) Ibn Mandah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.144).

Hadhrat Ibn Abu Qataadah رضي الله تعالى عنه reports that the person for whom Rasulullaah ﷺ led the Janaazah salaah when he arrived in Madinah was Hadhrat Baraa bin Ma'roor رضي الله تعالى عنه. Rasulullaah ﷺ went with the Sahabah رضي الله تعالى عنهم and when they formed a row in front of Hadhrat Baraa رضي الله تعالى عنه's body, Rasulullaah ﷺ made du'aa saying, "O Allaah! Forgive him, have mercy on him and be pleased with him, even though You have already done this." (1)

Hadhrat Qais bin Sa'd رضي الله تعالى عنه narrates that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Shower Your special mercy on the family of Sa'd bin Ubaadah and forgive them." (2)

Hadhrat Abu Qataadah رضي الله تعالى عنه relates, "We were with Rasulullaah ﷺ on a journey when (because of exhaustion) he started to lean tó one side of his animal. I then held him up with my hand until he woke up. Later when he again started to lean to one side, I again supported him until he awoke. Thereafter, he made du'aa saying, 'O Allaah! Look after Abu Qataadah as he has looked after me tonight.' He then addressed me saying, 'We have certainly given you a lot of difficulty.'"(3)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Anas bin Maalik رضي الله تعالى عنه and for Other Sahabah رضي الله تعالى عنهم

Hadhrat Anas رضي الله تعالى عنه reports that when Hadhrat Ummu Sulaym رضي الله تعالى عنها once requested Rasulullaah ﷺ to make du'aa for him, Rasulullaah ﷺ said, **"O Allaah! Grant him plenty of wealth and children and bless him in them."** (4)

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that a man called Harmala رضي الله تعالى عنه once came to Rasulullaah ﷺ. Pointing to his tongue, he said, "O Rasulullaah ﷺ! Imaan is still here while hypocrisy lurks here." He then pointed towards his heart. He then continued, "I think but a little of Allaah." Rasulullaah ﷺ made du'aa for him saying, "O Allaah! Grant him a tongue that makes Dhikr and a heart that is grateful. Allow him to love those whom I love and let all his affairs have a good ending." (5)

Hadhrat Talib رضي الله تعالى عنه narrates that when he once requested Rasulullaah ﷺ to make du'aa for him, Rasulullaah ﷺ said, "(I will do so) When permission is granted (by Allaah)." Rasulullaah ﷺ then waited awhile before he made du'aa saying, "O Allaah! Forgive Talib and have mercy on him. O Allaah! Forgive Talib and have mercy on him. O Allaah! Forgive Talib and have mercy on him." (6)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Elevate your little servant Abu Aamir above the majority

(1) Ibn Sa'd (Vol.3 Pg.620).
(2) Abu Dawood, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.190).
(3) Abu Nu'aym and Tabraani, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.161).
(4) Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.142).
(5) Tabraani. Haythami (Vol.9 Pg.402) has commented on the chain of narrators.
(6) Tabraani. Haythami (Vol.9 Pg.402) has commented on the chain of narrators. Ibn Sa'd (Vol.7 Pg.42) has reported a similar narration.

of people on the Day of Qiyaamah." (1)

Hadhrat Hassaan bin Shaddaad رضي الله تعالى عنه narrates, "When my mother arrived with a delegation to meet Rasulullaah ﷺ, she said, 'O Rasulullaah ﷺ! I have come with this delegation to you so that you may make du'aa that this son of mine becomes big and good.' Rasulullaah ﷺ then performed wudhu and, passing the leftover water over my face, said, "O Allaah! Bless her in this child and make him big and good."'"(2)

The Du'aas Rasulullaah ﷺ Made for the Weak Sahabah رضي الله تعالى عنهم

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that after making the Salaam, Rasulullaah ﷺ was still facing the Qibla when he raised his head and made du'aa saying, "O Allaah! Free Salamah bin Hishaam, Ayaash bin Abu Rabee'ah, Waleed bin Waleed and all the other weak Muslim who are unable to formulate an escape route and have no way out (of Makkah)." (3)

Another narration states that it was after raising his head from a Rakaah of the Fajr salaah that Rasulullaah ﷺ made du'aa saying, "O Allaah! Rescue Waleed bin Waleed, Salamah bin Hishaam, Ayaash bin Abu Rabee'ah and the other oppressed Muslims in Makkah. O Allaah! Severely trample the Mudhar tribe underfoot and afflict them with drought as the people were afflicted during the time of Yusuf عليه السلام."(4)

The Du'aas Rasulullaah ﷺ Recited When Bidding Farewell

Rasulullaah ﷺ says: "I place your Deen in Allaah's Custody..."

Hadhrat Qaz'ah narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said to him, "Come. Let me bid you farewell as Rasulullaah ﷺ bid me farewell. (Rasulullaah ﷺ said:)

"أَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَاَمَانَتِكَ وَخَوَاتِيْمَ عَمَلِكَ"

> "I place your Deen, your trustworthiness and the results of all your deeds in Allaah's custody"(5)

Another narration states that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would always say to a person embarking on a journey, "Come close to me so that I may bid you farewell as Rasulullaah ﷺ bid me farewell." He would then recite the du'aa quoted above. (6)

(1) Ibn Sa'd and Tabraani, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.239).
(2) Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.167).
(3) Bazzaar. Haythami (Vol.10 Pg.152) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.130) has reported a similar narration.
(4) Ibn Sa'd (Vol.4 Pg.130).
(5) Abu Dawood (Vol.3 Pg.232).
(6) Tirmidhi (Vol.2 Pg.182).

Rasulullaah ﷺ's Words to a Sahabi رضي الله تعالى عنه who informed him that he intended Leaving on a Journey

Hadhrat Anas رضي الله تعالى عنه reports that a Sahabi رضي الله تعالى عنه once came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I intend embarking on a journey, so do give me some provision (du'aas). Rasulullaah ﷺ said, "May Allaah make Taqwa your provision." When he asked for more du'aa, Rasulullaah ﷺ said, "May Allaah also forgive your sins." "May my parents be sacrificed for you, O Rasulullaah ﷺ!" the Sahabi رضي الله تعالى عنه said, "Do give me more." Rasulullaah ﷺ obliged, saying, "And may Allaah make it easy for you to acquire good wherever you may be." (1)

Rasulullaah ﷺ's Words when Bidding farewell to Hadhrat Qataadah Rahaawi رضي الله تعالى عنه and another Sahabi رضي الله تعالى عنه

Hadhrat Qataadah Rahaawi رضي الله تعالى عنه says, "When Rasulullaah ﷺ appointed me as leader of my people, I held his hand as he bade me farewell. Rasulullaah ﷺ said:

"جَعَلَ اللّٰهُ التَّقْوٰى زَادَكَ! وَغَفَرَ ذَنْبَكَ! وَوَجَّهَكَ لِلْخَيْرِ حَيْثُمَا تَوَجَّهْتَ"

"May Allaah make Taqwa your provision, forgive your sins and lead you towards good wherever you may be"(2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that a man once said, "O Rasulullaah ﷺ! I wish to undertake a journey, so please give me some advice." Rasulullaah ﷺ said, **"Ensure that you always adopt Taqwa and recite ('Al اَللّٰهُ اَكْبَرُ laahu Akbar') when ascending any slope."** As the Sahabi رضي الله تعالى عنه was leaving, Rasulullaah ﷺ made du'aa saying:

"اَللّٰهُمَّ اطْوِلَهُ الْبُعْدَ! وَهَوِّنْ عَلَيْهِ السَّفَرَ"

"O Allaah! Shorten the distance for him and make the journey easy for him"(3)

The Du'aas Rasulullaah ﷺ Recited When Taking Food or Drink and when Wearing clothing

Hadhrat Abu Umaamah رضي الله تعالى عنه reports that when Nabi ﷺ **lifted the tablecloth off the ground (after eating),** he would recite:

"اَلْحَمْدُ لِلّٰهِ (حَمِيْدًا) كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنِيً عَنْهُ رَبَّنَا"

"All praise that is most abundant, pure and blessed belongs to Allaah but is (of course) insufficient (to praise Him adequately). O our Rabb,

(1) Tirmidhi (Vol.2 Pg.182).
(2) Tabraani and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.131).
(3) Tirmidhi (Vol.2 Pg.182).

we are unable to stop praising You and will never be independent of doing so either"[1]

Hadhrat Abu Sa'eed Khudri reports that whenever Rasulullaah ate or drank, he would recite:

"اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ"

"All praise belongs to Allaah Who has given us food and drink and has made us amongst the Muslims"[2]

Hadhrat Abu Sa'eed Khudri reports that whenever Rasulullaah wore a new garment, he would take the name of the garment - either a Qamees, a turban, a shawl (etc.) - and recite the following du'aa:

"اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ كَسَوْتَنِىْ هٰذَا اَسْاَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ. وَاَعُوْذُبِكَ مِنْ شَرِّهٖ وَشَرِّ مَا صُنِعَ لَهُ"

O Allaah All praise belongs to You for giving me this (Qamees, turban, shawl, etc.) to wear. I ask You for the good of it and the good for which it was made and ask Your protection from the evil of it and the evil for which it was made"[3]

The Du'aas Rasulullaah Recited when Sighting the New Moon and when Noticing Thunder, Clouds or Wind

The Du'aas Rasulullaah Recited when Sighting the New Moon

Hadhrat Talha narrates that when Rasulullaah sighted the new moon, he would recite:

"اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبِّىْ وَرَبُّكَ اللّٰهُ"

"O Allaah! Let this new moon rise over us with good fortune, Imaan, safety and Islaam. (O moon) My Rabb and yours is Allaah"[4]

A narration of Hadhrat Abdullaah bin Umar quotes the words of the du'aa as follows:

"اَللّٰهُ اَكْبَرُ اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْاَمْنِ وَالْاَمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ وَالتَّوْفِيْقِ لِمَا تُحِبُّ وَتَرْضٰى رَبُّنَا وَرَبُّكَ اللّٰهُ"

"Allaah is the Greatest! O Allaah! Let this moon rise over us with peace, security, serenity, Islaam and inspiration to do that which You love and

(1) Bukhaari, Abu Dawood and Tirmidhi.
(2) Tirmidhi and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.264).
(3) Tirmidhi and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.264).
(4) Tirmidhi (Vol.2 Pg.183).

approve of. (O moon) Our Rabb and yours is Allaah"(1)

Hadhrat Raafi bin Khadeej reports that whenever Rasulullaah saw the new moon, he would remark, "The moon of good and virtue." He would then recite the following du'aa thrice:

"اَللّٰهُمَّ! اِنِّیْ اَسْأَلُكَ مِنْ خَيْرِ هٰذَا الشَّهْرِ وَخَيْرِ الْقَدْرِ وَاَعُوْذُبِكَ مِنْ شَرِّهٖ"

"O Allaah! I ask You for the good of this month and for the best of destinies and I seek Your protection from its evil"(2)

The Du'aas Rasulullaah Recited when he Noticed Thunder, Clouds and Wind

Hadhrat Abdullaah bin Umar reports that when Rasulullaah heard thunderclaps, he recited:

"اَللّٰهُمَّ! لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ"

"O Allaah! Let not Your wrath kill us, let not Your punishment destroy us but rather grant us safety before that"(3)

Hadhrat Aa'isha narrates that whenever the wind blew violently, Rasulullaah would say:

"اَللّٰهُمَّ! اِنِّیْ اَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيْهَا وَخَيْرَ مَا اُرْسِلَتْ بِهٖ. وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا وَشَرِّ مَا اُرْسِلَتْ بِهٖ"

"O Allaah! I ask You for its good, the good in it and the good it has been sent for. I also seek Your protection from its evil, the evil in it and the evil (punishment) it has been sent for"(4)

Hadhrat Aa'isha also reports that whenever Rasulullaah noticed a cloud forming on the horizon, he would leave what he was doing. In fact, if he was performing salaah, he would shorten it. He would then recite the du'aa:

"اَللّٰهُمَّ! اِنِّیْ اَعُوْذُبِكَ مِنْ شَرِّهَا"

"O Allaah! I seek Your protection from its evil"

If rain then fell, he would say: (اَللّٰهُمَّ صَيِّبًا هَنِيْئًا)

"O Allaah! Make this a pleasant downpour"(5)

Hadhrat Aa'isha narrates that when Rasulullaah noticed a dense cloud in the sky, he would forsake everything he was doing, even salaah. He would then turn to the cloud and say:

"اَللّٰهُمَّ! اِنَّا نَعُوْذُبِكَ مِنْ شَرِّ مَا اُرْسِلَ بِهٖ"

"O Allaah! We seek Your protection from the evil (punishment) with

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(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.326). Tabraani has reported a similar narration without the words and with the word instead of. Haythami (Vol.10 Pg.139) has commented on the chain of narrators.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.139).

(3) Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.264).

(4) Bukhaari, Muslim and Tirmidhi.

(5) Abu Dawood, as Jam'ul Fawaa'id (Vol.2 Pg.265).

which it has been sent"

However, if it happened to rain, he would recite the following du'aa twice or thrice:

"اَللّٰهُمَّ صَيِّبًا نَافِعًا"

"O Allaah! Make this a beneficial downpour"(1)

Hadhrat Salamah bin Akwa رضي الله تعالى عنه reports that when the wind blew fiercely, Rasulullaah ﷺ would say:

"اَللّٰهُمَّ لَقْحًا لَا عَقِيْمًا"

"O Allaah! Make it a wind that is fruitful and not one that is destructive"(2)

Some General Du'aas that Rasulullaah ﷺ Made

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْهُدٰى وَالتُّقٰى وَالْعَفَافَ وَالْغِنٰى"

"O Allaah! I ask you for guidance, Taqwa, chastity and independence"(3)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه reports that one of the du'aas Rasulullaah ﷺ often recited was:

"اَللّٰهُمَّ اغْفِرْلِيْ خَطِيْئَتِيْ وَجَهْلِيْ وَاِسْرَافِيْ فِيْ اَمْرِيْ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَللّٰهُمَّ اغْفِرْلِيْ جِدِّيْ وَهَزْلِيْ وَخَطَأِيْ وَعَمَدِيْ وَكُلُّ ذٰلِكَ عِنْدِيْ اَللّٰهُمَّ اغْفِرْلِيْ مَا قَدَّمْتُ وَمَآ اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ"

"O Allaah! Forgive my sins, my acts of ignorance, the excesses I commit in my affairs and everything else that You know better than I. O Allaah! Forgive the wrong I do in earnestness, in jest, in error and on purpose, all of which I am guilty of. O Allaah! Forgive my past sins, my future sins, those that I have done secretly, those I have committed openly and all others that You know better than I. You are the one Who promotes and relegates (people in status) and You have power over all things"(4)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make the following du'aa:

"اَللّٰهُمَّ اَصْلِحْ لِيْ دِيْنِيَ الَّذِيْ هُوَ عِصْمَةُ اَمْرِيْ وَاَصْلِحْ لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ وَاَصْلِحْ لِيْ اٰخِرَتِيَ الَّتِيْ فِيْهَا مَعَادِيْ وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِّيْ فِيْ كُلِّ خَيْرٍ وَّاجْعَلِ الْمَوْتَ رَاحَةً لِّيْ مِنْ كُلِّ شَرٍّ"

"O Allaah! Set right the affairs of my Deen in which lies the safety of all

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.290).
(2) Tabraani. Haythami (Vol.10 Pg.135) has commented on the chain of narrators.
(3) Muslim.
(4) Muslim and Bukhaari.

my affairs, set right my worldly affairs in which lies my livelihood and set right the affairs of my Aakhirah to which I shall be returning. Make life a means for me to progress in every good and make death a means for me to be relieved of every evil"(1)

Hadhrat Abdullaah bin Abbaas رضي الله عنهما reports that Rasulullaah ﷺ used to make the following du'aa:

"اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ اَللّٰهُمَّ اِنِّي اَعُوْذُ بِعِزَّتِكَ لَآ اِلٰهَ اِلَّا اَنْتَ اَنْ تُضِلَّنِيْ اَنْتَ الْحَيُّ الَّذِيْ لَايَمُوْتُ وَالْجِنُّ وَالْاِنْسُ يَمُوْتُوْنَ"

"O Allaah! To You do I submit, in You do I believe, in You do I trust, to You do I turn and with You do I challenge (my opposition). O Allaah! Because there is none worthy of worship but You, I seek protection with Your honour against me being misguided. You are the Ever Living Who will never die while man and Jinn will surely die"(2)

Hadhrat Ummu Salamah رضي الله عنها narrates that the du'aa Rasulullaah ﷺ most often made was:

"يَا مُقَلِّبَ الْقُلُوْبِ! ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ"

"O the One Who turns hearts! Keep my heart steadfast on Your Deen"(3)

Hadhrat Aa'isha رضي الله عنها narrates that another of the du'aas that Rasulullaah ﷺ used to make was:

"اَللّٰهُمَّ عَافِنِي فِي جَسَدِيْ وَعَافِنِيْ فِي بَصَرِيْ وَاجْعَلْهُ الْوَارِثَ مِنِّي لَآ اِلٰهَ اِلَّا اَنْتَ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُلِلّٰهِ رَبِّ الْعَالَمِيْنَ"

"O Allaah! Grant me well-being in my body and well-being in my sight and make them my beneficiaries. There is none worthy of worship but You the Most Forbearing and Most Magnanimous. Glorified is Allaah the Rabb of the Grand Throne. All praise belongs to Allaah the Rabb of the universe"(4)

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that one of the du'aas Rasulullaah ﷺ used to make was:

"رَبِّ اَعِنِّي وَلَا تُعِنْ عَلَيَّ وَانْصُرْنِيْ وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْلِيْ وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِيْ وَيَسِّرْ هُدَايَ وَانْصُرْنِيْ عَلٰى مَنْ بَغٰى عَلَيَّ رَبِّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ مِطْوَاعًا اِلَيْكَ مُجِيْبًا اَوْ مُنِيْبًا تَقَبَّلْ تَوْبَتِيْ وَاغْسِلْ حَوْبَتِيْ وَاَجِبْ دَعْوَتِيْ وَثَبِّتْ حُجَّتِيْ وَاهْدِ قَلْبِيْ وَسَدِّدْ لِسَانِيْ وَاسْلُلْ سَخِيْمَةَ قَلْبِيْ"

"O my Rabb! Assist me and do not assist others against me. Help me

(1) Muslim.
(2) Muslim and Bukhaari.
(3) Tirmidhi.
(4) Tirmidhi.

and do not help others against me. Plan in my favour and do not plan against me. Guide me and make guidance easy for me and assist me against those who oppose me. O my Rabb! Make me one who is grateful to You, who remembers You, who is not wary of You, who obeys you and who turns towards You. Accept my repentance, wash away my sins, accept my du'aa, make my testimony firm, guide my heart, steer my tongue and remove ill feeling from my heart"[1]

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that amongst the du'aas that Rasulullaah ﷺ made was:

"اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ"

"O Allaah! We beg You for everything that attracts Your mercy and forgiveness. We also beg You for safety from every sin, for inspiration to do every good, for the success of Jannah and safety from Jahannam."[2]

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اغْفِرْلَنَا ذُنُوْبَنَا وَظُلْمَنَا وَهَزْلَنَا وَجِدَّنَا وَعَمْدَنا وَكُلُّ ذٰلِكَ عِنْدَنَا"

"O Allaah! Forgive the sins and wrong we do in jest, in earnestness and on purpose, all of which we are guilty of"[3]

Hadhrat Imraan bin Husayn رضي الله تعالى عنه narrates that the du'aa Rasulullaah ﷺ made most frequently was:

"اَللّٰهُمَّ اغْفِرْلِيْ مَا اَخْطَاتُ وَمَآ تَعَمَّدْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا جَهِلْتُ وَمَا تَعَمَّدْتُ"

"O Allaah! Forgive the wrongs I do in error and on purpose, those that I have done secretly and those I have committed openly, those committed in ignorance and those done intentionally"[4]

Hadhrat Aa'isha رضي الله تعالى عنها says that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اَحْسَنْتَ خَلْقِيْ فَاَحْسِنْ خُلُقِيْ"

"O Allaah! Make my character beautiful just as You have made my appearance beautiful"[5]

Hadhrat Ummu Salamah رضي الله تعالى عنها reports that Rasulullaah ﷺ used to say:

"رَبِّ اغْفِرْ وَارْحَمْ وَاهْدِنِيْ السَّبِيْلَ الْاَقْوَمَ"

"O my Rabb! Forgive me, have mercy on me and guide me to the most upright path"[6]

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make

(1) Abu Dawood and Ibn Maajah. A narration of Tirmidhi adds the words.
(2) Haakim, as quoted in Nawawi's Kitaabul Adhkaar (Pg.498).
(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.172).
(4) Ahmad, Tabraani and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.172).
(5) Ahmad and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.173).
(6) Ahmad and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.174).

du'aa saying:

"يَا وَلِيَّ الْإِسْلَامِ وَأَهْلِهِ! ثَبِّتْنِي بِهِ حَتَّى أَلْقَاكَ"

"O Defender of Islaam and the Muslims! Keep me steadfast on Islaam until the day I meet You"(1)

Hadhrat Busr bin Abu Artaat Qurashi رضي الله تعالى عنه reports that he heard Rasulullaah ﷺ make the following du'aa:

"اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِي الْاُمُوْرِ كُلِّهَا وَاَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ"

"O Allaah! Conclude all our affairs in a most beautiful manner and save us from disgrace in this world as well as the punishment of the Aakhirah"(2)

Another narration adds that Rasulullaah ﷺ said, "Whoever recites this du'aa will die before being put through tribulations." (3)

Hadhrat Abu Sirma رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to say:

"اَللّٰهُمَّ اِنِّي اَسْئَلُكَ غِنَايَ وَغِنٰى مَوْلَايَ"

"O Allaah! I ask You to grant independence to me and to all those associated with me"(4)

Hadhrat Thowbaan رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الطَّيِّبَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ وَاَنْ تَتُوْبَ عَلَيَّ وَاِنْ اَرَدْتَّ بِعِبَادِكَ فِتْنَةً اَنْ تَقْبِضَنِيْ غَيْرَ مَفْتُوْنٍ"

"O Allaah! I ask You for all that is lawful, for the resolve to stay away from evil, for the love of the poor and to accept my repentance. When You intend putting Your servants through tribulation, I ask You to take me away without undergoing any of it"(5)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that one of the du'aas Rasulullaah ﷺ used to make was:

"اَللّٰهُمَّ اجْعَلْ اَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّيْ وَانْقِطَاعِ عُمْرِيْ"

"O Allaah! Allocate the greatest quantity of the sustenance you give me to my old age and to the period just before my death"(6)

Comprehensive Du'aas

Rasulullaah ﷺ's Preference for Comprehensive Du'aas and his Teaching them to Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ loved making comprehensive

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.176).
(2) Ahmad.
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.187).
(4) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.178).
(5) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.181).
(6) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.182).

du'aas and would make them rather than any other." (1)

Hadhrat Aa'isha رضي الله تعالى عنها also reports that she was busy performing salaah when (her father) Hadhrat Abu Bakr رضي الله تعالى عنه came to tell Rasulullaah ﷺ something that she was unable to hear. "O Aa'isha!" Rasulullaah ﷺ said to her, "Ensure that you make comprehensive du'aas. When she had completed her salaah, Hadhrat Aa'isha رضي الله تعالى عنها asked Rasulullaah ﷺ about this and he advised her to make the following du'aa:

"اَللّٰهُمَّ اِنِّی اَسْئَلُكَ مِنَ الْخَيْرِكُلِّهٖ عَاجِلِهٖ وَآجِلِهٖ وَمَا عَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ وَاَعُوْذُبِكَ مِنَ الشَّرِّ كُلِّهٖ عَاجِلِهٖ وَآجِلِهٖ وَمَا عَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ وَاَسْئَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ وَاَعُوْذُبِكَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَولٍ اَوْ عَمَلٍ وَاَسْئَلُكَ مِنْ خَيْرِمَا سَئَلَكَ مِنْهُ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَسْتَعِيْذُكَ مِمَّا اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَسْئَلُكَ مَا قَضَيْتَ لِیْ مِنْ اَمْرٍ اَنْ تَجْعَلَ عَاقِبَتَهٗ رُشْدًا"

"O Allaah! I ask You for all good that is immediate and that is still to come, whether I am aware of it or not. I seek Your protection from all evil that is immediate and that is still to come, whether I am aware of it or not. I ask You for Jannah and every word and deed that will take me closer to it. I also seek Your protection from Jahannam and every word and deed that will take me closer to it. I ask You for every good that Your servant and Rasul Muhammad ﷺ asked You for and I seek Your protection from everything that Your servant and Rasul Muhammad ﷺ sought Your protection from. I also beseech You to make the outcome be good of everything that You have decreed for me"(2)

In another narration, Hadhrat Aa'isha رضي الله تعالى عنها says, "I was busy performing salaah when Nabi ﷺ entered the room. He needed something and because I was delaying him, he said, 'O Aa'isha! You ought to make du'aa that is concise and comprehensive.' When I completed, I asked, 'O Rasulullaah ﷺ! What du'aa is concise and comprehensive?'" Rasulullaah ﷺ then taught her the du'aa quoted above.(3)

Rasulullaah ﷺ Teaches a Comprehensive Du'aa to Hadhrat Abu Umaamah رضي الله تعالى عنه and to some other Sahabah رضي الله تعالى عنهم

Hadhrat Abu Umaamah رضي الله تعالى عنه says that because Rasulullaah ﷺ made so many du'aas, they were unable to remember them. They therefore said to him one day, "O Rasulullaah ﷺ! You make so many du'aas, that we are unable to

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291).
(2) Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.306). Ahmad and Ibn Maajah have reported a similar narration, as quoted in the Adhkaar of Nawawi.
(3) Bukhaari in his Adab (Pg.506).

remember them." Rasulullaah ﷺ said, **"Should I not teach you a du'aa that incorporates all of them?"** Rasulullaah ﷺ then told them to recite:

"اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ مَا سَئَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَعُوْذُبِكَ مِنْ شَرِّمَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰه"

"We ask You for every good that Your Nabi Muhammad ﷺ asked You for and we seek Your protection from everything that Your Nabi Muhammad ﷺ sought Your protection from. It is only from You that help can be sought and only You can conclude all matters because there is no power or might but from Allaah"(1)

Asking for Allaah's Protection

Factors from which Rasulullaah ﷺ used to Ask for Allaah's Protection

Hadhrat Anas رضي الله عنه reports that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اِنِّى اَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسْلِ وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ وَاَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ"

"O Allaah! I seek Your protection from helplessness, laziness, cowardice, extreme old age and miserliness. I also seek Your protection from punishment in the grave and from the tribulations of life and death"

Another narration adds the words:

"وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ"

"...(and I seek Your protection from) the burden of debts and from the tyranny of men"(2)

Hadhrat Aa'isha رضي الله عنها reports that Rasulullaah ﷺ used to include the following words in his du'aa:

"اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ شَرِّمَا عَمِلْتُ وَمِنْ شَرِّمَا لَمْ اَعْمَلْ"

"O Allaah! I seek Your protection from the evil of what I do and from the evil of what I do not do"(3)

Hadhrat Abdullaah bin Umar رضي الله عنهما narrates that amongst the du'aas that Rasulullaah ﷺ made was:

"اَللّٰهُمَّ اِنِّى اَعُوْذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاْةِ نِقْمَتِكَ وَجَمِيْعِ سَخَطِكَ"

"O Allaah! I seek Your protection from losing Your bounties, from a reverse in well-being, from sudden calamities and from all forms of

(1) Tirmidhi (Vol.2 Pg.190). Bukhaari has reported a similar narration in his Adab (Pg.99).
(2) Bukhaari and Muslim.
(3) Muslim.

Your wrath"

Hadhrat Zaid bin Arqam رضي الله تعالى عنه once said to the people, "I am telling you only what Rasulullaah ﷺ used to tell us." (He then proceeded to teach them the following du'aa:)

"اَللّٰهُمَّ اِنِّی اَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَمِّ وَعَذَابِ الْقَبْرِ اَللّٰهُمَّ اٰتِ نَفْسِیْ تَقْوٰهَا وَزَكِّهَا اَنْتَ خَیْرُ مَنْ زَكّٰهَا اَنْتَ وَلِیُّهَا وَمَوْلَاهَا اَللّٰهُمَّ اِنِّی اَعُوْذُبِكَ مِنْ عِلْمٍ لَّا یَنْفَعُ وَمِنْ قَلْبٍ لَا یَخْشَعُ وَمِنْ نَفْسٍ لَّاتَشْبَعُ وَمِنْ دَعْوَةٍ لَّا یُسْتَجَابُ لَهَا"

"O Allaah! I seek Your protection from helplessness, laziness, cowardice, miserliness and from punishment in the grave. O Allaah! Grant Taqwa to my Nafs and purify it because You are the best of those who purify it. You are its Protector and Master. O Allaah! I seek Your protection from knowledge that does not benefit, from a heart that does not fear (displeasing You), from a Nafs that is never satiated and from du'aas that are not accepted"

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ used the following words when making du'aa:

"اَللّٰهُمَّ اِنِّی اَعُوْذُبِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَمِنْ شَرِّ الْغِنٰی وَالْفَقْرِ"

"O Allaah! I seek Your protection from the tribulation of Jahannam, from its punishment and from the evils of both wealth and poverty"(1)

Hadhrat Qutba bin Maalik رضي الله تعالى عنه reports that Rasulullaah ﷺ used to make the following du'aa:

"اَللّٰهُمَّ اِنِّی اَعُوْذُ بِكَ مِنْ مُّنْكَرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ"

"O Allaah! I seek Your protection from character, actions and desires that are evil"(2)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْبَرَصِ وَالْجُنُوْنِ وَالْجُذَامِ وَسَیِّئِی الْاَسْقَامِ"

"O Allaah! I seek Your protection from leprosy, insanity and all debilitating diseases"(3)

Hadhrat Abu Yasar رضي الله تعالى عنه who was also a Sahabi reports that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اِنِّی اَعُوْذُبِكَ مِنَ الْهَدْمِ وَاَعُوْذُبِكَ مِنَ التَّرَدِّیْ وَاَعُوْذُبِكَ مِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَاَعُوْذُبِكَ اَنْ یَّتَخَبَّطَنِیَ الشَّیْطَانُ عِنْدَ الْمَوْتِ وَاَعُوْذُبِكَ اَنْ اَمُوْتَ فِیْ سَبِیْلِكَ مُدْبِرًا وَاَعُوْذُبِكَ اَنْ اَمُوْتَ لَدِیْغًا"

(1) Tirmidhi, Abu Dawood, Ibn Maajah and Nasa'ee.
(2) Tirmidhi.
(3) Abu Dawood and Nasa'ee.

"O Allaah! I seek Your protection from being crushed, from falling, from drowning, from being burnt and from extreme old age. I also beseech You to protect me from being driven insane by Shaytaan at the time of death, from dying in Your path while fleeing from the battlefield and from dying from the bite of a poisonous creature"(1)

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Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah ﷺ used to make the following du'aa:

"اَللّٰهُمَّ اِنِّی اَعُوْذُبِكَ مِنَ الْجُوْعِ فَاِنَّهٗ بِئْسَ الضَّجِیْعُ وَاَعُوْذُبِكَ مِنَ الْخِیَانَةِ فَاِنَّهَا بِئْسَتِ الْبِطَانَةُ"

"O Allaah! I seek Your protection from starvation because it is the worst of companions and I seek Your protection from treachery because it is the worst of confidantes"(2)

Another narration states that Rasulullaah ﷺ used say in his du'aas:

"اَللّٰهُمَّ اِنِّی اَعُوْذُبِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ"

"O Allaah! I seek Your protection from disputes, hypocrisy and bad character"(3)

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ used to recite the following du'aa:

"اَللّٰهُمَّ اِنِّی اَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَاَعُوْذُبِكَ مِنَ الْقَسْوَةِ وَالْغَفْلَةِ وَالْعَیْلَةِ وَالذِّلَّةِ وَالْمَسْكَنَةِ وَاَعُوْذُبِكَ مِنَ الْفُسُوْقِ وَ وَالشِّقَاقِ وَالنِّفَاقِ وَالسُّمْعَةِ وَالرِّیَآءِ وَاَعُوْذُبِكَ مِنَ الصَّمَمِ وَالْبَكَمِ وَالْجُنُوْنِ وَالْجُذَامِ وَسَیِّئِی الْاَسْقَامِ"

O Allaah! I seek Your protection from helplessness, laziness, hard-heartedness, negligence, poverty, disgrace and destitution. I seek Your protection from sinfulness, disputes, hypocrisy, boastfulness and ostentation. I also seek Your protection from being deaf, dumb, insane and from contracting leprosy or any other debilitating diseases"(4)

Hadhrat Uqba bin Aamir رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make the following du'aa:

"اَللّٰهُمَّ اِنِّی اَعُوْذُبِكَ مِنْ یَّوْمِ السُّوْءِ وَ مِنْ لَّیْلَةِ السُّوْءِ وَمِنْ سَاعَةِ السُّوْءِ وَمِنْ صَاحِبِ السُّوْءِ وَمِنْ جَارِ السُّوْءِ فِیْ دَارِ الْمُقَامَةِ"

"O Allaah! I seek Your protection from a terrible day, a terrible night, a terrible moment, a terrible companion and from a terrible neighbour to my permanent residence"(5)

Hadhrat Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to seek Allaah's

(1) Abu Dawood and Nasa'ee.
(2) Abu Dawood and Nasa'ee, as quoted in Kitaabul Adhkaar (Pg.499).
(3) Abu Dawood and Nasa'ee, as quoted in Tayseerul Wusool (Vol.2 Pg.83).
(4) Tabraani in his Sagheer, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.143).
(5) Tabraani. Haythami (Vol.10 Pg.144) has commented on the chain of narrators.
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protection from five factors with the following words:

"اَللّٰهُمَّ اِنِّى اَعُوْذُبِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ وَسُوْءِ الْعُمُرِ"

"O Allaah! I seek Your protection from miserliness, cowardice, corruption of the heart, punishment in the grave and extreme old age"(1)

Hadhrat Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ used the following words to secure Allaah's protection for (his grandsons) Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه:

"In the complete and perfect attributes of Allaah do I ask:

"اِنِّىْ اُعِيْذُ كُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَّامَّةٍ"

rotection for the two of you from every Shaytaan and harmful creature and from every evil eye"(2)

Securing Protection from the Jinn

The Words Rasulullaah ﷺ used on the night the Jinn connived Against him

Hadhrat Abu Tayyaah narrates that he once asked Hadhrat Abdur Rahmaan bin Khambash Taymi رضي الله تعالى عنه - who was an old man by then - "Did you meet Rasulullaah ﷺ?" When the Sahabi رضي الله تعالى عنه confirmed that he did, Hadhrat Abu Tayyaah asked, "What did Rasulullaah ﷺ do the night the Jinn connived against him?" Hadhrat Abdur Rahmaan رضي الله تعالى عنه explained, "That night many Jinn came down from their mountains and valleys to (attack) Rasulullaah ﷺ. Amongst them was a particular Shaytaan who carried a flame in his hand with the intention of burning the blessed face of Rasulullaah ﷺ. However, Hadhrat Jibra'eel عليه السلام came down to Rasulullaah ﷺ saying, 'O Muhammad ﷺ! Say something!' 'What shall I say?' Rasulullaah ﷺ asked. Hadhrat Jibra'eel عليه السلام then told Rasulullaah ﷺ to recite the following words:

"اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ شَرِّمَا خَلَقَ وَذَرَأَ وَبَرَأَ وَمِنْ شَرِّمَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّمَا يَعْرُجُ فِيْهَا وَمِنْ شَرِّفِتَنِ اللَّيْلِ وَالنَّهَارِ وَمِنْ شَرِّ كُلِّ طَارِقٍ اِلَّاطَارِقًا يَّطْرُقُ بِخَيْرٍ يَّا رَحْمٰنُ"

'In the complete and perfect attributes of Allaah do I ask protection from the evil of everything He has created and dispersed and from the evil of everything descending from the sky and going up into it. I also seek protection from the evil of the trials of the day and night and from every occurrence except those that bring good. O The Most Merciful (it is to You that I plead)'

(After Rasulullaah ﷺ recited the du'aa) The flame they carried was then extinguished and Allaah defeated them." (3)

(1) Ahmad, Ibn Abi Shaybah, Abu Dawood, Nasa'ee and others.
(2) Abu Nu'aym in, as quoted in *Kanzul Ummaal* (Vol.1 Pg.212).
(3) Ahmad and Abu Ya'la, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.117) with commentary on the chain of narrators. Nasa'ee and Ibn Abi Shaybah have reported similar narrations, as quoted in *Kanzul Ummaal* (Vol.1 Pg.212).

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه reports that he was once with Rasulullaah ﷺ when a Bedouin came and said, "O Nabi of Allaah ﷺ! I have a brother who is suffering." "What is it that ails him?" Rasulullaah ﷺ asked. When the man explained that his brother was affected by the Jinn, Rasulullaah ﷺ told him to bring his brother to him. (When the man came) Rasulullaah ﷺ seated the man in front of him and recited the following to secure protection for him (against the Jinn):

- Surah Faatiha
- the first four verses of Surah Baqarah
- the verse: "وَإِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ لَا إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ" {Surah Baqarah, verse 163}
- Aayatul Kursi
- Three verses at the end of Surah Baqarah
- The verse: "شَهِدَ اللّٰهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُوْلُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلٰهَ إِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ" {Surah Aal Imraan, verse 18}
- The verse: "إِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِيْ سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيْثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللّٰهُ رَبُّ الْعَالَمِيْنَ" {Surah A'raaf, verse 54}
- The concluding verses of Surah Mu'mineen, starting from
- The verse: "فَتَعَالَى اللّٰهُ الْمَلِكُ الْحَقُّ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا" {Surah Jinn, verse 3}
- Ten verses from the beginning of Surah Saaffaat
- Three verses at the end of Surah Hashar
- Surah Ikhlaas
- Surah Falaq and Surah Naas

(After Rasulullaah ﷺ recited these before him) The man then stood up as if he had never had any ailment whatsoever. [1]

What Should be Recited when Falling Asleep or when Getting Scared at Night

The Du'aa Rasulullaah ﷺ Taught Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to Recite to Dispel what he saw in his Dreams

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه once told Rasulullaah ﷺ about the frightening dreams that he saw, which prevented him from performing salaah at night. "O Khaalid bin Waleed رضي الله تعالى عنه!" Rasulullaah ﷺ said, "Should I not teach you some words that if you say thrice, Allaah will dispel these dreams from you?" "May my parents be sacrificed for you, O Rasulullaah ﷺ!" Hadhrat Khaalid رضي الله تعالى عنه exclaimed, "Do inform me because it was precisely for this reason that I told you about this." Rasulullaah ﷺ then told him to recite the following du'aa:

"أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَأَنْ

(1) Ahmad, Haakim and Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.212).

يَحْضُرُوْنِ"

"I seek protection in the complete and perfect attributes of Allaah from His wrath, His punishment and from the evil of His servants. I also seek His protection from the whispering of the Shayaateen and from them approaching me"

Hadhrat Aa'isha رضي الله تعالى عنها relates further that it was not even a few nights later that Hadhrat Khaalid رضي الله تعالى عنه came back to Rasulullaah ﷺ saying, "May my parents be sacrificed for you, O Rasulullaah ﷺ! I swear by the Being Who has sent you with the truth that when I thrice completed the words you taught me, Allaah dispelled the condition I was suffering from. I now do not even fear entering a lion's den at night." (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه mentioned that the above du'aa should be recited whenever a dream scares a person. He therefore used to teach the du'aa to those children of his who were of an understanding age. As for those who had not yet reached the age of understanding, he would write the du'aa down on a piece of paper and tie it around their necks. (2)

Another narration states that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه often woke up frightened from his sleep. When he mentioned this to Rasulullaah ﷺ, Rasulullaah ﷺ advised him that as soon as he awoke, he should recite (Bismillaah), followed by the du'aa quoted above. (3)

Another narration states that when Hadhrat Waleed bin Waleed رضي الله تعالى عنه told Rasulullaah ﷺ that he often felt fearful, Rasulullaah ﷺ advised him to recite the above du'aa when he retired to bed. (4)

Du'aas for Distress, Worries and Anxiety

Rasulullaah ﷺ Teaches the Du'aa to be Recited when Experiencing Difficulty

Hadhrat Ali رضي الله تعالى عنه says, "Rasulullaah ﷺ instructed me to recite the following du'aa whenever I faced any difficulty:

"لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ وَتَبَارَكَ اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُلِلّٰهِ رَبِّ الْعَالَمِيْنَ"

"There is none worthy of worship but Allaah the Most Forbearing and Most Magnanimous. Glorified and Blessed is Allaah the Rabb of the Glorious throne. All praise belongs to Allaah the Rabb of the universe"(5)

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.116). Haythami (Vol.10 Pg.127) has commented on the chain of narrators.
(2) Nasa'ee, Abu Dawood, Haakim and Tirmidhi.
(3) Nasa'ee. Maalik has reported a similar narration in his Mu'atta.
(4) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.116).
(5) Ahmad, Nasa'ee, Ibn Jareer, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298). Haakim has reported a similar narration, as quoted in Tuhfatudh Dhaakireen (Pg.194).

A narration of the type has already been quoted in the chapter discussing how Adhkaar were taught.

The Du'aas Rasulullaah ﷺ Recited when Faced with Difficulty and the Du'aa he Taught the Family of Abdul Muttalib

Hadhrat Anas رضي الله تعالى عنه reports that whenever Rasulullaah ﷺ was faced with any difficulty, he used to recite:

"يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ"

"O The Ever Living and Controller, it is by Your mercy that I seek assistance"(1)

Hadhrat Asmaa bint Umays رضي الله تعالى عنها narrates that whenever Rasulullaah ﷺ was perturbed about something or when he was faced with some difficulty, he would recite:

"اَللّٰهُ اَللّٰهُ رَبِّىْ لَا اُشْرِكُ بِهٖ شَيْئًا"

"Allaah! Allaah is my Rabb and I shall not ascribe any as partner to Him"(2)

In another narration, Hadhrat Asmaa رضي الله تعالى عنها says that Rasulullaah ﷺ taught her to the above du'aa when in difficulty. (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that they were inside a room when Rasulullaah ﷺ held on to the door-frame and told them, "O family of Abdul Muttalib! When you experience any difficulties or hardships, say:

"اَللّٰهُ اَللّٰهُ رَبُّنَا لَا نُشْرِكُ بِهٖ شَيْئًا"

"Allaah! Allaah is our Rabb and we shall not ascribe any as partner to Him"(4)

Another narration quotes the same narration with the words:

"اَللّٰهُ اَللّٰهُ رَبُّنَا لَا شَرِيْكَ لَهٗ"

"Allaah! Allaah has no partner"(5)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما narrates that Rasulullaah ﷺ used to recite the following du'aa during times of difficulty:

"لَآ اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ لَآ اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ لَآ اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوٰتِ وَرَبُّ الْاَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ"

"There is none worthy of worship but Allaah the Most Honoured and The Most Forbearing. There is none worthy of worship but Allaah the Rabb of the Glorious throne. There is none worthy of worship but Allaah the Rabb of the heavens, the Rabb of the earth and the Rabb of

(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.1 Pg.299).
(2) Ibn Jareer.
(3) Ibn Jareer and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).
(4) Tabraani. Haythami (Vol.10 Pg.137) has commented on the chain of narrators.
(5) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).

the Majestic Throne"(1)

Hadhrat Thowbaan رضي الله تعالى عنه reports that whenever something alarmed Rasulullaah صلى الله عليه وسلم, he would say:

"اَللّٰهُ اَللّٰهُ رَبِّىْ لَا اُشْرِكُ بِهٖ شَيْئًا"

"Allaah! Allaah is my Rabb and I shall not ascribe any as partner to Him"(2)

The Du'aas of Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه to be Relieved of Difficulties

Hadhrat Abu Dardaa رضي الله تعالى عنه once mentioned that whether with sincerity or not, when a person recites the following du'aa seven times, Allaah will alleviate all his worries:

"حَسْبِىَ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ"

"Allaah is enough for me (to alleviate all my worries). There is none worthy of worship but He. In Him do I pin my trust and He is the Rabb of the Glorious Throne"(3)

It is reported then whenever Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه recited the following du'aa, it was accepted, whether he recited it for any anxiety or worry or for fear of any ruler:

"اَسْئَلُكَ بِلَا اِلٰهَ اِلَّا اَنْتَ رَبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ وَاَسْأَلُكَ بِلَا اِلٰهَ اِلَّا اَنْتَ رَبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ وَاَسْئَلُكَ بِلَا اِلٰهَ اِلَّا اَنْتَ رَبُّ السَّمٰوٰتِ السَّبْعِ وَالْاَرَضِيْنَ السَّبْعِ وَمَا فِيْهِنَّ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ"

"I ask You on the strength of my belief that there is none worthy of worship but You, the Rabb of the seven heavens and Rabb of the Glorious Throne. I ask You on the strength of my belief that there is none worthy of worship but You, the Rabb of the seven heavens and Rabb of the Honoured Throne. I ask You on the strength of my belief that there is none worthy of worship but You, the Rabb of the seven heavens and seven earths and everything in them. Verily You have power over all things"

It is after saying this that a person should ask Allaah for what he needs. (4)

Du'aas to be Recited when Fearing a Ruler

Rasulullaah صلى الله عليه وسلم teaches a Du'aa and Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه Teaches the Same to his daughter

Hadhrat Ali رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم taught him to recite the

(1) Bukhaari and Muslim, as quoted in Tuhfatudh Dhaakireen (Pg.193).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).
(3) Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).
(4) Bukhaari in his Adab (Pg.105).

following du'aa before a (tyrannical) ruler and whenever one feels apprehensive:

"لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ السَّمٰوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اِنِّى اَعُوْذُبِكَ مِنْ شَرِّ عِبَادِكَ"

"There is none worthy of worship but Allaah The Most Forbearing and The Most Magnanimous. Pure is Allaah The Rabb of the seven heavens and Rabb of the Majestic Throne. All praise belongs to Allaah the Rabb of the universe. (O Allaah!) I seek Your protection from the evil of Your servants"(1)

Hadhrat Abu Raafi narrates that when Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه (under duress) married his daughter to (the notorious governor) Hajjaaj bin Yusuf, he advised her to recite the following du'aa whenever Hajjaaj came to her:

"لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ"

"There is none worthy of worship but Allaah The Most Forbearing and The Most Magnanimous. Pure is Allaah The Rabb of the Majestic Throne. All praise belongs to Allaah the Rabb of the universe"

He believed that it was this du'aa that Rasulullaah ﷺ always recited whenever he was worried about something. As a result (of her reciting this du'aa) Hajjaaj was unable to get close to her. (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Teaches a Du'aa

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "When you appear before a fearsome ruler and you fear that he may tyrannise you, then recite the following du'aa three times:

"اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَعَزُّ مِنْ خَلْقِهٖ جَمِيْعًا اللّٰهُ اَعَزُّ مِمَّا اَخَافُ وَاَحْذَرُ اَعُوْذُ بِاللّٰهِ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الْمُمْسِكُ السَّمٰوَاتِ السَّبْعِ اَنْ يَّقَعْنَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ مِنْ شَرِّعَبْدِكَ فُلَانٍ وَجُنُوْدِهٖ وَاَتْبَاعِهٖ وَاَشْيَاعِهٖ مِنَ الْجِنِّ وَالْاِنْسِ اَللّٰهُمَّ كُنْ لِّىْ جَارًا مِنْ شَرِّهِمْ جَلَّ ثَنَاؤُكَ وَعَزَّ جَارُكَ وَتَبَارَكَ اسْمُكَ وَلَآ اِلٰهَ غَيْرُكَ"

'Allaah is the Greatest! Allaah is the Greatest! Allaah is Mightier than all of the creation and Mightier than anything I fear and am apprehensive about. I seek the protection of that Allaah besides whom there is none worthy of worship, the One Who holds the seven skies from falling to the earth without His permission. I seek Your protection from this servant of Yours, from his army, his followers and all his partisans from amongst Jinn and mankind. O Allaah! Be my Protector against their evil. Exalted are Your praises, mighty is Your protection, blessed is

(1) Kharaa'iti in his Makaarimul Akhlaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.299).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).

Your name and there is none worthy of worship but You'"(1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Teaches Such a Du'aa

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said that if a person has a ruler whom he fears for his arrogance and oppression, he should recite:

"اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ كُنْ لِّيْ جَارًا مِنْ فُلَانٍ وَاَحْزَابِهٖ وَاَشْيَاعِهٖ مِنَ الْجِنِّ وَالْاِنْسِ اَنْ يَّفْرُطُوْا عَلَيَّ وَاَنْ يَّطْغَوْا عَزَّجَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ"

"O Allaah Rabb of the seven heavens and Rabb of the Glorious Throne. Be my Protector from this servant of Yours, from his armies and all his partisans from amongst Jinn and mankind. O Allaah! You protect me from their oppression and tyranny. Mighty is Your protection, exalted are Your praises and there is none worthy of worship but You'

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه added that when one recites this du'aa, the tyrant will be unable to do anything unpleasant to him. (2)

In another narration, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "If you fear a tyrannical ruler, say..." The words of the du'aa are as quoted above, but with the words:

"كُنْ لِّيْ جَارًا مِّنْ شَرِّ"

" Be my Protector against ..."

After this, the name of the tyrant is to be mentioned. Thereafter, the du'aa continues as follows:

"وَشَرًّا الْجِنِّ وَالْاِنْسِ وَاَتْبَاعِهِمْ اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ مِنْهُمْ عَزَّجَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ"

"...and from the evil of the Jinn, of mankind and all their followers. I seek Your protection against any of them harming me. Mighty is Your protection, exalted are Your praises and there is none worthy of worship but You"(3)

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(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.10 Pg.137). Bukhaari has also reported a similar narration in his Adab (Pg.104).

(2) Ibn Abi Shaybah and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300). Bukhaari has briefly reported a similar narration in his Adab (Pg.104).

(3) Tabraani. Haythami (Vol.10 Pg.137) has commented on the chain of narrators.
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Chapter Sixteen

The Chapter Concerning The Lectures of the Sahabah رضي الله تعالى عنهم

This chapter highlights how Nabi ﷺ and the Sahabah رضي الله تعالى عنهم addressed the people in Jumu'ah sermons, when in congregation, on the occasions of Hajj and Umrah and on various other occasions. It discusses how they motivated the people to carry out the commands of Allaah, even though these seemed to oppose experience and what was apparent. It further discusses how they made people abstain from this world and its temporary pleasures and yearn for the Aakhirah and its eternal delights. Those firmly stationed every category of the Ummah whether rich, poor or prominent on the consciousness that they should fulfil the commands coming to them from Allaah and Rasulullaah ﷺ even if it meant spending their very lives and all their wealth. The discussion makes it clear that they did not build people's conviction on the temporary and short-lived wealth and resources of this world.

The Lectures of Rasulullaah

The First Lecture that Rasulullaah ﷺ Delivered

Hadhrat Abu Salamah bin Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that when Rasulullaah ﷺ stood up to deliver a sermon in Madinah for the first time, he began by duly praising Allaah. Thereafter, he said, "O people! Send (good deeds) ahead for yourselves (to the Aakhirah) By Allaah! You must know that each one of you shall definitely die, leaving his flock of goats without a shepherd. There will then neither be any interpreter or negotiator to come between him and his Rabb when his Rabb will ask him, 'Have my messengers not come to you and conveyed the message to you? Have I not granted you wealth and blessed you with favours? Now (with the guidance and means at your disposal) what (good deeds) have you sent ahead?' The man will then look to his right and left, but will see nothing. He will then look in front of him but will see nothing but Jahannam. Therefore, whoever can save himself from Jahannam even by (giving) a piece of a date (as Sadaqah), should do so. Whoever cannot afford even this, **should at least say a good word because** every good deed is rewarded ten fold up to seven hundred fold. May Allaah's peace, mercy and blessings be upon Allaah's messenger."

Rasulullaah ﷺ then delivered another sermon saying, "I praise Allaah to Whom belongs all praise. We seek Allaah's protection from the evil of our souls and from our evil actions. There is none to mislead the one whom Allaah guides and there is none to guide the one whom Allaah does not guide. I testify that there is none worthy of worship but the One Allaah Who has no partner. The best of all speech is the Book of Allaah and successful is the person whose heart Allaah has decorated with it, whom Allaah guides to Islaam after kufr and who chooses it rather than all other talks. Apart from it being the most beautiful speech, it is also the most effective. **Love those who love Allaah and love Allaah with all your heart.** Never grow weary of Allaah's Book and His Dhikr because your hearts will then harden. From what (deeds) Allaah has chosen and selected, He has named the (recitation of the) Qur'aan as the best of all good deeds, the best of all acts of worship, the most relevant of all speech and of all that explains what is lawful and unlawful. You should therefore worship Allaah without ascribing any partners to Him. Fear Him as He ought to be feared and let everything righteous that you speak with your mouths be sincerely for Allaah. Love each other for the pleasure of Allaah and always remember that Allaah hates does not like that any pledge made with Him should be broken. May Allaah's peace, mercy and blessings be upon you all." (1)

Rasulullaah ﷺ's Jumu'ah Sermon

Hadhrat Sa'eed bin Abdur Rahmaan Jumhi narrates that from the narrations he received, the sermon that Rasulullaah ﷺ delivered in the locality of the Banu Saalim bin Auf **on the occasion of the first Jumu'ah salaah in Madinah was:**

"All praise belongs to Allaah! I praise Him, seek His assistance, seek His forgiveness and His guidance. I believe in Him, do not reject His Divinity and accept as an enemy all those who do reject His Divinity. I testify that there is none worthy of worship but the One and Only Allaah Who has no partner. **I also testify that Muhammad ﷺ is His servant and Rasul,** whom Allaah has sent with guidance, light and advice at a time when there was a cessation in the chain of Ambiyaa (prophets); a time when knowledge was little, people were astray, time was coming to an end, Qiyaamah was drawing near and the world was coming to an end. Whoever obeys Allaah and His Rasool ﷺ is rightly guided and whoever disobeys them has gone astray, has been negligent and strayed far off the right path. I advise you to adopt **taqwa** because the best advice a Muslim can give to another Muslim **is to encourage him towards the Aakhirah and to instruct him to adopt taqwa.** Take heed to the warnings that Allaah has given you about Himself because there is no better advice nor any better reminder. Whoever adopts taqwa with true fear for (displeasing) his Rabb, his taqwa will be his true helping hand in everything he seeks for the Aakhirah. Whoever sets right all private and public affairs between his Rabb and himself solely to please Allaah, shall always be fondly remembered in this world and shall have a vast

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.214). As quoted earlier, Hadhrat Anas رضي الله عنه has also related Rasulullaah ﷺ's first sermon in different words.

treasure after death at a time when a person is most in need of the deeds he did in the past. Every person who did not do this shall wish that there was a very large distance between him and his actions. Allaah warns you of Himself and Allaah is Most Gentle towards His bondsmen. Allaah is always true to His word and He fulfils His promises without going back on them, because He says:

﴿مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَآ اَنَا بِظَلَّامٍ لِّلْعَبِيْدِ ۝﴾ (سورة ق: آيت۲۹)

'What I say can never be changed and I am never unjust towards My servants' {Surah Qaaf, verse 29}

Fear (disobeying) Allaah in your private and public matters of this world and the Aakhirah because whoever fears Allaah, Allaah shall wipe out their sins and grant them an immense reward. **Whoever fears Allaah shall succeed most remarkably.** Taqwa protects against Allaah's anger, it protects against Allaah's punishment, it protects against Allaah's wrath, it illuminates faces, it pleases your Rabb and it elevates stages. Take your share (of rewards) and never be negligent in (securing) Allaah's mercy. Allaah has taught you His Book and chalked out for you a pattern (of life) to ascertain which of you are sincere and who are not. Do good (to others) just as Allaah does good to you, declare your enmity with those who are Allaah's enemies and fight them for the pleasure of Allaah as you ought to do. It is Allaah Who has chosen you and called you Muslims. (Jihaad takes place) So that those who are destroyed are destroyed after seeing proof and those who survive live on after seeing a proof. There is no power or might without Allaah, so carry out Allaah's Dhikr in abundance and know well what is to happen after today. Whoever sets right the matters between himself and Allaah, Allaah shall see to all matters between him and other people because it is Allaah Who makes decisions for people and they cannot pass decisions against Him. While Allaah prevails over people, they cannot prevail over Him. Allaah is the Greatest and there is no power without Allaah the Most Honourable." (1)

The Lectures Rasulullaah ﷺ Delivered on the Occasions of Battles

The Lecture Rasulullaah ﷺ delivered during one of the Battles

A Sahabi by the name of Hadhrat Hiraar رضي الله تعالى عنه reports that they were with Rasulullaah ﷺ in a battle and it was when they were about to engage the enemy in combat that Rasulullaah ﷺ delivered a lecture. After duly praising Allaah, Rasulullaah ﷺ said, "You are enjoying (bounties in) green, yellow and red (and every other shade) and even have this in your camps. When you meet with the enemy, you should advance step by step because whenever a person launches an attack in the path of Allaah, two damsels from the wide-eyed damsels of Jannah hurry towards him. **If he is martyred, Allaah تبارك وتعالى forgives**

(1) Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.213). Qurtubi has reported a similar narration at length, as quoted in his the *Tafseer* (Vol.18 Pg.98).

all his sins with the first drop of blood that falls. The two damsels then wipe the dust from his face and say to him, 'Your time has now come.' He then responds by telling them, 'Your time has also come.'"[1]

The Sermon Rasulullaah ﷺ Delivered when he Stopped at Hijr en- route to Tabook

Hadhrat Jaabir رضي الله تعالى عنه narrates that when on the expedition to Tabook, Rasulullaah ﷺ stopped at Hijr (the place where the nation of Hadhrat Saalih عليه السلام were destroyed) and addressed the Sahabah رضي الله تعالى عنهم saying, "O people! Do not ask your Nabi for miracles because here lies the nation of Saalih عليه السلام who asked their Nabi to **raise a (pregnant) she-camel for them (from a mountain).** He complied and she would arrive by that wide road to drink water. On the day she drank, she would consume all their water and the amount of milk they would get from her on that day would be as much as on the day when she did not drink (when the other animals had their turn). She would then return by the same wide road. **They however hamstrung her, because of which Allaah gave them only three days (to repent).** The promise of Allaah is never untrue and a **terrible scream** came, which destroyed all of them except for one of them who happened to be in the Haram. It was the Haram that **saved him** from Allaah's punishment." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "Who was he?" Rasulullaah ﷺ replied, **"He was Abu Righaal."** [2]

Another Sermon Rasulullaah ﷺ Delivered on the expedition to Tabook

Hadhrat Hasan bin Ali رضي الله تعالى عنه reports that during the expedition to Tabook, Rasulullaah ﷺ mounted the pulpit and after praising Allaah he said, "O people! **I instruct you to do only that which Allaah instructs me and I forbid you only from that which Allaah forbids me.** You should therefore pursue the most moderate manner of seeking your livelihood because I swear by the Being Who controls the life of Abul Qaasim (myself) that your **sustenance searches** for each one of you just **as his death searches for him.** Whenever finding sustenance becomes difficult for any of you, look for it **in the obedience of Allaah** تبارك وتعالى."[3]

The Sermon Rasulullaah ﷺ Delivered when Makkah was Conquered

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه says, "When Makkah was conquered, Rasulullaah ﷺ announced that everyone should lay down their arms except for the people of the Banu Khuzaa'ah tribe, who were allowed to use their weapons against the people of the Banu Bakr tribe (because they were at risk from them). This permission remained until Rasulullaah ﷺ had performed the Asr salaah,

(1) Tabraani and Bazzaar. Haythami (Vol.5 Pg.375) has commented on the chain of narrators.
(2) Tabraani, Bazzaar and Ahmad, as quoted by Haythami (Vol.7 Pg.38).
(3) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.192).

after which he instructed them to also lay down their arms. The following day however, a man from the Banu Khuzaa'ah tribe met someone from the Banu Bakr tribe in Muzdalifah and killed him. When the news reached Rasulullaah ﷺ, I saw him leaning against the Kabah as he stood up and addressed the people saying, 'Verily Allaah's greatest enemy is the person who kills in the Haram, who kills someone who was no threat to his life or who kills in revenge for something done during the Period of Ignorance.'

A man then stood up and claimed that a particular child was his. Rasulullaah ﷺ's response to this was, 'One cannot randomly lay claim to a child in Islaam because the practices of the Period of Ignorance have all come to an end. A child belong to the biological father and the one **who commits adultery** shall have that which is most blunt.' 'What is that which is most **blunt?'** the Sahabah رضي الله عنهم asked. Rasulullaah ﷺ replied, **'Stones (the person will be stoned to death).'** Rasulullaah ﷺ then proceeded to say, 'No salaah can be performed after the Fajr salaah until sunrise and no salaah after the Asr salaah until sunset. A woman can also not be married (at the same time) to the person married to either her paternal or maternal aunt.'"(1)

Another Sermon Rasulullaah ﷺ Delivered when Makkah was Conquered

Hadhrat Abdullaah bin Umar رضي الله عنهما reports that Rasulullaah ﷺ was standing on the steps leading to the Kabah when he praised Allaah and said, "All praise belongs to Allaah Who has fulfilled His promise, assisted His servant **and defeated the hordes by Himself.** Take note that a person killed with whipping or beating with a stick falls in the category of manslaughter, for which the blood money is hundred camels, forty of which must be pregnant. You should also take note that every act of pride and murder during the Period of Ignorance now lie trampled beneath my two feet. All that I shall be restoring to those who had been doing it are the services of tending to the House of Allaah and of providing water to the people performing Hajj." (2)

Hadhrat Abdullaah bin Umar رضي الله عنهما narrates that Rasulullaah ﷺ **was riding his camel Qaswaa as he performed Tawaaf of the Kabah.** He was using the opposite end of his stick to touch the corners of the Kabah and wherever he tried to make the camel sit inside the Masjidul Haraam, it would be where people already had their hands (already occupied). Rasulullaah ﷺ therefore left with the camel to the channel where water drained and it was there that the camel was made to sit. Sitting on his camel, Rasulullaah ﷺ then started to address the people. After duly praising Allaah, he said, "O people! Allaah has eliminated the things you took pride in during the Period of Ignorance and the pride you took in your forefathers. There are now only two types of people. One is the righteous person with Taqwa who is honoured in the sight of Allaah and the other is the sinful wretch who is insignificant in Allaah's sight. Allaah says:

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.178).
(2) Ibn Maajah (Pg.478).

﴿يٰأَيُّهَا النَّاسُ إِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰكُمْ ۚ إِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ﴾ (سورة حجرات: آيت ١٣)

'O people! We have certainly created you from a single male *(Aadam عَلَيْهِ السَّلَام)* and female *(Hawwa)* and made you into various families *(nations)* and tribes so that you may recognise each other *(so that each person may know where he belongs and who others are). (Your differences in lineage and race does not give any of you superiority over others because)* Verily, the most honoured of you in Allaah's sight is the one with the most Taqwa. Allaah is certainly All Knowing, Informed *(Only He knows whose Taqwa is best).*'" {Surah Hujuraat, verse 13}

Rasulullaah ﷺ then concluded by saying, "That is all I have to say for now. I seek Allaah's forgiveness for myself and for you all." (1)

The Sermons Rasulullaah ﷺ Delivered for the Month of Ramadhaan

The Epic Sermon Rasulullaah ﷺ Delivered upon the Arrival of Ramadhaan, as Narrated by Hadhrat Salmaan رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Salmaan رَضِيَ اللهُ تَعَالَى عَنْهُ reports that on the last day of Sha'baan, Rasulullaah ﷺ addressed the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ saying, "O people! A great and blessed month is dawning upon you. It is a month that includes a day that is better than a thousand months. Allaah has made fasting compulsory in this month and standing in (Taraaweeh) salaah an act of tremendous merit. Whoever carries out an act of virtue (Nafl) during this month will receive the reward of carrying out a Fardh during any other month and whoever carries out a Fardh act during this month will receive the reward of carrying out seventy Fardh acts during any other month. It is a month of **patience** and the reward for patience is Jannah. It is also a month of **sympathy** and a month when the **sustenance** of a Mu'min is increased. Whoever provides something for a fasting person to terminate his fast shall receive the reward of the fasting person without his reward being diminished in the least."

"O Rasulullaah ﷺ!" the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ submitted, "Not all of us can afford something to give a fasting person to terminate his fast." Rasulullaah ﷺ consoled them saying, "Allaah shall grant this reward to any person who gives a fasting person even a single date or a sip of water or milk to drink. It is a month that has **mercy** at the **beginning, forgiveness** in the **middle and emancipation** from Jahannam at the end. For the person who makes work light for his slaves during this month, Allaah will forgive him and free him from Jahannam. In this month, you should endeavour to do four things in abundance. Two of these will please your Rabb while you cannot do without the other two. The **two** that will please your Rabb

(1) Ibn Abi Haatim and Abd bin Humayd, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.218).

are to recite the **Shahaadah** 'Laa Ilaaha Illallaah' and to seek Allaah's **forgiveness.** As for the two without which you cannot do, it is to beg Allaah for **Jannah** and to seek protection from **Jahannam.** Whoever gives the fasting person something to drink to end the fast, Allaah shall give him such a drink from my pond after which he shall never be thirsty ever again." (1)

The Lecture Rasulullaah ﷺ Gave Stating that the sins of Muslims are forgiven on the First Night of Ramadhaan

Hadhrat Anas رضي الله تعالى عنه reports that when Ramadhaan drew close, Rasulullaah ﷺ addressed them briefly at the time of Maghrib. Rasulullaah ﷺ said, "Ramadhaan is arriving, so welcome it. Take note that on the first night of Ramadhaan there is not a soul from the people of the Qibla who is not forgiven."(2)

The Lecture Rasulullaah ﷺ Gave Stating that the Shayaateen are Chained and that Du'aas are Accepted During Ramadhaan

Hadhrat Ali رضي الله تعالى عنه reports that on the first night of Ramadhaan, Rasulullaah ﷺ stood up to address the Sahabah رضي الله تعالى عنهم. After duly praising Allaah, he ﷺ said, "Allaah has seen to your enemy from the Jinn and promised to accept your du'aas. Allaah says:

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ (سورة مؤمن: آيت ٦٠)

Supplicate *(make du'aa)* to Me and I shall respond.' {Surah Mu'min, verse 60}

Allaah has appointed seven angels to (guard) every rebellious Shaytaan and Shaytaan is therefore unable to escape until the end of Ramadhaan. Take note also that the doors of the heavens are wide open from the first night of Ramadhaan until the end and all du'aas in this month are accepted."

Hadhrat Ali رضي الله تعالى عنه says further, "When the first of the last ten nights of Ramadhaan arrived, Rasulullaah ﷺ would tighten his loincloth, leave his wives, sit in I'tikaaf and spend all night in Ibaadah." When someone asked Hadhrat Ali رضي الله تعالى عنه what he meant by tightening the loincloth, he explained that Rasulullaah ﷺ would separate from his wives during that period. (3)

The Lecture Rasulullaah ﷺ Gave Stating the Importance of the Jumu'ah Salaah

Hadhrat Jaabir رضي الله تعالى عنه reports that once Rasulullaah ﷺ addressed them saying, "O people! Repent to Allaah before you die and hasten to do good deeds before you become too busy to do so. Join the ties between yourselves and your Rabb by engaging in abundant Dhikr and by giving Sadaqah in abundance. You

(1) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.218). Bayhaqi and Ibn Hibbaan have reported a similar narration, as has Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.323).
(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.325).
(3) Isfahaani, as quoted in *Kanzul Ummaal* (Vol.4 Pg.323).

will then be given sustenance, assistance and you will be compensated for your losses. Take note that Allaah has made the Jumu'ah salaah compulsory for you in this place, on this day, in this month and in this year until the Day of Qiyaamah. Whoever regards it as trivial and rejects it and therefore neglects it during my lifetime or after my death in the presence of a just or unjust Imaam, then may Allaah not set his affairs in order and may Allaah not bless him in anything. No salaah, zakaah, Hajj, fast or good deed of his will ever be accepted until he repents and Allaah will certainly forgive anyone who repents to Him. **Take note that no woman may lead a man in salaah,** no Bedouin may lead a Muhaajir and no sinner may lead a righteous person unless forced to do so by a tyrannical ruler whose sword to lash is feared." (1)

Hadhrat Jaabir bin Abdullaah ﷺ narrates that it was on a Friday that Rasulullaah ﷺ stood up and addressed them saying, "When a person lives a mile away from Madinah and **does not attend the Jumu'ah** salaah, Allaah will seal his heart (so that no good can ever enter)." On the next Friday, Rasulullaah ﷺ said, "When a person lives two miles away from Madinah and does not attend the Jumu'ah salaah, Allaah will seal his heart." On the Friday after that, Rasulullaah ﷺ said, "When a person lives three miles away from Madinah and does not attend the Jumu'ah salaah, **Allaah will seal his heart.**" (2)

The Lectures Rasulullaah ﷺ Delivered on the Occasion of Hajj

Hadhrat Abdullaah bin Abbaas ﷺ narrates that on the occasion of the Farewell Hajj, Rasulullaah ﷺ addressed the Sahabah ﷺ saying, "Shaytaan has lost hope in being worshipped in your land but he is satisfied with having you obey him in other sins that you regard as trivial. Therefore, O people, you should always be on your guard. **I have left with you two things with which you will never go astray as long as you hold fast to them. They are Allaah's Book and the Sunnah of your Nabi ﷺ.** Every Muslim is the brother of another Muslim and all Muslims are brothers. The wealth of a Muslim is not permissible for another unless he willingly gives it to him. Never oppress others and never become Kuffaar after my death by striking the necks of each other (by killing each other)." (3)

Hadhrat Abdullaah bin Abbaas ﷺ narrates that **it was in Masjidul Khayf (in Mina) that Rasulullaah ﷺ addressed them.** After praising Allaah as he deserves to be praised, Rasulullaah ﷺ said, "Allaah will set right the affairs of the person whose prime concern is the Aakhirah, Allaah will also grant him self-sufficiency and the world will humble itself before him. As for the person whose prime concern is this world, Allaah will scatter his affairs, place poverty in front of him and all he will get of this world will be what has been predestined

(1) Ibn Maajah (Pg.172). Tabraani has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.31).
(2) Abu Ya'la, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.31).
(3) Haakim (Vol.1 Pg.93) with commentary.

for him." [1]

Hadhrat Abdullaah bin Umar رضي الله عنهما narrates that **it was in Masjidul Khayf** (in Mina) that Rasulullaah ﷺ addressed them saying, **"May Allaah always keep fresh the person who after hearing my words, narrates it to his brother.** There are three things that the heart of a Muslim will never betray; sincerely carrying out good deeds for Allaah, wishing well for the Muslim leadership and **remaining within the ranks of the Muslim majority** because their du'aas will always be there for all of them." [2]

In a lengthy Hadith describing the method in which Rasulullaah ﷺ performed Hajj, Hadhrat Jaabir رضي الله عنه reports that **after he had passed Muzdalifah to reach Arafah,** Rasulullaah ﷺ found that a tent had already been **pitched for him at Namirah.** It was there that Rasulullaah ﷺ then camped. When the sun had crossed the meridian, Rasulullaah ﷺ had a carriage **placed on Qaswaa and then went to Bat Waadi** where he addressed the people saying, "Verily your blood and your wealth are scared to all of you just as this day is sacred, as this month is sacred and as this city is sacred. Take note that everything that took place during the Period of Ignorance is now trampled beneath my two feet. All blood money due during the Period of Ignorance is also waived and the first that I wish to waive is that of the son of Rabee'ah bin Haarith whom the Hudhayl tribe killed while he was still a suckling infant with the Banu Sa'd tribe. All the interest due during the Period of Ignorance is also waived and the first that I wish to waive is that which was due to Abbaas bin Abdul Muttalib. Every bit of it has now been written off. Fear Allaah with regard to your women because it is by a licence from Allaah that you have taken them (in your marriage) and it is with His words that you have made cohabitation with them lawful for yourselves. They owe it to you not to allow anyone you disapprove of to enter your home. If they do this, you should punish them in a manner that does not injure them in any way. On the other hand, you owe it to them to provide food and attire for them within reason. I am leaving with you something with which you will never go astray if you hold fast to it - the Book of Allaah. You will also be questioned about me (on the Day of Qiyaamah). What response will you offer?"

The Sahabah رضي الله عنهم replied, "We shall testify that you have conveyed the message, given excellent advise and fulfilled your responsibility." Pointing his index finger towards the sky and then lowering it towards the people, Rasulullaah ﷺ thrice repeated, "O Allaah! You be Witness! O Allaah! You be Witness!" [3]

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that it was on the day of Nahr (10th of Dhul Hijjah) that Rasulullaah ﷺ delivered a sermon to the people. "O people!" Rasulullaah ﷺ asked, "What day is this?" "It is a sacred day," the Sahabah رضي الله عنهم replied. Rasulullaah ﷺ asked further, "And what city is this?"

(1) Tabraani, Abu Bakr Khaffaaf and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.202).
(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.228).
(3) Muslim, as quoted in Al Bidaayah wan Nihaayah (Vol.5 Pg.148). Abu Dawood and Ibn Maajah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.23).

"This is a sacred city," the Sahabah رضي الله تعالى عنهم responded. When Rasulullaah ﷺ further asked them what month it was, they replied that the month was also a sacred one. Rasulullaah ﷺ then emphasised, **"Verily, your blood, your wealth and your honour are as sacred to you as this day, this city and this month."** After repeating this several times, Rasulullaah ﷺ looked to the sky and said, "O Allaah! Have I conveyed the message? O Allaah! Have I conveyed the message?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "I swear by the Being Who controls my life that an emphatic piece of advice that Rasulullaah ﷺ gave to the Ummah was that he said, **'Those of you present here should convey the message to those who are not present and you should never become Kuffaar after my death by striking the necks of each other (by killing each other).''** (1)

Hadhrat Jareer رضي الله تعالى عنه narrates that after asking him to keep the people quiet (on the occasion of the Farewell Hajj), Rasulullaah ﷺ addressed them saying, "After I have been keeping watch over you, never become Kuffaar after my death by striking the necks of each other (by killing each other)." (2)

Hadhrat Ummul Husayn رضي الله تعالى عنها reports that when she performed the Farewell Hajj with Rasulullaah ﷺ she saw Hadhrat Usaamah رضي الله تعالى عنه and Hadhrat Bilaal رضي الله تعالى عنه with Rasulullaah ﷺ. One of them was holding the reins of his camel while the other was holding **his shawl aloft to shade Rasulullaah ﷺ from the sun until he had pelted the last Jamarah.** Rasulullaah ﷺ then said many things, amongst which Hadhrat Ummul Husayn رضي الله تعالى عنها heard him say, "Even if an Abyssinian slave with amputated limbs has to become your ruler, you should listen to and **obey him if he leads you by the Book of Allaah."** (3)

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that on the occasion of the Farewell Hajj, he heard Rasulullaah ﷺ say the following in his sermon: "Allaah has granted every rightful person his right. Therefore, no bequest can be made for an heir, **a child will belong to the biological father and the adulterer will be stoned.** Their reckoning will nevertheless be Allaah's prerogative. The curse of Allaah perpetuating until the Day of Qiyaamah shall fall on the person who claims to be the child of anyone other than his father and on the slave who claims to be the property of anyone other than his master. A woman my also not spend from the house without the permission of her husband." Someone asked, "O Rasulullaah ﷺ! Can she not even give food away (without his permission)?" Rasulullaah ﷺ replied, "(Certainly not because) **Food is the best of our wealth."** Rasulullaah ﷺ then continued to say, "Items given on loan must be returned, animals lent to give milk must also be returned, debts must be paid and the guarantor must settle the penalty." (4) Another narration makes it clear that the lecture was delivered in Mina on the day of Nahr (10th of Dhul Hijjah). (5)

(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.194). Ahmad, Ibn Abi Shaybah, Ibn Maajah, Tabraani and Baghawi have all reported similar narrations from various Sahabah رضي الله تعالى عنهم, as quoted in *Kanzul Ummaal* (Vol.3 Pg.25).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.197).

(3) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.196). Nasa'ee has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.62), as has Ibn Sa'd (Vol.2 Pg.184).

(4) Ahmad, Tirmidhi, Abu Dawood, Nasa'ee and Ibn Maajah.

(5) Abu Dawood.

Hadhrat Abu Umaamah رضي الله عنه also reports that Rasulullaah صلى الله عليه وسلم **was on a camel called Jad'aa** with his feet in the stirrups and standing high so that people could hear him. **Rasulullaah صلى الله عليه وسلم then said at the top of his voice, "Can you not hear?"** "O Rasulullaah صلى الله عليه وسلم!" someone from the gathering asked, "What is it that you wish to advise us?" Rasulullaah صلى الله عليه وسلم said, "Worship your Rabb, perform your five Fardh salaahs, fast for your month (of Ramadhaan), obey your leader and you will enter the Jannah of your Rabb." (1)

Hadhrat Abdur Rahmaan bin Mu'aadh Taymi رضي الله عنه relates, "We were at Mina when Rasulullaah صلى الله عليه وسلم addressed us. We listened attentively and **could therefore hear him clearly even though we were in our camps.** Rasulullaah صلى الله عليه وسلم started teaching the people the rites of Hajj. When Rasulullaah صلى الله عليه وسلم reached the Jamaraat, **he placed both fingers in his ears and announced that only small pebbles be used** to pelt. Thereafter, he instructed the **Muhaajireen to camp at the front of the Masjid (Khayf) and the Ansaar to camp at the rear.** The rest of the people then set up their own camps." (2)

Hadhrat Raafi bin Amr Muzani رضي الله عنه narrates that it was in Mina during midmorning when he saw Rasulullaah صلى الله عليه وسلم **deliver a sermon on a brown mule. Hadhrat Ali رضي الله عنه was amplifying what** Rasulullaah صلى الله عليه وسلم said and while some people were standing, others were sitting. (3)

Hadhrat Abu Hurra Raqaashi reports from his uncle رضي الله عنه who was holding the reins of Rasulullaah صلى الله عليه وسلم's camel during the middle days of the days of *Tashreeq*. As he was busy warding the people away from Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم was addressing the people saying, "O people! Do you know in which month you are? Do you know in which day you are? Do you know in which city you are?" The Sahabah رضي الله عنهم replied, "We are in a sacred day, a sacred month and a sacred city." Rasulullaah صلى الله عليه وسلم then said, "Now remember that until the day you meet Allaah, your blood, your wealth and your honour are as sacred to you as the sacredness of this day in this month and in this city."

Rasulullaah صلى الله عليه وسلم said further, "Listen attentively to what I say and you will live well. Behold! Never oppress! Behold! **Never oppress! Behold! Never oppress! The wealth of a Muslim is not permissible without his consent.** Take note that all blood money, other monies and prejudices that took place during the Period of Ignorance are now trampled beneath my two feet until the Day of Qiyaamah. The first blood money that I wish to waive is that of the son of Rabee'ah bin Haarith whom the Hudhayl tribe killed while he was still a suckling infant with the Banu Layth tribe. Also take note that all the interest due during the Period of Ignorance is also waived and the first that I wish to waive is that which was due to Abbaas bin Abdul Muttalib. Creditors can have back only the amounts they lent (and no interest). Do not oppress and you will not be oppressed. Take note of the fact that time has revolved to return to the way it had been when Allaah created the

(1) Ahmad and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.198).

(2) Abu Dawood (Vol.2 Pg.490). Ibn Sa'd (Vol.2 Pg.185), Ahmad and Nasa'ee have reported similar narrations.

(3) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.198).

heavens and the earth." Rasulullaah ﷺ then recited the verse:

﴿إِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ شَهْرًا فِيْ كِتَابِ اللّٰهِ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذٰلِكَ الدِّيْنُ الْقَيِّمُ فَلَا تَظْلِمُوْا فِيْهِنَّ أَنْفُسَكُمْ﴾

(سورة توبه: آيت٣٦)

Indeed the number of months *(in a year)* according to Allaah is twelve months *(as specified)* in the Book of Allaah *(the Lowhul Mahfoodh)*, *(on)* the day He created the heavens and the earth. Of these, four are sacred *(Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab - sacred because no fighting should take place during these months)*. This is the straight Deen, so do not oppress yourselves in these months (by committing sins). {Surah Taubah, verse 36}

Rasulullaah ﷺ continued, "Listen! Never become Kuffaar after my death by striking the necks of each other. Remember that Shaytaan has given up hope of being worshipped by people performing salaah, **but he does his best to cause disputes between you**. You should also fear Allaah with regard to **your wives because they are like captives with you with no powers of authority.** You owe many rights to them just as they owe rights to you. (The rights they owe you are) That they should not allow anyone else to sleep in your bed and they should not allow into your house anyone whom you disapprove of. If you fear that they are being rebellious, **you should advise them**, then (if they do not respond) you should **separate your beds** and (if this is also fruitless) then you may **punish them without causing them any injury.** The rights you owe them is that you **provide their food and clothing within reason.** It is by a licence from Allaah that you have taken them (in your marriage) and it is with His words that you have made cohabitation with them lawful for yourselves. Also bear in mind that the person who has something kept in trust with him should return it to the one who has trusted him with it."

Rasulullaah ﷺ then spread out his hands and said, "Have I conveyed (the message)? Have I conveyed (the message)? **Those present here should convey the message to those who are absent because it is a fact that many recipients of a message are more fortunate (to understand the message) than the one who has heard it."**

Hadhrat Humayd reports that when this narration reached Hadhrat Hasan, he remarked, "By Allaah! The Sahabah رضي الله تعالى عنهم have conveyed the message to people who have been extremely fortunate (to have received the Deen)." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما reports a narration similar to the one above but with an addition at the beginning. It states that Rasulullaah ﷺ was at Mina during the **middle days of the days of Ta*shreeq wh*ile performing the Farewell Hajj when Allaah revealed the Surah:** (إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ)**(Surah Nasr).** Realising that this would indeed be his farewell to the people, Rasulullaah ﷺ had a

(1) Ahmad, Baghawi, Baawardi and Ibn Mardway have reported a similar narration in detail, as quoted in *Kanzul Ummaal* (Vol.3 Pg.26).

carriage saddled to his camel Qaswaa, mounted it and **then stood waiting for the people at Aqaba.** When a considerable number of Muslims had gathered, Rasulullaah ﷺ duly praised Allaah and then said, "O people! All blood monies due during the Period of Ignorance have been waived..." The narration then continues as above, until Rasulullaah ﷺ said, "...O people! Shaytaan has given up hope of being worshipped in this region until the end of time, **but he is satisfied with you committing sins that you think nothing of. You should therefore guard your Deen against such seemingly trivial sins."**

The narration also adds that Rasulullaah ﷺ said, "I am leaving with you something with which **you will never go astray if you hold fast to it. It is the Book of Allaah, so practise on it."** The narration ends with the words, **"Those present here should convey the message to those who are absent because there shall be no Nabi after me and no Ummah after you." Rasulullaah ﷺ then raised his hands saying, "O Allaah! You be Witness!"** (1)

Hadhrat Jaabir bin Abdullaah رضي الله عنه narrates that it was during the days of *Tashreeq* that Rasulullaah ﷺ delivered his farewell sermon to the Sahabah رضي الله عنهم saying, "O people! Verily your Rabb is One and your father is one. Take note that the Arab is not superior to the non-Arab just as the non-Arab is not superior to the Arab. Whites are not superior to blacks and blacks are not superior to whites unless it (the superiority) is by virtue of Taqwa. **This is because the most honoured in the sight of Allaah is the one with the most Taqwa (regardless of his nationality or colour).** Have I conveyed the message?" "You have indeed, O Rasulullaah ﷺ!" the Sahabah رضي الله عنهم replied. Rasulullaah ﷺ then added, **"Those present here should then convey the message to those who are absent."** (2)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه reports that Rasulullaah ﷺ was standing on (the carriage of) a camel with cut ears in Arafaat when he addressed the people saying, "Do you know in which month you are? Do you know in which day you are? Do you know in which city you are?" The Sahabah رضي الله عنهم replied, "We are in a sacred day, a sacred month and a sacred city." Rasulullaah ﷺ then said, "Now remember that your blood, your wealth and your honour are as sacred to you as the sacredness of this day in this month and in this city. **Remember that I shall be going ahead of you to the pond and will boast about your numbers to the other nations. Please do not blacken my face (do not embarrass me by doing evil).** Listen well! While I shall be rescuing many people (from Jahannam), many of them will be taken away from me. 'O my Rabb!' I will say, 'But they are my companions (members of my Ummah).' Allaah will reply by saying, **'You do not know what innovations they had introduced (to the Deen) after your demise."** (3)

(1) Bazzaar, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.202).
(2) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.392).
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.25).

The Lectures Rasulullaah ﷺ Delivered About Dajjaal, Musaylama, Ya'jooj and Ma'jooj and Sinkings

Rasulullaah ﷺ's Lecture about Dajjaal as reported by Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "We were discussing during the Farewell Hajj whether it was really to be Rasulullaah ﷺ's farewell or not. It was during this Farewell Hajj that Rasulullaah ﷺ delivered a sermon in which he deliberated at length about Maseeh Dajjaal. He also said, 'There was not a single Nabi who did not warn his Ummah about Dajjaal. Nooh عليه السلام and all the Ambiyaa after him warned about Dajjaal but there is still something about him that you do not know, but which you ought to know. **It is that (Dajjaal is one-eyed whereas) your Rabb is not one-eyed.**" (1)

Rasulullaah ﷺ's Lecture about Dajjaal as reported by Hadhrat Safeenah رضي الله تعالى عنه

Hadhrat Safeenah رضي الله تعالى عنه narrates that Rasulullaah ﷺ delivered a sermon to them in which he said, "There has not been a single Nabi before me who has not warned his Ummah about Dajjaal. **He has no left eye and a large growth from the corner of his right eye covers its iris. The word "كافر" Kaafir will be written between his eyes and with him will be two valleys.** While one valley will appear to be Jannah, the other will appear to be Jahannam whereas in reality the Jannah will be Jahannam and the Jahannam will be Jannah. He will also have **two angels** with him who will resemble two of the Ambiyaa. One of them will be on his right and the other on his left. This will be a **great test** for the people. Dajjaal will ask them, 'Am I not your Rabb who gives life and death?' 'You are lying,' one of them will say. However, no one will be able to hear this besides the other angel, who will confirm the words of the first angel saying, 'You are right.' This statement will however be heard by all the people, who will naturally assume that the angels are confirming the words of Dajjaal. This will also be a great test. **He will then travel to Madinah, but will not be allowed entry there.** 'This,' he will say, 'is the city of that man (Rasulullaah ﷺ).' **From there, he will leave for Shaam where Allaah will destroy him at a place called Afeeq.**" (2)

Rasulullaah ﷺ's Third Lecture about Dajjaal

Hadhrat Junaadah bin Abu Umayyah Azdi narrates that he went with a companion to one of the Sahabah رضي الله تعالى عنهم and asked, "Tell us a Hadith that you heard from Rasulullaah ﷺ about Dajjaal." The Sahabi رضي الله تعالى عنه said, "Rasulullaah ﷺ once delivered a sermon saying, 'I am warning you about Dajjaal! I am warning you about Dajjaal! I am warning you about Dajjaal! There is

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.338).
(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.340).

not a Nabi who did not warn his Ummah about Dajjaal and, O Ummah, he is certainly amongst you. **He has curly hair, is brown in complexion and his left eye is wiped out.** He will have with him a **Jannah, a Jahannam a mountain of bread and a river of water.** While he will be able to make it rain, he will be unable to make a tree grow and while he will have the power to kill one soul, he will not have the power over any others. He will stay on earth **for forty days,** during which he will reach every place of water. He will **however be unable to approach four Masaajid; the Masjidul Haraam, the Masjid of Madinah, the Masjid of Toor and Masjidul Aqsa.** You should never be in doubt about Dajjaal (thinking him to be Allaah) because your Rabb تبارك وتعالى is not one-eyed." (1)

Rasulullaah ﷺ's Lengthy Lecture about Dajjaal as Narrated by Hadhrat Abu Umaamah رضي الله عنه

Hadhrat Abu Umaamah Baahili رضي الله عنه reports that Rasulullaah ﷺ once delivered a lengthy sermon, most of which concerned Dajjaal. Rasulullaah ﷺ spoke about him until the end of the sermon. Amongst the things he mentioned was, "Verily Allaah has not sent a single Nabi who did not warn his Ummah about Dajjaal. **Since I am the last Nabi and you are the last Ummah,** there is not doubt that he will emerge amongst you. If he emerges while I am with you, I shall be the advocate of every Muslim against him. However, if he emerges after my demise, then every person will have to be his own advocate. Still, Allaah shall be my successor over every Muslim. **He will emerge from the road between Iraq and Shaam** and cause widespread anarchy to his right and to his left. You need to be steadfast, O servants of Allaah because he will begin **by claiming that he is a prophet** and that no prophets will come after him. He will then **advance his claim** by saying, **'I am your Rabb.'** However, you will not be seeing your Rabb before death. **The word " كافر" Kaafir will be written between his eyes, which every Mu'min will be able to read. Whoever of you meets him should spit on his face and recite the opening verses of Surah Kahaf.** He will even be given the ability **to kill one person** and then bring him back to life. He will however **be unable to do more than this** or given this power over anyone else. Another test he will present will be that he will have a Jannah and a Jahannam. **The Jahannam will however be Jannat** while the Jahannam will actually be the Jannah. Whoever is tested with his Jahannam should close his eyes and ask for Allaah's help. It will then become cool and comfortable for him just as the fire became cool and comfortable for Ibraheem عليه السلام. Another of his tests will be when he will pass by a tribe that will believe him and have faith in him. He will then make du'aa for them, as a result of which rain will fall the same day, vegetation will sprout the same day and on that very day, their animals will return in the evening in larger numbers than they had been and fatter. Their bellies would be bigger and their udders will be fuller. Thereafter, he will pass by another tribe that will reject him and refuse to believe him. He will in turn curse them, because of which (all their

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.343).

animals will die and) not a single animal will return to them. His days on earth will be forty, the first of which will be like a year, the next like a month, another like a week another like other days and the last of his days will be like a mirage when a man will be at the gate of a city in the morning and evening will arrive before he can even reach the other gate." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "How will we perform salaah during those short days?" Rasulullaah ﷺ replied, "You will have to estimate and perform salaah according to your estimation based on longer days." (1)

Rasulullaah ﷺ's Lecture Stating how Dajjaal will be Prevented from Entering Makkah and Madinah

Hadhrat Jaabir رضي الله تعالى عنه narrates that Rasulullaah ﷺ stood on the pulpit one day and said, "O people! I have not gathered you for some news coming from the heavens..." The narration then proceeds to discuss the incident of the spy (for Dajjaal). Rasulullaah ﷺ then said, "He is Maseeh (Dajjaal) for whom the earth will be folded in forty days (and he will travel everywhere) except for Taybah. Taybah is Madinah, which will have an angel at every entrance with a drawn sword to prevent his entry. The same will be the case for Makkah." (2)

The Sermon Rasulullaah ﷺ delivered Concerning the Eclipse and Dajjaal

Hadhrat Tha'laba bin Abbaad Abdi from Basrah reports that he was once present for a lecture that Hadhrat Samurah bin Jundub رضي الله تعالى عنه delivered. Hadhrat Samurah رضي الله تعالى عنه *narrated a Hadith from Rasulullaah ﷺ and also narrated the* Hadith of the solar eclipse. He said that it was when Rasulullaah ﷺ was sitting after the second Rakaah (of the salaah for an eclipse) that the eclipse ended. Rasulullaah ﷺ then made Salaam (to end the salaah), praised Allaah and testified to his being Allaah's servant and messenger. Thereafter, Rasulullaah ﷺ said, "O people! In the name of Allaah do I ask you to tell me if I have been negligent in conveying any part of the messages that my Rabb تبارك وتعالى sent me with." Several Sahabah رضي الله تعالى عنهم the stood up and said, "We testify that you have certainly conveyed the messages of your Rabb تبارك وتعالى, that you have been a well-wisher for your Ummah and have fulfilled your responsibility."

Rasulullaah ﷺ then continued. He said, "Some people think that the eclipse of the sun and the moon and the changing of the rising positions of the stars occur because of the death of a great man on earth. They are wrong. These occurrences are signs that Allaah shows His servants to test which of them are the ones who will be stirred by this to repent (from kufr and sin). By Allaah! For as long as I have been standing here performing salaah, I have seen everything that is going to happen to you in this world and in the Aakhirah. By Allaah! Qiyaamah will not arrive until thirty liars emerge, the last of them being the one-eyed Dajjaal whose left eye will appear to be wiped out, like the eye of Abu Tahya." Hadhrat

(1) Haakim (Vol.4 Pg.536), reporting from reliable sources as confirmed by Dhahabi.
(2) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.346).

Abu Tahya was an old man of the Ansaar who at that time was sitting between Rasulullaah and the room of Hadhrat Aa'isha.

Rasulullaah continued, "When Dajjaal emerges, he will claim to be Allaah. Whoever believes him and follows him will receive no benefit from any good deed he has ever done previously. On the other hand, whoever refuses to believe him and rejects his claim will never be punished for any sin he had done previously. He will soon make his appearance in every land **except for the Haram and Baytul Maqdas. He will barricade the Mu'mineen inside Baytul Maqdas, after which a catastrophic earthquake will take place.** Thereafter, Allaah will destroy him. Eventually a time will arrive (as the Muslims and Kuffaar do battle) when even the foundations of walls and the roots of trees will call to the Muslims saying, 'Here is a Jew. Kill him!' or 'Here is a Kaafir. Come and kill him!' This will however not take place until you see occurrences that will strike you with so much terror that you will ask each other, 'Has your Nabi spoken anything about this?' **It will also not take place until some mountains move from their places.** Thereafter, everything shall perish (when Qiyaamah arrives)."

Hadhrat Tha'laba says, "Afterwards, I again heard Hadhrat Samurah narrate the same Hadith in another sermon without misplacing even a single word." (1)

Another narration states that Rasulullaah said, "Whoever holds fast to Allaah and says, 'Allaah is my Rabb Who is Ever Living and will never die', he will suffer no punishment. On the other hand, the one who tells Dajjaal 'You are my Rabb' will be punished." (2)

The Lecture Rasulullaah Delivered Concerning Musaylama Kadhaab

Hadhrat Abu Bakrah says, "People had been saying a lot about Musaylama before Rasulullaah made a statement about him. Rasulullaah stood up to deliver a lecture saying, "Regarding this man that you People are speaking so much about, he is one of the thirty great liars who will appear before Qiyaamah. There shall not be a single town that will not be swept up in the awe of Maseeh (Dajjaal)." (3) Another states that Rasulullaah added, "...except for the city of Madinah that will have two angels at each of its entrances who will be repelling this awe from the city." (4)

The Lecture Rasulullaah Delivered about the Ya'jooj and Ma'jooj and the Sinking of the earth

Hadhrat Khaalid bin Abdullaah bin Harmala reports from his aunt that Rasulullaah once delivered a lecture when he had a bandage tied around his head because of a scorpion's bite. Rasulullaah said, "While you people say that no enemy is left, you will continue fighting (enemies) until the Ya'jooj

(1) Ahmad.
(2) Bazzaar, as quoted by Haythami (Vol.7 Pg.341).
(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.332).
(4) Haakim (Vol.4 Pg.541).

and Ma'jooj emerge. They will have broad faces, tiny eyes and reddish hair and they will come scampering down every hill. In fact, their faces will appear to look like shields covered with hide." (1)

Hadhrat Baqeera who was the wife of Hadhrat Qa'qaa says, "I was sitting in the rows of the women when I heard Rasulullaah deliver a lecture. Pointing with his left hand, Rasulullaah said, 'O people! When you hear of the earth sinking in that direction (the west), then Qiyaamah has arrived." (2)

Rasulullaah's Lecture Condemning Backbiting

Hadhrat Baraa narrates that Rasulullaah once delivered a lecture (in such a high pitch) that even the young ladies sitting in seclusion in the inner rooms of their homes could hear him. Rasulullaah said, "O assembly of those who have accepted Imaan with their tongues without it entering their hearts! **Never backbite about the Muslims and never search for their faults because Allaah will search for the faults of the person who searches for the faults of his brother. Remember that when Allaah searches for the faults of a person, he will be humiliated while sitting in the inner recesses of his home.**"(3)

Another narration states that Rasulullaah added, "Never harm the Mu'mineen, and never search for their faults because Allaah will expose the faults of the person who searches for the faults of his brother." (4)

The Lecture Rasulullaah Delivered about Enjoining Good and Forbidding Evil

Hadhrat Aa'isha said, "Rasulullaah came to my room one day and I could see from his face that something had happened. He proceeded to make wudhu and without speaking to anyone, he went to the Masjid. I pressed my ear to the wall to hear what he had to say. After sitting on the pulpit and praising Allaah, Rasulullaah said, 'O people! **Allaah says, 'Enjoin good and forbid evil before the time arrives when you pray to Me and I will not respond; you will ask from Me and I will not grant you and you will ask Me for assistance and I will not assist you.**" Rasulullaah then descended from the pulpit without saying anything else." (5)

Rasulullaah's Lecture Warning Against Bad Character

Hadhrat Abdullaah bin Umar reports that Rasulullaah once delivered a lecture to them saying, "Stay away from oppression because oppression will

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.6).
(2) Ahmad and Tabraani. Haythami (Vol.8 Pg.9) has commented on the chain of narrators.
(3) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.93).
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.94). Bayhaqi has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.200).
(5) Ibn Maajah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.12). Ahmad and Bazzaar has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.266).

assume the form of compounded darkness on the Day of Qiyaamah. You must also avoid lewdness, lewd behaviour and especially greed because those before you were destroyed on account of this very greed. **It was when this greed instructed them to sever family ties that they did it, when it instructed them to be miserly, they did it and when it instructed them to commit sin, they did that as well."**

A person then stood up and asked, "O Rasulullaah ﷺ! Which act of Islaam is the best?" Rasulullaah ﷺ replied, "That Muslims remain safe from your tongue and your hand." The same man or another then asked, "And which Hijrah (migration) is best?" Rasulullaah ﷺ replied, "To migrate from (to forsake) that which your Rabb dislikes. There are two types of Hijrah; the Hijrah of the city-dweller and the Hijrah of the country-dweller. Hijrah of the country-dweller is that (while still living in the countryside,) he should respond (to the call for Jihaad) when called and obey when he is given a command. The Hijrah of the city-dweller is a greater test and of course more rewarding (because he has to forsake his hometown)." (1) Yet another narration states that Rasulullaah ﷺ added, "Avoid misappropriating trusts because it is the worst of confidantes."

Rasulullaah ﷺ's Lecture Condemning Major Sins

Hadhrat Ayman bin Khuraym رضي الله تعالى عنه reports that Rasulullaah ﷺ once delivered a lecture saying, "O people! False testimony has been equated to ascribing partners to Allaah." After repeating this thrice, Rasulullaah ﷺ recited the verse:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ (سورة حج: آيت ٣٠)

So abstain *(totally)* from the impurity of idols and abstain from false talk. {Surah Hajj, verse 30}(2)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that when delivering a sermon one day, Rasulullaah ﷺ spoke about interest and emphasising its evil, he said, **"A Dirham that a person receives through interest is more sinful in Allaah's sight than committing adultery thirty-six times as a Muslim. The worst of all interest is dishonouring a Muslim."** (3)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه reports that in his lecture to the Sahabah رضي الله تعالى عنهم one day, Rasulullaah ﷺ said, "O people! Refrain from Shirk because it is more subtle than the crawling of an ant." "O Rasulullaah ﷺ!" someone then asked, "How can we refrain from Shirk when it is more subtle than the crawling of an ant?" Rasulullaah ﷺ replied, **"Say, 'O Allaah! I seek Your protection from knowingly committing Shirk and we seek Your forgiveness from that which we do without knowing."** (4)

(1) Haakim and Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.158). Tabraani has reported a similar narration from Hirmaas, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.467).
(2) ahmad, Tirmidhi, Baghawi and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.7).
(3) Ibn Abi Dunya, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.282).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.169).

Rasulullaah ﷺ's Lecture Concerning Gratitude

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه reports that it was while standing on the pulpit that Rasulullaah ﷺ said, "Whoever is ungrateful for a little will be ungrateful for a lot and whoever does not express gratitude to people will not express gratitude to Allaah. Speaking about Allaah's bounties denote gratitude while not doing so is tantamount to ingratitude. Unity is a mercy while disunity is a punishment." Hadhrat Abu Umaamah Baahili رضي الله تعالى عنه then remarked, **"Stick to the larger group** (who follow the ways of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم)." When someone asked him what the larger group was, he replied, "Do you not recite the verse of Surah Noor that states:

﴿فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ ط﴾ (سورة نور: آيت ٥٤)

If they turn away *(from obedience),* then the Rasool ﷺ is responsible only for what he has been entrusted with *(passing on the message)* and you people are responsible for what you have been entrusted with *(for accepting the message).* {Surah Noor, verse 54}(1)

Hadhrat Abu Dharr رضي الله تعالى عنه reports that he heard Rasulullaah ﷺ recite the following in his sermon:

﴿اِعْمَلُوْا اٰلَ دَاوٗدَ شُكْرًا ط وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ۝﴾ (سورة سبا: آيت ١٣)

"O family of Dawood! Express your thanks *(to Me for the favours I have given you). (Unfortunately,)* Few of My bondsmen are thankful." {Surah Saba, verse 13}

Rasulullaah ﷺ then proceeded to say, "Whoever is given three things has been given what was given to Dawood عليه السلام; the ability to fear of Allaah in private and in public, the ability to be just when angry and when not and the ability to be spend moderately when poor and when wealthy." (2)

Rasulullaah ﷺ's Lecture Concerning the Goodness of Life

Hadhrat Ali رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said in a lecture, "There is no good in life except for the one who listens and remembers and for the Aalim who speaks the truth. O people! You are going through a period of truce. However, you are moving swiftly ahead. Do you not see night and day are making every new thing old, **every distant thing near** and bringing along everything that has been promised? You should therefore prepare to exert yourselves for the racecourse (plains of resurrection) that is still far off."

Hadhrat Miqdaad رضي الله تعالى عنه then asked, "O Nabi of Allaah ﷺ! What is this period of truce?" Rasulullaah ﷺ replied, "It is a period of test and separation. However, when matters become confusing to you like the phases of a dark night (when everything seems alike), then you should hold fast to **the Qur'aan** because

(1) Abdullaah bin Ahmad, Bazzaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.218).
(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.226).

it is an intercessor whose intercession is accepted and an advocate whose word is always taken. **The Qur'aan** will lead to Jannah whoever places it ahead of him and it will push into Jahannam whoever puts it behind his back. **The Qur'aan** is a guide to the best of ways, it is decisive without being inconsequential and has both an inner dimension as well as an exterior dimension. **The inner dimension is the commands (of the Shari'ah) and the exterior is the conviction.** Its depth is immense, its wonders are countless and Ulema can never have enough of it. It is Allaah's strong rope, it is the straight path and the unquestionable truth about which the Jinn could not help but exclaim:

﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ط﴾ (سورة جن: آيت ١، ٢)

'Indeed we have heard a most astounding Qur'aan that points towards righteousness, so we believed in it' {Surah Jinn, verses 1,2}

Whoever speaks by the Qur'aan is true, whoever acts on it will be rewarded, whoever passes judgement by it is just and whoever practises its teachings will be guided to the straight path. It contains lanterns of guidance, beacons of wisdom and it guides towards the proof (for all truths)." [1]

Rasulullaah ﷺ's Lecture Concerning Abstinence from the World

Hadhrat Husayn bin Ali رضي الله تعالى عنه narrates that he once saw Rasulullaah ﷺ stand up to deliver a lecture to the Sahabah رضي الله تعالى عنهم. Rasulullaah ﷺ said, "O people! (By the way we lead our lives) It appears as if death has been ordained only for others and that it is only the duty of others to embrace the truth. It appears as if the deceased people we see off to their graves are merely going on a little journey from which they will soon return, yet we eat up their legacy as if we will live forever after them. We have forgotten every lesson and feel safe from every calamity. **Glad tidings for the person whose own faults preoccupy him from searching for the faults of others and glad tidings for the person whose earnings are pure, whose private life is a righteous one, whose public life is good and who is steadfast on the path he treads.** Glad tidings also for the person who humbles himself before Allaah even though he does not suffer any deficiencies within himself, who spends from what he earns without sinning, who associates with men of understanding and wisdom and who is compassionate towards downtrodden and poor people. Glad tidings for the one who spends (in Sadaqah) his excess wealth, holds back **his excess talk and is comfortable with practising the Sunnah without ever resorting to Bid'ah." Rasulullaah ﷺ then dismounted.** [2]

In another similar narration[3], Hadhrat Anas رضي الله تعالى عنه states that Rasulullaah ﷺ was on his camel Adbaa and that he added, "We eat their legacy while their corpses are still in their houses.' This narration also adds that Rasulullaah ﷺ

(1) Askari, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).
(2) Abu Nu'aym in his *Hilya* (Vol.3 Pg.202) with commentary on the chain of narrators.
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.204).

said, "(Glad tidings for the person) Who follows the Sunnah and never transgresses it to go towards any Bid'ah."

Yet another narration[1] adds that Rasulullaah ﷺ said, "(Glad tidings for the person) Who associates with men of understanding, avoids people with doubts and who practice Bid'ah. His public life is a righteous one and people are safe from his evil."

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ was on the pulpit and the Sahabah رضي الله تعالى عنهم were sitting around him when he said, "O people! Be shy (to do wrong) in front of Allaah as you ought to be shy." "O Rasulullaah ﷺ!" someone asked, "Are we to be shy in front of Allaah?" Rasulullaah ﷺ replied, "Whoever amongst you is shy, should not pass a single night without his death before his eyes. He should protect his abdomen and whatever it contains (heart, stomach, liver, etc) and his head and whatever organs it is host to (eyes, ears, tongue, etc). He should also remember death and decomposition and forsake the pleasures of this world." [2]

Rasulullaah ﷺ's Lecture Concerning Resurrection

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that he heard Rasulullaah ﷺ deliver the following lecture from the pulpit: **"You will meet your Rabb barefooted, naked, uncircumcised and on foot."** Another narration states that Rasulullaah ﷺ stood up amongst the Sahabah رضي الله تعالى عنهم and said, "O people! You will be barefooted, naked and uncircumcised when you are resurrected before Allaah." Rasulullaah ﷺ then recited the verse:

﴿كَمَا بَدَأْنَآ اَوَّلَ خَلْقٍ نُّعِيْدُهٗ ؕ وَعْدًا عَلَيْنَا ؕ اِنَّا كُنَّا فٰعِلِيْنَ ۝﴾ (سورة انبياء: آيت١٠٤)

As We originated the first creation, We shall repeat it *(making all appear as they had appeared when they were first created).* This is a binding promise upon Us. We are undoubtedly the Ones Who can do *(Who have the power to fulfil this promise).* {Surah Ambiyaa, verse 104}

Rasulullaah ﷺ then continued. He said, **"Verily the first of creation to be clothed will be Ibraheem عليه السلام**. Thereafter, some men from my Ummah will be caught and taken to the left. 'O my Rabb!' I will plead, 'they are my companions.' Allaah will then say, **'You have no idea what innovations they had introduced after you.'** I will then say what one of Allaah's pious servants (Isa عليه السلام) will say:

﴿وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ؕ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ تَغْفِرْلَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝﴾ (سورة مائده: آيت١٧، ١٨)

'I was a witness to them as long as I was with them. *(However)* When You took me away, then You were watching over them for You are

(1) Bazzaar. Haythami (Vol.10 Pg.229) has commented on the chain of narrators.
(2) Tabraani in his Awsat. Tirmidhi has reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.200).

Witness over all things. If You punish them, then verily they are Your slaves *(and You are at liberty to treat them as You please)*, and if You forgive them, then surely You are the Mighty, the Wise *(and Your reason for doing so is filled with wisdom)*.' {Surah Maa'idah, verses 117,118}

It will then be said to me, 'Verily they had turned on their heels and become Murtad as soon as you left them (which was what happened to many Arab tribes).'" Another narration adds that Rasulullaah ﷺ will then say, "Take them far away! Take them far away!" (1)

Rasulullaah ﷺ's Lecture Concerning Predestination

Hadhrat Ali رضي الله عنه reports that Rasulullaah ﷺ once mounted the pulpit and after duly praising Allaah, he said, "Allaah has written a register with the names and lineages of all the people destined for Jannah. The register has already been totalled and no person will be added or deleted from it until the Day of Qiyaamah. Allaah has also written a register with the names and lineages of all the people destined for Jahannam. The register has already been totalled and no person will be added or deleted from it until the Day of Qiyaamah. Regardless of what the person destined for Jannah does, his concluding actions will be those of the people of Jannah. Similarly, regardless of what the person destined for Jahannam does, his concluding actions will be those of the people of Jahannam. A fortunate person (one destined for Jannah) can sometimes be treading the path of the unfortunate ones (destined for Jahannam) so much so that it will be said, 'He seems to be one of them (those destined for Jahannam). Nay! It seems that he actually is one of them.' However, his good fortune then finds him and rescues him (placing him on the path to Jannah). An unfortunate person (one destined for Jahannam) can also sometimes be treading the path of the fortunate ones (destined for Jannah) so much so that it will be said, 'He seems to be one of them (those destined for Jannah). Nay! It seems that he actually is one of them.' However, his ill fortune then removes him (from this path and places him on the path to Jahannam). Whoever has been registered as a fortunate person in the Lowhul Mahfoodh will not be removed from this world until he carries out actions that qualify him for good fortune, even though he does such an act a split second before his death. On the other hand, whoever has been registered as an unfortunate person in the Lowhul Mahfoodh will not be removed from this world until he carries out actions that qualify him for ill fortune, even though he does such an act a split second before his death. **Actions are judged according to those done at the end.**" (2)

(1) Bukhaari, Muslim and others, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.345).
(2) Tabraani in his Awsat and Abu Sahl Jandisafoori, as quoted in *Kanzul Ummaal* (Vol.1 Pg.87). Haythami (Vol.7 Pg.213) has commented on the chain of narrators.

Rasulullaah ﷺ's Lecture Concerning the Benefit of being Related to him

Hadhrat Abu Sa'eed Khudri رضي الله عنه reports he heard Rasulullaah ﷺ saying from the pulpit, "What is the matter with some people who say that being related to me will be of no benefit on the Day of Qiyaamah? By Allaah! My relatives are attached to me in this world as well as in the Aakhirah. O people! I shall go to the pond (of *Kowthar*) ahead of you on the Day of Qiyaamah where some people will call for me and tell me their names and father's names. I will say to them, **'Although I know your lineage (to be part of my own), but you people had introduced innovations after I left the world and turned back on your heels (from the true Deen)."** (1)

Rasulullaah ﷺ's Lecture Concerning Leaders and Rulers

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that Rasulullaah ﷺ mentioned the following in one of his lectures: "Take note that I shall soon be called (to Allaah) and will have to respond. Such leaders will then assume authority over you who will do things that you are familiar with and well acquainted with. Obeying them will be true obedience. You will live with this status quo for some time until some other leaders take control after them. These leaders will do things that you will not be familiar with. Those who will lead them (in wrong) and will be their advisors (in doing wrong) will be destroyed and will destroy others as well. **While you may associate with them physically but you must disassociate from their (evil) activities. You must also testify to the good of those who do good and to the evil of the wrong-doers."** (2)

Hadhrat Abu Humayd Saa'idi رضي الله عنه narrates that Rasulullaah ﷺ once appointed someone as collector (to collect zakaah) and when he returned after completing his collection, he said, "O Rasulullaah ﷺ! This is for you and this is what has been given to me as a gift." Rasulullaah ﷺ said to him, "Why do you rather not sit in your father's or mother's home and see whether or not you are given any gifts?"

That night after salaah, Rasulullaah ﷺ stood up to deliver a lecture. After reciting the Shahaadah and duly praising Allaah, he said, "What is the matter with some collectors whom we appoint and who then return to say, 'This amount is from the collection and this amount is what has been gifted to me.' Why does he rather not sit in his father's or mother's home and see whether or not he is given any gifts? I swear by the Being Who controls my life that when any of you embezzles any wealth, he will arrive carrying it on his neck on the Day of Qiyaamah. If it was a camel (that he took), he will bring it bellowing, if it was a cow, he will bring it mooing and if it were a goat, he will bring it bleating. I have now conveyed the message."

(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.1 Pg.98). Ahmad has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.256).
(2) Tabraani. Haythami (Vol.5 Pg.237) has commented on the chain of narrators.

Hadhrat Abu Humayd ﷺ says, **"Rasulullaah ﷺ then lifted his arms so high that we could see the whites of his armpits.** Zaid bin Thaabit ﷺ heard the lecture with me, so you may ask him." (1)

Rasulullaah ﷺ's Lecture about the Ansaar

Hadhrat Abu Qataadah ﷺ reports that he heard Rasulullaah ﷺ say the following about the Ansaar from the pulpit: "Listen well! While all other people are like my outer garments, the Ansaar are like my inner garments. If everyone walked down one valley and the Ansaar walked down another, I would follow the Ansaar down their valley. Had it not been for the virtue of Hijrah, I would have wanted to be one of them. Whoever assumes authority over the Ansaar should be good towards the righteous ones amongst them and overlook the sinful ones amongst them. Whoever upsets the Ansaar will have upset that which is between these two sides." Rasulullaah ﷺ then pointed towards himself. (2)

Hadhrat Ka'b bin Maalik ﷺ who was one of the three men whose repentance was accepted(3), was informed by one of the Sahabah ﷺ that Rasulullaah ﷺ once came out of his room with a bandage tied around his head. He then delivered a lecture saying, "O assembly of Muhaajireen! Whereas your numbers will continue to increase (as more people make Hijrah), the population of the Ansaar will not increase any more than they are today. The Ansaar are my personal trunk with whom I have taken shelter. **You should therefore honour the honourable ones amongst them and overlook the sinful ones."** (4)

Miscellaneous Lectures of Rasulullaah ﷺ

Hadhrat Abu Bakr ﷺ reports that Rasulullaah ﷺ was on the wooden pulpit when he said, "Save yourselves from Jahannam even if it be with a piece of a date (that you give in Sadaqah) because Sadaqah straightens crookedness, repels a bad death and benefits a hungry person just as much as it does a person with a full stomach." (5)

Hadhrat Aamir bin Rabee'ah reports from his father ﷺ that he heard Rasulullaah ﷺ say the following in his sermon, **"For as long as a person continues sending salutations to me, the angels continue making du'aa for his forgiveness."** (6)

Hadhrat Abdullaah bin Amr ﷺ narrates that Rasulullaah ﷺ once delivered a lecture to them saying, "Whoever wishes to be saved from Jahannam and to be allowed entry into Jannah should meet his death at a time when he has Imaan in Allaah and in the Last Day and should **deal with people in a manner that he likes them to deal with him."** (7)

(1) Bukhaari (Vol.2 Pg.982). Muslim, Abu Dawood and Ahmad have all reported a similar narration, as quoted in Jaami'us Sagheer.
(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.35).
(3) When they missed the expedition to Tabook.
(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.26).
(5) Abu Ya'la and Bazzaar, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.134).
(6) Ahmad, Ibn Abi Shaybah and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.160).
(7) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.76).

Hadhrat Anas رضي الله تعالى عنه relates, "Rasulullaah ﷺ Once delivered a lecture the like of which I have never heard before. He said, 'If you people knew what I know, you would laugh less and cry more.' The Sahabah رضي الله تعالى عنهم then covered their heads as they burst out weeping."

Another narration states that when Rasulullaah ﷺ heard something about some of the Sahabah رضي الله تعالى عنهم, he delivered a lecture saying, "Jannah and Jahannam have been shown to me and I have never seen such bliss and such terror to this day. If you people knew what I know, you would laugh less and cry more." There was not a day more weightier on the Sahabah رضي الله تعالى عنهم than that day and they all covered their heads as they burst out weeping. (1)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that Rasulullaah ﷺ was delivering a lecture when he recited the verse:

﴿إِنَّهُ مَنْ يَّأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى﴾ (سورة طٰه: آيت٧٤)

> Indeed whoever comes to his Rabb as a criminal *(Kaafir or sinner)*, then he shall have Jahannam where he shall neither live nor die. {Surah TaaHaa, verse 74}

Rasulullaah ﷺ then said, "Those who deserve to be there (forever) shall neither die in Jahannam nor shall they live (a life worth living). As for those who do not deserve to be there (forever), Jahannam will burn them for awhile, after which intercessors will intercede on their behalf. They will then be grouped and taken to (bathe in) a river called Hayaat or Hayawaan where they will flourish just as grass flourishes in the silt that floodwater carries." (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once delivered a lecture saying, **"O people! Entertain good thoughts about the Rabb of the universe because Allaah treats his servants according to their expectations of Him."** (3)

Hadhrat Abu Zuhayr Thaqafi رضي الله تعالى عنه narrates that he heard Rasulullaah ﷺ say in a lecture, "O people! Soon you will be able to distinguish the people of Jannah from the people of Jahannam or the good from the bad." "O Rasulullaah ﷺ!" someone asked, "How will we be able to do that?" Rasulullaah ﷺ replied, **"By your praise and your criticism (of the person after his death) because you are witnesses to (the behaviour) each other."** (4)

Hadhrat Tha'laba رضي الله تعالى عنه reports that Rasulullaah ﷺ once stood up to deliver a lecture in which he instructed the payment of Sadaqatul Fitr. He detailed that it should be a *Saa* of dates or a *Saa* of barley for every person, whether a minor, an adult, a free person or a slave. (5)

The Most Comprehensive of Rasulullaah ﷺ's Lectures

Rasulullaah ﷺ's Comprehensive Lecture at Tabook

Hadhrat Uqba bin Aamir Juhani رضي الله تعالى عنه reports that when they left with

(1) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.226).
(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.159).
(3) Ibn Abi Dunya and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).
(4) Haakim (Vol.4 Pg.436), reporting from reliable sources as confirmed by Dhahabi.
(5) Hasan bin Sufyaan and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.338).

Rasulullaah ﷺ for Tabook, they were a day away from their destination when Rasulullaah ﷺ (and the Sahabah رضي الله عنهم) fell asleep (one night) and did not get up until the sun had already risen the length of a spear (above the horizon). "O Bilaal!" Rasulullaah ﷺ said, "Did I not tell you to check for us when dawn arrives (and then awaken us for Fajr)?" Hadhrat Bilaal رضي الله عنه submitted, "O Rasulullaah ﷺ! **The same sleep that whisked you away whisked me away as well."** Rasulullaah ﷺ moved a little **distance away and then led the (Qadhaa) salaah.** Thereafter, he duly praised Allaah before saying, "Indeed the most truthful speech is Allaah's Book and the most secure handhold is the Kalimah of Taqwa. The best of creeds is the creed of Ibraheem عليه السلام, the best of ways is the Sunnah of Muhammad ﷺ, the most honourable dialogue is the Dhikr of Allaah and the best narrative is this Qur'aan. The best of matters are the most resolute ones, while the worst of them are the fabricated ones. The best guidance is the guidance of the Ambiyaa, the best death is that of the martyrs and the blindest of blindness is to go astray after receiving guidance. The best knowledge is that which is beneficial, the best directive is that which is followed and the worst blindness is the blindness of the heart.

The upper (giving) hand is better than the lower (receiving) hand and that wealth which is sufficient though little is better than that which is plenty, but which makes the owner negligent of Allaah. The worst time to ask to be excused is at the time of death and the worst regret will be on the Day of Qiyaamah. There are some people who perform their salaahs only after its time and there are others who make Dhikr while totally detached (from the consciousness of Allaah). The worst sin is the lying tongue, the best wealth is contentment of heart and the best of provisions is Taqwa. The fountainhead of wisdom is fear for Allaah and the best thing to have its roots in the heart is conviction. Being doubtful stems from Kufr, wailing (on the occasion of death) is an act from the Period of Ignorance, stealing from the booty is from the mounds of Jahannam and hoarded wealth shall be hot branding irons. **Poetry is amongst the flutes of Iblees, wine is the root of all sin, women are the traps of Shaytaan and youth is a branch of insanity.**

The worst of all forms of earning are earnings from interest and the worst of things to consume is the wealth of orphans. The fortunate person is he who takes a lesson from (what happens to) others and the unfortunate person is he who was unfortunate from the time he was in the belly of his mother. Each one of you shall be ending up in a place measuring four arm's lengths, a matter is evaluated by the way it ends and actions are judged by those that take place at the end of a person's life. The worst of narrations are those that are lies and everything that is pending is really close by. Verbally abusing a Mu'min is a grave sin, killing a Mu'min is tantamount to kufr, eating his flesh (backbiting about him) is to insolently disobey Allaah and his wealth is as sacred as his blood. The person who falsely swears in Allaah's name, Allaah will make him a liar. Allaah will forgive those who forgive, will overlook the faults of those who overlook the

faults of others and will reward the one who swallows his anger. Allaah will compensate the person who exercises patience when afflicted with a calamity and for the person who seeks fame (for his good deeds), Allaah will announce it to the people (on the Day of Qiyaamah, making them aware of his selfish intentions). Allaah will multiply the rewards of those who persevere in fulfilling Allaah's commands and punish those who disobey them.

O Allaah forgive me and my Ummah. O Allaah forgive me and my Ummah. O Allaah forgive me and my Ummah. I seek Allaah's pardon for myself and for all of you." (1)

Another Comprehensive Lecture from Rasulullaah ﷺ

Hadhrat Ayaadh bin Himaar Mujaashi'ee narrates that Rasulullaah ﷺ once delivered a lecture saying, "From the knowledge I have today, my Rabb has instructed me to educate you about that which you have no knowledge. Allaah says, 'All the wealth I have given My servants is lawful and I have created all my servants as people with the inherent inclination to follow the true Deen without swerving. However, the Shayaateen have approached them, deviated them from their Deen, made unlawful for them what I have made lawful and instructed them to ascribe partners to Me when I have given no justification for it.'"

Rasulullaah ﷺ continued, "(Before I was sent as a Rasul) Allaah looked at all the people on earth and became angry with the Arabs and non-Arabs alike (because they had all resorted to Shirk), except for a few remaining members of the Ahlul Kitaab (who had remained steadfast on their Deen without altering any part of it). Allaah said (to me), 'I am sending you to test you and to test (others) by you (to see whether they will accept your message). I shall also reveal a scripture to you that water will not be able to wash off and which you will be able to recite in your sleep and when awake.' Allaah then commanded me to set the Quraysh alight (by igniting the call to Islaam amongst them). 'O my Rabb!' I said, 'They will then trample my head and make it a piece of bread (to be consumed).' Allaah however said, 'I shall remove them (from Makkah) just as they removed you. Fight them and We shall fight by your side, spend on them and We will spend on you, dispatch an army against them and We will dispatch an army (of angels) five times larger. Use those who obey you to fight those who disobey you.'"

Rasulullaah ﷺ continued to say, "**The people of Jannah are of three categories;** (1) the just ruler whom Allaah inspires to do good and who spends in Sadaqah, (2) the soft hearted person who is compassionate towards every

(1) Bayhaqi in his Dalaa'il and Ibn Asaakir in his Taareekh. Abu Nasr Sajzi has reported a similar narration from Hadhrat Abu Dardaa in his Kitaabul Ibaanah, while Ibn Abi Shaybah, Abu Nu'aym in his *Hilya* and Qudhaa'i in his Shihaab have all reported the narration as the words of Hadhrat Abdullaah bin Mas'ood. Askari and Daylami have reported the narration from Hadhrat Uqba, as quoted in Suyuti's Jaami'us Sagheer and Manaawi's commentary on it entitled Faydhul Qadeer (Vol.2 Pg.179). Haakim has reported a similar narration, as quoted in Zaadul Ma'aad (Vol.3 Pg.7).

relative and every Muslim and (3) the chaste and poor person with a family who still donates in Sadaqah. **The people of Jahannam fall into five categories;** (1) the weakling who has no intelligence and who follows blindly, (2) those who (in the pursuit of illicit activities) do not ever seek a family or wealth, (3) the traitor whose greed cannot be concealed and who will endeavour to betray no matter how slight the chance, (4) the person who cannot pass a single day or night without deceiving a person with regard to his family and wealth." When describing the fifth type of person, Rasulullaah ﷺ mentioned the traits of miserliness, lying, bad character and vulgarity. [1]

A Comprehensive Lecture of Rasulullaah ﷺ as Narrated by Hadhrat Abu Sa'eed Khudri رضي الله عنه

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates, "**It was after he had led the Asr salaah that Rasulullaah ﷺ stood up to deliver a lecture.** There is nothing to occur until the Day of Qiyaamah that he did not inform us about. Whoever remembered what he said remembers it and whoever forgot it, forgot it. Amongst the things he mentioned was: 'This world is lush and sweet. Allaah has appointed you as His deputies in the world and is watching how you conduct yourselves. You should be wary of the world and of women because the first trial of the Bani Israa'eel (that they failed) involved women. Remember that the children of Aadam عليه السلام are of different categories. There are those who are born as Mu'mineen, live as Mu'mineen and die as Mu'mineen. Then there are those who are born Kuffaar, live as Kuffaar and die as Kuffaar. There are also those who are born as Mu'mineen, live as Mu'mineen but then die as Kuffaar. Another group are those who are born as Kuffaar, live as Kuffaar but then die as Mu'mineen.

Take note! Anger is a coal that ignites in the belly of a man. Do you not see the redness in the eyes of an angry person and the swelling of his veins? When any of you experiences this, he must take to the ground. He must take to the ground (sit or lie down). Remember that the best of people is he who is slow to anger and quick to please and the worst of people is he who is quick to anger and slow to please. As for those whose temper takes time to flare but also long to abate and those whose anger flares quickly and also abates quickly, these two are alike (because each has one good and one bad quality). Remember also that **the best trader is he who is considerate in settling debts** as well as in claiming them while the worst of traders is he who is inconsiderate when settling and when claiming debts. As for the one who is considerate when settling but inconsiderate when claiming and the one who is considerate when claiming but inconsiderate when settling, they are both on par (with an evil quality and a good quality each). Take note that every traitor will have a flag (denoting his treachery) on the Day of Qiyaamah which will be proportionate to the degree of his treachery. Remember that the worst of treachery is when a ruler betrays his subjects. Listen well! Fear for the people must never stop a person from speaking the truth when he knows

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.35).

it because the best of Jihaad **is speaking the truth in front of a tyrant.** Remember also that all that is left of this world in comparison to what has already passed is **like what is left of this day compared to what has already passed of it."** (1)

A Comprehensive Lecture of Rasulullaah ﷺ as Narrated by Hadhrat Umar رضي الله تعالى عنه

Hadhrat Saa'ib bin Mahjaan was from Shaam and had met many Sahabah رضي الله تعالى عنهم. He reports that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam, he (in his address to the people) praised Allaah, advised the people, reminded them (of their responsibilities), enjoined good and forbade evil. He then said, "Rasulullaah ﷺ once delivered a lecture to us just as I am doing here before you. After instructing us to adopt Taqwa, to maintain family ties and to reconcile our differences, he said, **'You must remain united by listening (to your leaders) and obeying (them) because Allaah's help is with the united mainstream. Shaytaan is with the loner and stays far from a pair. A man must never be in seclusion with a (non-Mahram) woman because Shaytaan is then the third person.** A sign of a Muslim with Imaan is that he is dismayed by his sins and pleased by his good deeds while the sign of a hypocrite is that he is not dismayed by his sins and not pleased by his good deeds. When he carries out a good deed, he does not hope for reward from Allaah and when he commits a sin, he does not fear Allaah's punishment for it. **Be moderate in seeking your livelihood because Allaah has assumed responsibility for your sustenance.** Every person will complete every action he is destined to carry out, so seek Allaah's assistance in your actions because He removes and retains whatever (event of destiny) He pleases and the 'Mother of all Books' (the Lowhul Mahfoodh) is with Him.'"

Hadhrat Umar رضي الله تعالى عنه then concluded his lecture by saying, "May Allaah shower His special mercy on our Nabi Muhammad ﷺ and on his family. May peace and Allaah's mercy be on him. Peace be to you all." (2)

Rasulullaah ﷺ's Final Sermon

Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه reports that (during his final illness,) Rasulullaah ﷺ instructed the Sahabah رضي الله تعالى عنهم saying, **"Pour over me seven water bags of waters drawn from several wells so that I may go to the people and advise them."** Consequently, with a bandage tied to his head, Rasulullaah ﷺ managed to leave his room and mounted the pulpit. After duly praising Allaah, Rasulullaah ﷺ said, "A servant from amongst Allaah's servants has been asked to choose between this world and what is with Allaah and he has chosen that which is with Allaah." None of the Sahabah رضي الله تعالى عنهم besides Hadhrat Abu Bakr رضي الله تعالى عنه understood this statement. He therefore burst out crying and

(1) *Ahmad, Tirmidhi, Haakim and Bayhaqi, as quoted in Jaami'us Sagheer and Manaawi's* commentary, Manaawi (Vol.2 Pg.181) has commented on the chain of narrators.

(2) Ibn Mardway, Bayhaqi in his Shu'abul Imaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).

said, "May our parents and our children be sacrificed for you (O Rasulullaah ﷺ)!"
Rasulullaah ﷺ consoled him saying, "Take it easy. The best of all my companions and the one who assisted me the most is the son of Abu Quhaafa (Hadhrat Abu Bakr رضي الله تعالى عنه). All these doors leading to the Masjid must be closed **except for the door of Abu Bakr because I see celestial light emerging from it."**(1)
Hadhrat Ayyoob bin Basheer رضي الله تعالى عنه narrates that during his illness, Rasulullaah ﷺ requested for water to be poured over him. The narration then proceeds like the one above, but adds that the first thing Rasulullaah ﷺ mentioned after praising Allaah was the martyrs of the Battle of Uhud. Rasulullaah ﷺ sought Allaah's forgiveness for them and made du'aa for them. Thereafter, he said, "O assembly of Muhaajireen! Whereas your numbers will continue to increase (as more people make Hijrah), **the population of the Ansaar will not increase any more than they are today.** The Ansaar are my personal trunk with whom I have taken shelter. You should therefore honour the honourable ones amongst them and overlook the sinful ones. O people! A servant from amongst Allaah's servants has been asked to choose between this world and what is with Allaah and he has chosen that which is with Allaah." Form all the Sahabah رضي الله تعالى عنهم, it was only Hadhrat Abu Bakr رضي الله تعالى عنه who understood this statement and therefore burst out crying. (2)
Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates, "Rasulullaah ﷺ delivered a lecture saying, 'Allaah has asked a servant from amongst His servants to choose between this world and what is with Allaah and he has chosen that which is with Allaah." When Abu Bakr رضي الله تعالى عنه burst out crying, we all wondered why he should be weeping over some servant of Allaah that Rasulullaah ﷺ was speaking about. (What the rest of us did not understand was that) The servant given this choice was none other than Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه knew this well. Rasulullaah ﷺ then said, "The person who did me the most favours through his friendship and wealth is Abu Bakr. If I were to choose a bosom friend other than my Rabb, I would have chosen Abu Bakr رضي الله تعالى عنه. He is nonetheless my close companion in Islaam and in the love for Islaam. Every door leading to the Masjid must be sealed except for the door of Abu Bakr رضي الله تعالى عنه."(3)
Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that during the illness with which he passed away, Rasulullaah ﷺ came out of his room with his head wrapped in an oily bandage. With a shawl draped over his shoulders, Rasulullaah ﷺ sat on the pulpit. The narration then recounts the sermon quoted above together with the advice Rasulullaah ﷺ gave about the Ansaar. The narration concludes to state that this was the final sermon that Rasulullaah ﷺ ever delivered. (4)

(1) Tabraani in his Awsat. A narration in his *Kabeer* adds that Rasulullaah ﷺ also made mention of the martyrs of the Battle of Uhud and performed salaah for them, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.42).
(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.229).
(3) Ahmad, Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.229).
(4) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.230). Ibn Sa'd (Vol.2 Pg.251) has reported a similar narration from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه.

Hadhrat Ka'b bin Maalik who was one of the three men whose repentance was accepted[1] relates that Rasulullaah once came out of his room and after duly praising Allah and seeking forgiveness on behalf of the martyrs of the Battle of Uhud, he said, "O assembly of Muhaajireen! Whereas your numbers will continue to increase (as more people make Hijrah), the population of the Ansaar will not increase any more than they are today. The Ansaar are my personal trunk with whom I have taken shelter. You should therefore honour the honourable ones amongst them and overlook the sinful ones." [2] Another similar narration states that this was the last sermon that Rasulullaah ever delivered. [3]

Hadhrat Abu Salmah bin Abdur Rahmaan narrates that he heard from both Hadhrat Abu Hurayrah and Hadhrat Abdullaah bin Abbaas that the last sermon they heard Rasulullaah deliver was when he said, **"Verily the person who guards these five Fardh salaahs in congregation will be the first to pass over the Bridge of Siraat like a flash of lightning.** Allaah shall also resurrect him amongst the first group of those who followed (the Deen). In addition to this, for every day and night that he guarded his salaahs, he will have the reward of a thousand martyrs killed in the path of Allaah." [4]

The Lecture Rasulullaah Delivered from Fajr Until Maghrib

Hadhrat Abu Zaid Ansaari relates, "Rasulullaah **led us in the Fajr salaah and then delivered a lecture to us until Zuhr.** He then dismounted the pulpit and led the Zuhr salaah. Thereafter, **he delivered a lecture until Asr**, after which he again dismounted to lead the Asr salaah. He then mounted the pulpit again and **delivered a lecture until Maghrib.** In these lectures, Rasulullaah related to us everything that was still to happen. Those of us who remembered the most (of these lectures) are therefore the most knowledgeable." [5]

Rasulullaah's Condition at the Time of delivering a lecture

Hadhrat Jaabir reports that when Rasulullaah delivered a lecture, his eyes would redden, his voice would get louder and (when necessary) his anger would be intense as if he were warning an army that the enemy was attacking them that morning or evening. He would then hold up his index and middle finger and say, "My coming and Qiyaamah are like these two (as close as they are)." Rasulullaah would then also add, "The best guidance is that of Muhammad , the worst of matters are those that have been fabricated and every Bid'ah is a means of misguidance. The wealth a person leaves behind after his death shall be for his family and the debts and little children he leaves behind

(1) When they missed the expedition to Tabook.
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.37).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.37). Haakim (Vol.4 Pg.78) has reported a similar narration from reliable sources as confirmed by Dhahabi.
(4) Tabraani in his Awsat. Haythami (Vol.2 Pg.39) has commented on the chain of narrators.
(5) Haakim (Vol.4 Pg.487), reporting from reliable sources as confirmed by Dhahabi.

shall be mine and will be my responsibility." (1)

The lectures that Rasulullaah ﷺ's Successor Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه delivered

His Lecture when he Assumed the Office of Khilaafah

Hadhrat Urwa رضي الله تعالى عنه reports that when Hadhrat Abu Bakr رضي الله تعالى عنه assumed the office of Khilaafah, he delivered a lecture to the people. After duly praising Allaah, he said, "O people! I have been placed in charge of your affairs whereas I am not the best amongst you. The Qur'aan has already been revealed and Nabi ﷺ has already chalked out his ways. He taught us that the best of intelligence is Taqwa and that the most foolish of all foolishness is to sin. The powerful amongst you are weak in my sight until I am able to reclaim the rights he owes (to the weak ones he oppressed) and the weakest is powerful in my sight until I can restore his right (taken by the powerful ones). **O people! I am a follower and not one to fabricate new practices (in Deen).** Do assist me when I do right and straighten me when I stray. This much I have to say and I seek Allaah's pardon for myself and for you." (2)

Hadhrat Abdullaah bin Ukaym رضي الله تعالى عنه narrates that when the Muslims pledged allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه, he ascended the pulpit and, **sitting a step beneath the step where Rasulullaah ﷺ usually sat,** he praised Allaah and said, "O people! You should know that the best of intelligence..." The Hadith continues like the one above, with the following addition at the end: "Take stock of yourselves before your reckoning takes place (on the Day of Qiyaamah). **Whenever a nation forsakes Jihaad in the path of Allaah, Allaah smites them with poverty and whenever immorality prevails in a nation, Allaah afflicts them all with a common calamity.** Obey me as long as I obey Allaah and as soon as I disobey Allaah and His Rasool ﷺ, you need not obey me any more. This much I have to say and I seek Allaah's pardon for myself and for you." (3)

Hadhrat Hasan narrates a narration similar to the one above, but with the addition that Hadhrat Abu Bakr رضي الله تعالى عنه said, "The most foolish of all foolishness is sin. Take note that to me truthfulness is a great trust and lying is grave treachery." After Hadhrat Abu Bakr رضي الله تعالى عنه's statement "I am not the best amongst you", Hadhrat Hasan says, **"By Allaah! He was the best of them and none would have contested the fact. However, he made the statement because a true Mu'min always humbles himself."** This narration also states that Hadhrat Abu Bakr رضي الله تعالى عنه added, "I wish that one of you would have relieved me of this responsibility." To this, Hadhrat Hasan comments, "By Allaah! He truly meant this." Hadhrat Abu Bakr رضي الله تعالى عنه then said further, "If you people wish that I fill the

(1) Ibn Sa'd (Vol.1 Pg.376). Bayhaqi has reported a similar narration in his Asmaa was Sifaat (Pg.144), *where he states that Muslim has reported the narration.*
(2) Ibn Sa'd, Mahaamili and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).
(3) Deenowri, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135).

position for which Allaah used revelation to steer His Nabi ﷺ, then you should know that I do not enjoy that privilege. I am but an ordinary human being, so please do watch over me." (1)

Hadhrat Hasan also reports that Hadhrat Abu Bakr رضي الله عنه delivered a lecture saying, "By Allaah! I am not the best of you. I have always disliked this post and have always wished that one of you would relieve me of it. Do you think that I can practice the ways of Rasulullaah ﷺ precisely as he did with you? This I am unable to do because Rasulullaah ﷺ was safeguarded from doing wrong by revelation and while he had an angel with him, I have a Shaytaan who keeps coming to me. **You should therefore stay away from me when I am angry so that I harm neither your hide nor your hair.** Remember to keep watch over me. When I remain steadfast (on Deen), then assist me but when I stray, then correct me." Hadhrat Hasan says, "By Allaah! This was a sermon the like of which he never delivered again." (2)

Another narration states that Hadhrat Abu Bakr رضي الله عنه also added, "I am but a human being who does right and makes mistakes as well. When I do right, I want you to praise Allaah and **when I err, I want you to correct me.**" (3)

Hadhrat Qais bin Abu Haazim reports that he was sitting with Rasulullaah ﷺ's Khalifah Hadhrat Abu Bakr رضي الله عنه a month after Rasulullaah ﷺ passed away... The narration continues until he says that the people were gathered with the call "As Salaatu Jaami'ah", after which Hadhrat Abu Bakr رضي الله عنه **mounted the pulpit, which was a little platform made for him to deliver lectures on.** This was the first sermon that Hadhrat Abu Bakr رضي الله عنه delivered in Islaam (after becoming the Khalifah). After praising Allaah, he said, "O people! I had wished that someone else could relieve me of this post. If you people want to charge me with following the Sunnah of your Nabi ﷺ (to the fullest), you should know that I do not (fully) have the ability to do so because Rasulullaah ﷺ was protected from Shaytaan and revelation from the heavens used to come to him."(4)

Already quoted earlier(5) was the following lecture in which Hadhrat Abu Bakr رضي الله عنه said, "O people! There are people who entered into Islaam willingly and those who entered unwillingly. However, they are now all in Allaah's protection and His neighbours. Therefore, if it is possible that Allaah does not find you guilty of wronging anyone in His protection, then make sure that you do so. I also have a Shaytaan with me so when you see me angry, stay away from me so that I may not harm even your hair or your skin. **O people! Keep watch over the income of your slaves because flesh nourished with Haraam cannot enter Jannah.** Hear this well! Inspect me with your eyes and assist me when I do good. However should I deviate, then do correct me. Obey me as long as I obey Allaah

(1) Bayhaqi (Vol.6 Pg.353).
(2) Abu Dharr Harawi and Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).
(3) Abu Dharr Harawi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.136).
(4) Ahmad. Haythami (Vol.5 Pg.184) has commented on the chain of narrators.
(5) Under the heading "Relinquishing the Post of Khilaafah" and the subheading "The Response of the Sahabah رضي الله عنهم to Hadhrat Abu Bakr رضي الله عنه and their Statement Confirming that he was the Best Amongst them".

and disobey me if I disobey Allaah.

Hadhrat Aasim bin Adi narrates that it was a day after Rasulullaah ﷺ had passed away that Hadhrat Abu Bakr رضي الله عنه sent a caller to announce that the expedition of Hadhrat Usaamah رضي الله عنه must proceed. The announcement was, "Behold! Not a single member of Usaamah's army should remain behind in Madinah without proceeding to the military rendezvous at Juruf." Hadhrat Abu Bakr رضي الله عنه then stood up amongst the people to deliver a lecture. After duly praising Allaah, he said, "O people! I am a human just like you. I however do not know whether you would expect me to do what only Rasulullaah ﷺ could do. Allaah had selected Muhammad ﷺ from all in the universe and safeguarded him against all disasters. **I am only a follower and not one to start anything new.** Therefore, if I remain steadfast (on Deen), you should follow me and if I stray, you must correct me. Rasulullaah ﷺ was taken from this world without any member of the Ummah seeking redress for a lash given unjustly or anything even less than this. Remember that I have a Shaytaan that comes to me, so when he does, you should keep away from me so that I never harm your hide or hair. You pass through every morning and evening with a lifespan that is hidden from you. Therefore, if you can, you must spend every moment of this life doing good deeds. This you can of course not do without Allaah's help. You should compete with each other in doing good while your lifespan still allows you grace and before it brings all your deeds to an end one day. You must beware not to be like some people who had forgotten their deaths and did all their actions for others. Exert yourselves! Exert yourselves! Rush! Rush! Hasten to salvation! Hasten to salvation! (Do this) Because behind you is a speedy hunter, which is very quick. Fear death and take lesson from (the deaths of) your forefathers, children and brothers. Never envy the living for anything other than that for which you would envy the dead." (1)

Hadhrat Sa'eed bin Abu Maryam says that he was informed that when Hadhrat Abu Bakr رضي الله عنه became the Khalifah, he mounted the pulpit. After duly praising Allaah, he said, "By Allaah! Had it not been for your affairs being ruined with us in your midst, I would have preferred that this responsibility be placed **around the neck of the person I detest the most so that he could have no peace.** Remember that the most ill-fortuned people in this world and in the Aakhirah are the kings." When the people looked up and started at him, Hadhrat Abu Bakr رضي الله عنه said, "Take it easy! You people are too hasty. A person never becomes king of a place before Allaah knows the kingdom well and the person spends half his life. Fear and worry then take charge of him and he becomes greedy for what the people have, while ignoring what he has with him. His life then becomes straightened even though he eats the best and wears the best. Eventually when his shadow dwindles and his life is taken, he reaches Allaah's court. Allaah will then take him to task most severely. and is unlikely to forgive him. **Remember that it is the poor ones who will be forgiven!** Remember that it is the poor ones who will be

(1) Tabari in his Taareekh (Vol.2 Pg.460)

forgiven! Remember that it is the poor ones who will be forgiven!" (1)

Hadhrat Abu Bakr رضي الله تعالى عنه's Lecture Concerning Taqwa and Acting for the Aakhirah

Hadhrat Abdullaah bin Ukaym reports that Rasulullaah ﷺ once delivered a lecture to them saying, "I emphatically advise you to adopt Taqwa, to praise Allaah as He deserves to be praised, **to combine both hope and fear (of Allaah)** and that you be persistent in begging from Allaah. Allaah has praised Zakariyya عليه السلام and his family when He says:

﴿إِنَّهُمْ كَانُوا يُسٰرِعُونَ فِي الْخَيْرٰتِ وَيَدْعُونَنَا رَغَبًا وَّرَهَبًا ۖ وَكَانُوا لَنَا خٰشِعِينَ ۝﴾

(سورة انبياء: آيت ۹۰)

'Verily, they would hasten to perform good deeds and prayed to Us in anticipation *(of Our mercy)* and in fear *(of Our punishment)*. They were truly humble before Us.' {Surah Ambiyaa, verse 90}

O servants of Allaah, you must know that Allaah has taken your souls as security against the rights you owe Him. He has also taken a pledge from you (to fulfil these rights) and has bought from you this temporary little (world) for what is eternal and much more. This Book of Allaah that you have is such that its wonders will never cease and its light will never be extinguished. You must therefore believe its words, heed its advices and glean sight from it for the day of complete darkness. You have been created only for worshipping Allaah. The honourable angel scribes *(Kiraaman Kaatibeen)* have been appointed over you (to record your actions) and they are aware of the actions you do. O servants of Allaah! You must also know that you spend every morning and evening within a fixed lifespan that you have no knowledge of. Therefore, if you are able to be doing deeds that please Allaah when your lifespan comes to an end, you must do so. You will however be unable to do this without Allaah's help. Compete in good deeds while your lifespans allow you grace and before they eventually terminate, causing you to return to the worst of your actions. There have been people who have sacrificed their lives for others and forgotten about themselves. I want to stop you from being like them. Rush! Rush! Hasten to salvation! Hasten to salvation! (Do this) Because behind you is a speedy hunter, which is very quick."(2)

Hadhrat Abu Bakr رضي الله تعالى عنه's Lecture about Taqwa and about taking Lessons from the Past

Hadhrat Amr bin Dinaar reports that Hadhrat Abu Bakr رضي الله تعالى عنه once said the following in one of his lectures: "My advice to you in your conditions of poverty and hunger is to fear Allaah, to praise Him as He deserves to be praised and to seek His pardon because He is most Forgiving." The rest of the narration is like

(1) Ibn Zanjway in his Kitaabul Amwaal, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.35). Ibn Abi Shaybah, Hannaad, Haakim and Bayhaqi have reported similar narrations and Ibn Abi Dunya has also reported a part of it in his Qisarul Amal, as quoted in *Kanzul Ummaal* (Vol.8 Pg.206).

the one above narrated by Hadhrat Abdullaah bin Ukaym. The following addition has however been reported: "You ought to remember that by being sincere (in everything you do), you will be obeying your Rabb as well as safeguarding what (reward) is yours. You must pay what is due from you during the days that you have been given to make your advance payment (i.e. in this world) and ensure that you also send Nawaafil ahead of you (to the Aakhirah) because you will then collect all the advance payments you had made at a time when you will be in dire need for it.

O servants of Allaah! You should also ponder about those who lived before you. Where were they yesterday and where are they today? Where are the kings who had erected monuments on earth and had cities built? People have forgotten about them and their feats have also been forgotten. They are non-entities today and because of their injustice, their dwellings now lie in ruins (after Allaah had destroyed them) while they lie in the darkness of the grave. Do you hear any of them or even a whimper from them? Where are all the friends and brothers that you knew? They have reached the actions they sent ahead and it is either good fortune or ill fortune that has become their lot. Allaah has no family ties with any creation because of which He would give them some good or avert any evil from them. This will happen purely due to obedience to Him and by carrying out His commands. There is no good in the good that is followed by entry into Jahannam and there is no difficulty in the difficulty that is followed by entry into Jannah. This much I have to say and I seek Allaah's pardon for myself and for all of you."(1)

Hadhrat Nu'aym bin Namha narrates that a lecture of Hadhrat Abu Bakr رضي الله تعالى عنه included the following: "Do you not know that you spend mornings and evenings within the confines of your lifespans..." The narration then continues like the narration of Hadhrat Abdullaah bin Ukaym, but with the addition: "There is no good in the speech that is not said with the intention of pleasing Allaah, there is no good in the wealth that is not spent in the path of Allaah, there is no good in the person whose foolishness dominates his forbearance and there is no good in the person who fears the condemnation of a critic when carrying out a command of Allaah." (2)

The Narration of Tabari Concerning Hadhrat Abu Bakr رضي الله تعالى عنه's Lecture about Taqwa and about taking Lessons from the Past

Hadhrat Aasim bin Adi reports a lecture that Hadhrat Abu Bakr رضي الله تعالى عنه delivered. While the first part is like the one already narrated, this narration states that Hadhrat Abu Bakr رضي الله تعالى عنه stood up again and after praising Allaah yet again, he said, "Verily Allaah accepts only those actions done solely to please Him, so ensure that your intention for all your actions is solely for Him. You must

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.35).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.36). Tabraani has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.342) with more detail on the narrators.

know that every act that you do sincerely for Allaah represents an act of obedience, a sin that you have been saved from, an instalment that you have paid (towards the Aakhirah) and an advance payment that you send ahead from these transitory days to others that are eternal. It will therefore be there for the time when you will be most in need of it.

O servants of Allaah! Take lessons from those who have died from amongst you and think about those who had lived before you. Where were they yesterday and where are they today? Where are all the tyrants? Where are those who were famous in battle, in conquests and whenever wars raged? **Time has humbled them, their bones have decayed and people have stopped talking about them.** Remember that indecent women are for indecent men and indecent men are for indecent women. Where are the kings who had erected monuments on earth and had cities built? They are far away, have been forgotten about and are non-entities today. Listen well! While their passions have long been cut off and they have passed on, their sins will still remain theirs but their worldly possessions have gone to others. We have been left as their successors and we will be saved only if we take lesson from them. However, if we allow ourselves to be deceived, we will be just like them. Where are all the handsome and attractive people who were so enamoured by their youth? They have become dust and now regret their overindulgence. Where are those who erected cities, fortified them with high walls and built spectacular wonders? They had left it all behind for their successors. So there are their dwellings standing in ruins while they are in the darkness of their graves. Do you hear any of them or even a whimper from them? Where are all the children and brothers that you knew? Their prescribed terms caught up with them so they reached the actions they sent ahead (to the Aakhirah) and have settled there. They now live after death in either a place of ill fortune or a place of good fortune. Listen well! Allaah has no family ties with any creation because of which He would give them some good or avert any evil from them. This will happen purely due to obedience to Him and by carrying out His commands. Remember that you are servants who will be rewarded and **whatever is with Allaah can be attained only by being obedient to Him.** There is no good in the good that is followed by entry into Jahannam and there is no difficulty in the difficulty that is followed by entry into Jannah." [1]

A Comprehensive Lecture that Hadhrat Abu Bakr رضي الله تعالى عنه Delivered

Hadhrat Moosa bin Uqba reports that when he delivered a lecture, Hadhrat Abu Bakr رضي الله تعالى عنه would say, "All praise belongs to Allaah the Rabb of the universe. I praise Him, seek his assistance and ask Him for honour after death because my death and yours have drawn very close. I testify that there is none worthy of worship but the One and Only Allaah and I testify that Muhammad صلى الله عليه وسلم is the servant and Rasul of Allaah. Allaah sent him with the truth, as a giver of glad

(1) Tabari (Vol.2 Pg.460).

tidings, a warner and an illuminating lantern. Allaah sent him to warn the living and so that the proof may be established against the Kuffaar. Whoever obeys Allaah and His Rasool ﷺ has been rightly guided and whoever disobeys them has strayed far off the path.
I strongly advise you to adopt Taqwa and to hold fast to Allaah's commands that He has ordained for you and to which He has directed you. The most comprehensive guidance of Islaam after the Kalimah of sincerity is to listen to and obey the people whom Allaah has appointed to take charge of your affairs (your leaders). The person who obeys the leader who enjoins good and forbids evil shall be successful and has fulfilled his responsibility. I must also warn you against following your desires. Successful is the person who is saved from his whims, from greed and from anger. You must also stay away from pride, for what pride can one have when one is created from sand and shall be returning to sand where worms shall consume his body? What pride can he have when he is alive today and shall be dead tomorrow? **Act from day to day and from hour to hour, save yourselves from the curse of the oppressed one and count yourselves amongst the dead.**
Persevere, because all actions are achieved through perseverance and be vigilant because vigilance is truly beneficial. Continue carrying out good deeds because such deeds are accepted, beware of the punishment that Allaah has warned you about and hasten to the mercy that Allaah has promised you. **Make an effort to understand and Allaah will make you understand, make an effort to stay away (from wrong) and Allaah will save you from it.** Allaah has explained to you what it was that destroyed those before you and what it was that caused others to be rescued. **Allaah has also detailed what is Halaal and what is Haraam and which actions He likes and which ones He does not like.** Remember that I shall never compromise on what ensures your and my welfare. It is Allaah from Whom we seek assistance because there is no power or might except with Allaah.
Listen well! Whenever you do something sincerely for Allaah, you are obeying Allaah, safeguarding your share (of rewards in the Aakhirah) and becoming the envy of others. The deeds you carry out apart from the Faraa'idh, you will be sending ahead of you (to the Aakhirah) as Nawaafil and there you will receive back in full every advance payment you made and given your reward at a time when you will be most in need of it.
O servants of Allaah! You must also think about your friends and brothers who have passed on. They have reached the actions they sent ahead and there that they shall abide. After their deaths, they have now settled either in a place of good fortune or one of ill fortune. Allaah has no partner and no family ties with any creation because of which He would give them some good or avert any evil from them. This will happen purely due to obedience to Him and by carrying out His commands. There is no good in the good that is followed by entry into Jahannam and there is no difficulty in the difficulty that is followed by entry into Jannah. This much I have to say and I seek Allaah's pardon for myself and for all

of you. Send salutations to your Nabi ﷺ. May peace be on him as well as Allaah's mercy and blessings." (1)

The lecture Hadhrat Abu Bakr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ delivered About the condition in the Aakhirah of the person who Was Ungrateful for the Bounties of Allaah

Hadhrat Yazeed bin Haaroon reports that Hadhrat Abu Bakr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ once delivered a lecture saying, "(On the Day of Qiyaamah) A person will be brought forward upon whom Allaah had showered His bounties. Allaah had given him plenty of sustenance and a healthy body, yet he was ungrateful for these bounties (and did not thank Allaah by being obedient to Allaah). He will be made to stand before Allaah and asked, "What have you done for this day? What deeds have you sent ahead for yourself?" Finding that he had not carried out any good deed, he will weep so much that all his tears would be exhausted. He will then be taunted and humiliated so much for not obeying Allaah that he will start to cry tears of blood. Thereafter, he will again be taunted and humiliated so much that he will (start biting his nails and eventually) eat his hands up to the elbows. Then too, he will be further taunted and humiliated so much for not obeying Allaah that he will scream and cry so much that his eyeballs will (pop out and) fall to his cheeks. Each eye will then be three miles long and three miles wide. Yet again he will be taunted and humiliated so much that he will cry, 'O my Rabb! Send me to Jahannam and relieve me of standing here.' It is about this that Allaah says:

﴿أَنَّهُ مَنْ يُّحَادِدِ اللّٰهَ وَرَسُوْلَهُ فَاَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيْهَا ط ذٰلِكَ الْخِزْيُ الْعَظِيْمُ ۝﴾ (سورة توبه: آيت ٦٣)

'Whoever opposes Allaah and His Rasool ﷺ shall have the fire of Jahannam *(as his punishment)*, where he shall live forever? That is the extreme humiliation.'" {Surah Taubah, verse 63}(2)

Various lectures that Hadhrat Abu Bakr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ delivered

Hadhrat Muhammad bin Ibraheem bin Haarith narrates that Hadhrat Abu Bakr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ once delivered a lecture to the people saying, "I swear by the Being Who controls my life that if you have Taqwa and do good deeds, it will not be long before the time arrives when you will eat bread and butter to your fill." (3)

Hadhrat Zubayr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ narrates that Hadhrat Abu Bakr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ once delivered a lecture saying, "O people! **Have shame before Allaah** تَبَارَكَ وَتَعَالٰى. I swear by the Being Who controls my life that out of shame before my Rabb تَبَارَكَ وَتَعَالٰى **I always have a cloth covering my head whenever I go out to relieve myself.**" (4)

(1) Ibn Abi Dunya in his Kitaabul Hadhr and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.206).
(2) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.246).
(3) Ibn Abi Dunya and Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.206).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.34). Ibn Mubaarak, Rustah, Ibn Abi Shaybah and Kharaa'iti have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.306).

Hadhrat Ibn Shihaab reports that during one of his sermons, Hadhrat Abu Bakr Siddeeq رضي الله عنه said, "Have shame before Allaah تبارك وتعالى. I swear by Allaah that out of shame before my Rabb, since the day I pledged allegiance to Rasulullaah ﷺ, I have always had a cloth covering my head whenever I go out to relieve myself." (1)

Hadhrat Abu Bakr رضي الله عنه once stood on the pulpit and started to weep, saying, "It was during the first year that Rasulullaah ﷺ stood on the pulpit and started to weep. He then said, 'Ask Allaah for forgiveness and well-being because **well-being is the best thing that a person can be granted after conviction.**'"(2)

Hadhrat Aws رضي الله عنه narrates that Hadhrat Abu Bakr رضي الله عنه once delivered a sermon saying, "It was during the first year that Rasulullaah ﷺ stood where I am standing and said, 'Ask Allaah for forgiveness and well-being because well-being is the best thing that a person can be granted after conviction. **You must also ensure that you adhere to speaking the truth because it is coupled with righteousness and the two will lead to Jannah.** You must also ensure that you refrain from lying because it is coupled with sinfulness and the two will lead to Jahannam. Never foster jealousy between you, never have hatred for each other, never sever family ties and never turn your backs to each other. O servants of Allaah! You must rather be brothers as Allaah has commanded you.'"(3)

Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazm reports that Hadhrat Abu Bakr Siddeeq رضي الله عنه once delivered a lecture to them saying, "Rasulullaah ﷺ once told us **to seek Allaah's protection from hypocritical humility.** When the Sahabah رضي الله عنهم asked what hypocritical humility was, Rasulullaah ﷺ explained that it occurred **when the body appeared to be humble but there lurked hypocrisy in the heart.**" (4)

Hadhrat Abul Aaliya narrates that Hadhrat Abu Bakr رضي الله عنه once delivered a lecture to them saying, "Rasulullaah ﷺ once said, "The traveller will perform two Rakaahs salaah while the resident will perform four. While Makkah is my place of birth, Madinah is my place of migration. Therefore, when I leave for Makkah from Dhul Hulayfah, I shall perform two Rakaahs salaah until I return (to Madinah)." (5)

Hadhrat Abu Dhamra narrates that in one of his lectures to the people, Hadhrat Abu Bakr رضي الله عنه praised Allaah and then said, "You people will soon be conquering Shaam. You will then arrive in a fertile land where you shall fill yourselves with bread and olive oil. Masaajid will also be built for you there. You should therefore never let Allaah know that you go to these Masaajid only in vanity because they are built expressly for Allaah's remembrance." (6)

Hadhrat Anas رضي الله عنه reports, "When Hadhrat Abu Bakr رضي الله عنه delivered lectures to us, he would mention how man is created. He would say, 'When he is born,

(1) Ibn Hibbaan in his Rowdhatul Uqalaa, as quoted in *Kanzul Ummaal* (Vol.5 Pg.124).
(2) Tirmidhi and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.233).
(3) Ahmad, Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291).
(4) Hakeem, Askari and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.229).
(5) Abu Nu'aym in his *Hilya* and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.239).
(6) Ahmad in his Zuhd, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).

man has to twice pass through the urinary passage.' He would make this point clear until each of us would regard himself as being impure (thereby expelling pride from our hearts)." (1)

In the chapter discussing Jihaad, the lectures of Hadhrat Abu Bakr رضي الله تعالى عنه have already passed in which he encourages the Muslims to fight the Murtaddeen, to fight in Jihaad and to march against the Romans. His lecture to the Muslims before they marched to Shaam has also been reported there. His lectures have also been quoted in the chapter discussing the importance that the Sahabah رضي الله تعالى عنهم gave to unity. Here, his lecture warning against conflict has been quoted, as well as his lecture confirming the demise of Rasulullaah ﷺ and concerning holding fast to Deen. Also quoted is his lecture about Khilaafah being for the Quraysh, his lecture in which he excused himself from being the Khalifah, his lecture about refusing to pledge allegiance and his lecture about the qualities of a Khalifah. The chapter discussing enjoining good and forbidding evil also quotes his lecture that explains the meaning of the verse:

﴿لَا يَضُرُّكُمْ مَّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ط﴾ (سورة مائده: آیت ۱۰۵)

He who has strayed *(from the truth)* cannot harm you when *(as long as)* you are rightly guided *(obeying Allaah's commands)*. {Surah Maa'idah, verse 105}

The Lectures of Ameerul Mu'mineen Hadhrat Umar bin Khattaab رضي الله تعالى عنه

His lecture after Burying Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Humayd bin Hilaal reports from someone who was present for the burial of Hadhrat Abu Bakr رضي الله تعالى عنه that after Hadhrat Umar رضي الله تعالى عنه had finished with the burial, **he dusted off the sand from his hands. Standing where he was,** he then delivered a lecture saying, "Allaah is testing you with me and me with you (by making me your leader) and has kept me alive after my two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه). By Allaah! It will never be that any of your matters are presented before me (to be settled) and is then done by anyone other than myself. It will also never happen that something happens in my absence and I am then negligent in settling it with integrity. **When people behave well, I shall be good to them, but when they do evil, I shall punish them."**

The man reporting the narration says, "By Allaah! This was exactly what Hadhrat Umar رضي الله تعالى عنه did until the day he departed from this world." (2)

His Lecture the day he became the Khalifah

Hadhrat Sha'bi narrates that when Hadhrat Umar رضي الله تعالى عنه became the Khalifah, he ascended the pulpit and said, "Allaah should never see me considering myself

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.205).
(2) Ibn Sa'd (Vol.3 Pg.275).

worthy of sitting where Abu Bakr رضي الله عنه sat." **He then climbed a step lower and** after duly praising Allaah, he said, "Recite the Qur'aan and you will be noted for it. Practise its teachings and you will be amongst its bearers. **Weigh yourselves before you are weighed** and beautify yourselves (with good deeds) for the great presentation on the day you will be presented before Allaah and nothing of yours will be hidden from Him. Remember that no one has such a right over you that compels you to obey him while disobeying Allaah. Take note that in respect of the wealth of Allaah (public funds), I regard myself to be like the guardian of an orphan. I shall therefore stay away from it if I have sufficient means and will use it within reason if I am ever in need of it." (1)

Another narration states that Hadhrat Umar رضي الله عنه said the following in his sermon: **"Take reckoning of yourselves before your reckoning is taken** (on the Day of Qiyaamah), because it (the reckoning you take of yourself) is easier. Weigh yourselves before you are weighed for the great presentation on the day you will be presented before Allaah and nothing of yours will be hidden from Him." (2)

The Lecture Hadhrat Umar رضي الله عنه gave About how he Knew the Conditions of People and about other Matters

Hadhrat Abul Firaas reports that Hadhrat Umar رضي الله عنه once delivered a lecture saying, "O people! We knew you people well when Rasulullaah ﷺ was in our midst because it was a time when revelation descended and Allaah used to inform us about your condition. Take note however that Rasulullaah ﷺ has left and revelation has ceased. Therefore, we now get to know you only in the manner we shall be stating to you: Whoever displays good behaviour, we shall think good of him and love him for the good. On the other hand, whoever displays evil behaviour, we shall think negatively of him and dislike him for his evil ways. Your secret affairs lie between you and your Rabb (and only He can judge you by them). There was a time when I was certain that whoever recited the Qur'aan did so to please Allaah and to attain what (reward) is with Him. However, I have since come to realise that lately some people recite the Qur'aan to attain that which is with the people. You must therefore aspire to please only Allaah when reciting the Qur'aan and when carrying out any good deeds. Take note also that I do not dispatch my governors to you to beat you or to take away your wealth. **I am sending them only to educate you in your Deen and in the Sunnah practices.** Whoever receives treatment other than this, should take the matter up with me and I swear by the Being Who controls my life that reparation shall be done. You must never hit Muslims because this will humiliate them and never prevent them from returning home after their shifts in guarding the state borders because this will cast them into difficulty. You should also not deny them

(1) Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.210). Fadhaa'ili has reported a similar narration, as quoted in Riyaadhun Nudhrah (Vol.2 Pg.89).

(2) Ibn Mubaarak, Sa'eed bin Mansoor, Ahmad in his *Zuhd*, Ibn Abi Shaybah and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

their rights because this would lead them to show ingratitude. Do not make them set up camp in a dense forest because this would lead to their destruction (when they fall prey to the enemy taking advantage of the ample cover)." (1)

Hadhrat Umar رضي الله عنه Delivers a Lecture Preventing people from Making Dowries Expensive and from openly stating who is a Martyr

Hadhrat Ibnul Ajfaa reports that Hadhrat Umar رضي الله عنه once said the following in his lecture: "Take note that you should not inflate the dowries of your women because had this been an act of honour in this world and an act of Taqwa in Allaah's sight, Nabi ﷺ would have been most entitled to it. However, **Rasulullaah ﷺ never gave any of his wives a dowry of more than twelve Awqiya and did not receive more than this as dowry for any of his daughters either.** What is happening is that some of you inflate the dowry so much that the husband (when unable to pay) fosters hatred for her in his heart, saying, 'It is because of you that I have been burdened with a water-bag hung around my neck.' Another aspect I wish to discuss is that when someone is killed in your battles, you say that he has been killed as a martyr or has died as a martyr. However, it is very possible that in the interests of conducting trade, he has stored away some gold or silver at the back of his animal or in his carriage. You should therefore not make such bold statements but rather say what Rasulullaah ﷺ used to say; **'Whoever is killed or dies in the path of Allaah shall be in Jannah.'"**(2)

Hadhrat Masrooq narrates that Hadhrat Umar رضي الله عنه once mounted the pulpit and said, "O people! What is this inflation of dowries for your women when the **dowries** common amongst Rasulullaah ﷺ and his Sahabah رضي الله عنهم were **in the region of four hundred Dirhams and less.** Had inflated dowries been a sign of Taqwa in Allaah's sight or a mark of honour, you people would have never beaten Rasulullaah ﷺ and his Sahabah رضي الله عنهم to it (they would have been first to implement it)." (3)

Some versions of this lecture have already been quoted in the chapter discussing marriage.

The Lecture of Hadhrat Umar رضي الله عنه Prohibiting Discussions on Predestination

Hadhrat Umar رضي الله عنه was in Jaabiya when he delivered a lecture. After duly praising Allaah, he said, "There can be none to mislead the one whom Allaah guides and none can guide the one whom Allaah misleads." **A priest who was in front of Hadhrat Umar رضي الله عنه then said something in Persian.** When Hadhrat

(1) Ahmad, Ibn Sa'd, Musaddad, Ibn Khuzaymah, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209). Haythami (Vol.5 Pg.211) has commented on the chain of narrators. Haakim (Vol.4 Pg.439) states that the report is from reliable sources and this is confirmed by Dhahabi.

(2) Abdur Razzaaq, Tayaalisi, Ahmad, Daarmi, Tirmidhi, Abu Dawood, Nasa'ee, Ibn Maajah and others.

(3) Sa'eed bin Mansoor and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.8 Pg.258).

Umar رضي الله عنه asked a translator to translate what he had said, the translator said, "He is of the opinion that Allaah does not mislead anyone." "You are wrong, O enemy of Allaah!" Hadhrat Umar رضي الله عنه exclaimed, **"It was Allaah Who created you, Who misled you and will enter you into Jahannam if He so pleases. Had you not entered into a treaty (with the Muslims), I would have had you executed."**

Hadhrat Umar رضي الله عنه then said, "When Allaah created Hadhrat Aadam عليه السلام, He spread out his progeny. Allaah then recorded who the people of Jannah shall be and the actions they will carry out. Thereafter, Allaah also recorded who the people of Jahannam shall be and the actions they will carry out and said, 'These are for this (Jannah) and those for that (Jahannam).' The people then dispersed (on earth) and now they dispute about predestination." (1)

Hadhrat Abdur Rahmaan bin Abzah narrates that when someone reported to Hadhrat Umar رضي الله عنه that some people were disputing about predestination, he stood up to deliver a lecture saying, "O people! The nations before you were destroyed when they disputed about predestination. I swear by the Being Who controls Umar's life that **if I have to hear about any two persons disputing about predestination,** I shall have them both executed." The people then stopped disputing about predestination and no one discussed the matter until a group in Shaam started to dispute about it during the time of Hajjaaj." (2)

His Lecture at Jaabiya

Hadhrat Baahili narrates that when he arrived in Shaam, Hadhrat Umar رضي الله عنه stood up to deliver a lecture in Jaabiya. He said, "Learn the Qur'aan and you will be noted for it. Practise its teachings and you will be amongst its bearers. Remember that no person who has a right over you has reached such a status that compels you to obey him while disobeying Allaah. You should also take note that speaking the truth and advising a senior can never draw your death any closer nor distance any of your sustenance. Remember that there is a barrier between a servant and his sustenance. If he is patient, his sustenance will come to him but if he charges towards it (not caring whether he is earning Halaal or Haraam), he will rupture the barrier and find nothing more than his sustenance (that has been predestined for him). **Train your horses, practise archery, use the Miswaak, live lives of simplicity and avoid the behaviour of the non-Arabs.** Avoid the company of tyrants, never allow a cross to be raised in your midst and never sit at a table where wine is served. **You must also not enter public baths without a lower garment and never permit your women to enter them because none of this is permissible.**

After entering the lands of the non-Arabs and entering into a pact with them, avoid earning your living in any manner that will prevent you from returning to your land because you will soon be required to return. Avoid bringing humiliation to yourselves and ensure that you stay with Arab animals and that

(1) Abu Dawood in his Kitaabul Qadariyyah, Ibn Jareer, Ibn Abi Haatim and others.
(2) Laalkaa'ee, Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.86).

you take them wherever you go. **Remember that wine can be made from three substances; from raisins, honey and dates. When any of these ferments (and becomes intoxicating), they are regarded as wine and are not permissible.** You must also take note that there are three types of person whom Allaah shall not purify, shall not even look at (with mercy) and will not allow to be brought close to Him. They shall be inflicted with a painful punishment. (The first is) The person who pledges allegiance to his leader solely for worldly gain. He is therefore loyal to the pledge only if he receives some worldly benefit, otherwise not. (The second is) The person who leaves with his merchandise after the Asr salaah and (falsely) swears in the name of Allaah that he purchased it at a certain price (which he did not). Because of this oath, he then manages to sell the goods. (The third is a person who owns a watering place in a parched land and refuses water to travellers[1]). Verbally abusing a Muslim is a grave sin and physically abusing him leads to kufr. It is also not permissible to sever relations with your (Muslim) brother for more than three days. Furthermore, the person who approaches a sorcerer, a fortune-teller or an astrologer and then believes what they say has disbelieved what has been revealed to Muhammad ﷺ."[2]

A most Comprehensive Lecture that Hadhrat Umar رضي الله تعالى عنه Delivered at Jaabiya

Hadhrat Moosa bin Uqba reports that the following is the lecture that Hadhrat Umar رضي الله تعالى عنه delivered at Jaabiya:

"After praising Allaah and sending salutations to Rasulullaah ﷺ, I wish to advise you to fear that Allaah Who shall remain alive forever while everything else shall perish. It is by obedience to Him that His friends are honoured and it is by disobeying Him that His enemies wander astray. None has any excuse for carrying out a misdeed that he regards as an act of virtue just as there is no excuse for the person who does not carry out an act of virtue, thinking it to be a misdeed. The matters that most need the attention of a ruler are those duties that his subjects owe to Allaah. These are the responsibilities of Deen that Allaah has guided them to carry out. Our duty (as rulers) is only to instruct you to do those acts of obedience that Allaah has commanded you to do and to forbid you from carrying out those acts of disobedience that Allaah has forbidden you from. Furthermore, we need to establish the commands of Allaah تبارك وتعالى amongst those of you who are nearby and those far off without a concern for those who wish to bend the truth.

I am aware of the fact that there are many people who entertain hopes in their Deen, saying that they will perform salaah with those who perform salaah, that they will strive in Jihaad with the Mujaahideen and adopt the prestige of making Hijrah. They however do this without fulfilling the rights of these acts. Remember that Imaan is not achieved by mere superficial dressing. There are times for salaah that Allaah has specified and they will not be correct at any other times.

(1) *Targheeb wat Tarheeb*, narrated by Hadhrat Abu Hurayrah رضي الله تعالى عنه.
(2) Adani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).

The time for the Fajr salaah is when night draws to an end and food and drink become Haraam for the fasting person. Give this salaah its due share of the Qur'aan (recite lengthy portions of the Qur'aan during this salaah). The time for the Zuhr salaah starts when the heat is intense and the sun crosses the meridian. It then lasts until your shadow equals your height. This is usually the time when a person takes his siesta. In winter however, it should be performed when the sun shines on your right eyebrow after crossing the meridian (i.e. wait a while even after it crosses). The salaah should be performed with all the necessary conditions that Allaah has stipulated in the wudhu, the Ruku and the Sajdah. These have been ordained so that one does not sleep through the salaah (is not unaware and oblivious of what he is doing).

The time for the Asr salaah is while the sun is still bright and clear and before it starts to turn yellow. It is equal to the time in which a person rides a slow camel for two Farsakh (six miles) before the sun sets. Now the time for the Maghrib salaah starts when the sun sets and the fasting person terminates his fast and the time for the Isha salaah starts when the night becomes completely dark. This is between the time that the redness in the sky disappears and a third of the night passes. May Allaah never awaken the person who sleeps before that (without performing his salaah). These are the times of the salaahs, as Allaah says:

﴿إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتَابًا مَّوْقُوْتًا ۝﴾ (سورة نساء: آيت ۱۰۳)

Indeed salaah has been made obligatory for the Mu'mineen at fixed hours *(and can therefore not be postponed)*. {Surah Nisaa, verse 103}

There are people who claim that they have migrated when they have actually not done so because **the true Muhaajir is he who migrates away from sin.** Then there are those who claim that they have waged Jihaad whereas **true Jihaad in the path of Allaah is fighting the enemy and refraining from Haraam.** There have also been people who fight well in battle but in doing so they have no intention of attaining rewards nor do they remember (pleasing) Allaah. Being killed is merely one of the many means of death and every slain person will be judged according to the reasons for which he was killed (he will therefore be regarded as a martyr only if he was killed while attempting to uplift the Deen of Allaah). There are those who fight because they are naturally courageous and who therefore come to the rescue of those they know and those they do not know. Then there are those who are naturally so cowardly that they will surrender their own parents to the enemy whereas even a dog will bark in defence of its family.

Remember that fasting is an extremely sacred act and causing any harm to the Muslims should also be avoided while fasting just as eating, drinking and sensual pleasures are forbidden. This is a complete fast. Remember also that the zakaah that Rasulullaah ﷺ has made Fardh (by the instruction of Allaah) should be paid with a happy heart and must never be regarded as a favour to the recipient. Understand the advices you are given because **the ransacked person is one whose Deen is ransacked. The fortunate person is he who learns from the**

experiences of others while the unfortunate one has been decreed as such since the time he was in his mother's womb. The worst of things are those that have been fabricated. **Remember that moderation in practising the Sunnah is better than exerting oneself in practising Bid'ah.** Indeed, people have a natural dislike for their rulers, so I seek Allaah's protection from Him finding me or you with malice ingrained within us. I also seek Allaah's protection from Him finding us following our whims and giving preference to this world (over the Aakhirah). I fear that you should incline to the ways of those who oppress themselves, **so you should never content yourselves to be with those who have been granted wealth.**

Hold fast to this Qur'aan because it is filled with light and healing powers, whereas everything else is filled only with misfortune. I have fulfilled my responsibilities to your affairs that Allaah تبارك وتعالى has made me responsible for and I have advised you in your best interests. We have fixed your allowances (from the state treasury), prepared your armed forces, stipulated the places where you will be engaging in military operations and specified the locations of your military camps. We have even been very accommodating in the shares of the booty you receive from the battles you fight. You therefore have no objections to present before Allaah. In fact, objections can well be brought against you. I have had my say and seek Allaah's forgiveness for myself and for you all." [1]

Another narration states that **Hadhrat Umar** رضي الله تعالى عنه **appointed Hadhrat Ali** رضي الله تعالى عنه **as his deputy** and then left Madinah by horseback so that he could travel faster. When he reached Jaabiya, he dismounted and delivered an eloquent lecture there. Amongst the things he said was the following: "O people! **Ensure that your private lives are in order and your public lives will automatically follow suit.** Work for your Aakhirah and your matters in this world will be seen to (by Allaah). Remember that no man has a living father between himself and Aadam عليه السلام who can be of assistance to him at the time of death, neither has he any pact with Allaah (that will ensure his salvation). The person who wished to have the path to Jannah made apparent to him should stick with the greater body of united Muslims because Shaytaan always preys on the lonesome individual and stays far from two united persons. **None of you should ever be alone with a (non-Mahram) woman because Shaytaan will be the third person with them (encouraging them to sin).** The true Mu'min is he whose good deeds please him and whose sins bother him." The narrator states that this was Hadhrat Umar رضي الله تعالى عنه's lecture that he has condensed into a few words. [2]

Hadhrat Umar رضي الله تعالى عنه's Lecture at Jaabiya which he Quoted from Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that in his lecture to the people at Jaabiya, Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "Just as I am standing before

(1) *Kanzul Ummaal* (Vol.8 Pg.210).
(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.56).

you here, Rasulullaah ﷺ once stood up to address us saying, '**Accept this advice to treat my Sahabah** رَضِيَ اللهُ تَعَالَى عَنْهُمْ **well as well as those to come after them and then those after them.** Thereafter a time will come when lying will be so widespread that a person will be prepared to offer testimony before being even asked to do so. **Whoever wishes to attain to the very heart of Jannah must stick with the greater body of united Muslims because Shaytaan always preys on the lonesome individual while staying far from two united persons.** None of you should ever be alone with a (non-Mahram) woman because Shaytaan will be the third person with them. The person whose good deeds please him and whose sins bother him is a true Mu'min." (1)

Hadhrat Suwayd bin Ghafala narrates that in an address to the people at Jaabiya, Hadhrat Umar bin Khattaab رَضِيَ اللهُ تَعَالَى عَنْهُ said, "Rasulullaah ﷺ forbade (men from the) wearing of silken garments unless it be (an insignificant quantity such as) the equivalent of three or four fingers." Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ then indicated with his hand to elucidate. (2)

Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ's Lecture at Jaabiya when he Intended to Return when the Plague Broke out

In his report detailing Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ's arrival (in Shaam) after the outbreak of the plague in Amwaas at the end of the year 17 A.H., Hadhrat Sayf reports that it was just before his departure back to Madinah that Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ addressed the people in the month of Dhul Hijjah. After duly praising Allaah, Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, "Listen well! I have been entrusted to your affairs and have fulfilled my responsibilities towards your affairs as commanded by Allaah. By the will of Allaah, we have exercised justice between you as far as your shares of the booty are concerned and as far as your military camps and sites of battle are concerned. We have conveyed to you everything you are entitled to, amassed armed forces for you, demarcated your borders, built towns for you and generously given you your shares of the booty and everything you fought for in Shaam. We have also allotted your rations, allowances and shares of the booty. **If anyone knows of anything worth doing, he should inform us accordingly and we shall Inshaa Allaah comply.** There is no strength (to do good) except with Allaah." (3)

Two Lectures that Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ Delivered when he Became Khalifah and his Explanation of the Rights his Subjects have over Him

Hadhrat Urwa bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ and others have reported after duly praising Allaah, Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ reminded the people about (the greatness of) Allaah تَبَارَكَ وَتَعَالَى and about the Day of Qiyaamah. Thereafter, he said, "O people! I

(1) Ahmad (Vol.1 Pg.18).
(2) Ahmad (Vol.1 Pg.51).
(3) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.79).

have been appointed over you and I would have never accepted the post had it not been for the hope that I may develop into one who is the best for you, the strongest for you and the most powerful for you when tackling matters of importance to you. **Merely waiting for reckoning concerning my administration of your rights is enough to worry and depress Umar because it will be judged how I took up the matters, how I handled them and how I have been treating you.** It is from my Rabb that I seek assistance because Umar has neither any strength nor strategy if the mercy, assistance and help of Allaah تبارك وتعالى was not there for him." (1)

Another narration states that Hadhrat Umar رضي الله تعالى عنه said the following in his lecture: "Allaah تبارك وتعالى has appointed me to be in charge of your affairs. Although I know what is most beneficial for you from all that which is before you, I still seek Allaah's help in making the decision. I beseech Allaah to watch over me when doing this just as He watches over me at other times. I also ask Him to inspire me to exercise justice when distributing things amongst you as He has commanded me to do. I am merely an average Muslim and a weak servant unless Allaah comes to my aid. **The post of Khilaafah that I have been entrusted with will not alter my character in any way,** Inshaa Allaah (because I understand well that) all grandeur belongs to Allaah تبارك وتعالى and His servants have no stake to it. None of you should therefore say that Umar has changed since becoming the Khalifah. I know what truly lies within me and I will come forward to inform you of it (I will not defend my wrongs). Therefore, any person who has a need, who feels wronged or wants to object about any facet of my character, should come to me (to redress matters) because I am merely a normal person amongst you (and am prone to err).

You should adhere to Taqwa in your private and public lives and when dealing with affairs that are sacred and that impact upon your honour. At the same time, ensure that you fulfil the duties that are binding upon you. None of you should ever goad others into bringing their cases to me (thinking that I will certainly rule in their favour) because no pact exists between me and anyone else (forcing me to rule in his favour). **I love you to be on the right and hate to rebuke you.** You are a people whose majority reside in Allaah's cities and people living in cities usually have no plantations or milk-giving animals. They therefore have no access to these necessities apart from what Allaah brings to them. Allaah has promised you tremendous honour and I shall be questioned about the trust given to me and about the post I occupy. Inshaa Allaah, **I shall personally tend to matters that are before me without appointing anyone else to do it.** However, I cannot tend to matters that are far from me without the **assistance of trustworthy persons who are well-wishers to the masses.** Inshaa Allaah, I shall never entrust my duties to anyone else apart from such (trustworthy and well-wishing) men." (2)

(1) Ibn Jareer Tabari in his Taareekh (Vol.3 Pg.281).
(2) Ibn Jareer Tabari in his Taareekh (Vol.3 Pg.281).

Hadhrat Umar رضي الله تعالى عنه's Lecture Concerning Wishing well for his Subjects and the Rights they have over him

After praising Allaah and sending salutations to Rasulullaah ﷺ, Hadhrat Umar رضي الله تعالى عنه once said the following in his lecture, "O people! Some instances of greed lead to poverty and some instances of losing hope lead to independence. You people stockpile food that you will never eat and entertain hopes that you will never reach whereas in this place of deception you have been granted respite (to live only until the time of your death). During the time of Rasulullaah ﷺ, you were apprehended by means of revelation. Therefore whoever hid something (evil) was apprehended for what he hid and whoever made something public was apprehended for that. (However nowadays) You must make public your best behaviour because only Allaah knows what is in your heart. Whoever makes something (evil) apparent to us and then claims that what is in his heart is good, we shall not believe him. **We shall therefore have a good opinion of only those people whose public behaviour is good (and not of those whose public behaviour is evil).** Remember that in so many cases, the miserliness coupled with greed is a sign of hypocrisy, so make sure that you spend generously (in Sadaqah). (Allaah says:)

﴿وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

(سورة تغابن: آيت١٦)

Spend *(in charity for Allaah's pleasure)* for this is best for you. Those who are protected *(by Allaah)* from the miserliness *(and accompanying greed)* of their souls are indeed the successful ones. {Surah Taghaabun, verse 16}

O people! Make your places of eternal residence good, reconcile matters between yourselves, fear Allaah your Rabb and **never allow your women to wear the fine white Egyptian cloth because since it does not conceal well, it reveals the features of the body.** O people! I wish that I attain salvation without any sin against me nor any rewards in my favour. I also hope that, Inshaa Allaah, I am always able to exercise what is right, whether I live for a long while or for a short period amongst you. I also hope that every Muslim receives the wealth due to him from Allaah's riches, even though he may be sitting in his house, without him having to do anything or even tiring himself for a single day. Ensure that you set right the wealth that Allaah has blessed you with (by ensuring that you earn only what is Halaal). **Remember that a little done with gentleness is better than a lot done with harshness.** Being killed is a means of death that both the righteous and sinful attain while the martyr is the one who intends earning rewards (from Allaah). When any of you intends purchasing a camel, he should look for one that is tall and large and then strike it with his staff. If he then finds that it is bright, he should buy it." (1)

(1) Ibn Jareer in his Taareekh (Vol.3 Pg.282).

The Historic Lecture Hadhrat Umar رضي الله تعالى عنه Delivered concerning Allaah's Bounties on the Muslims and Encouragement to Express Gratitude for the Same

Hadhrat Urwa رضي الله تعالى عنه and others have narrated that in one of his lectures, Hadhrat Umar رضي الله تعالى عنه said, "Indeed Allaah is Pure and free from all blemishes and it is necessary for you to express gratitude to Him by praising Him. Without your asking for or aspiring for them, Allaah has shown you many proofs of the honour that He has bestowed upon you in this world as well as in the Aakhirah. When you were nothing, Allaah created you (as human beings) for Himself and for worshipping Him even though He had all the power to make you into a creation of a much inferior type. He has placed the rest of creation at your service, something that He has not done for any other creation. In addition to this (Allaah says):

﴿سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَّبَاطِنَةً﴾

(سورة لقمان: آيت ٢٠)

> Allaah has placed at your service whatever is in the heavens and whatever is in the earth, and that He has showered His visible and hidden favours on you *(favours that are perceived both by one's senses and by one's intellect).* {Surah Luqmaan, verse 20}

Allaah also carries you on land and at sea and provides your sustenance so that you may be grateful. Furthermore, Allaah has blessed you with hearing and sight. Amongst the bounties that Allaah has bestowed upon you are those that He has blessed all mankind with as well as those that He has granted only to those belonging to your Deen. All of these bounties, be they the universal ones as well as the exclusive ones, have all fallen to your lands, during your time and amongst your kind. Each of these bounties given to a single individual is such that if given to all of mankind, they would get tired showing gratitude for it and fulfilling the rights of this gratitude would be much too difficult for them unless Allaah assists them and they do so with Imaan in Allaah and in His Rasool ﷺ. You have been appointed as vice-gerents on earth and have authority over its people. Allaah has assisted your Deen and apart from two groups of people, there remains no other group that is opposed to your Deen. The first of the two is the group of people who have been made subservient to Islaam and the Muslims and who pay the Jizyah (they are the Dhimmi people -non-Muslims living in a Muslim country). They labour at their occupations, toil hard and spend the sweat on their brows. While they have the responsibility of doing the hard work, the benefits of their efforts come to you. The second group comprises of those people who are waiting day and night for Allaah's armies to attack them and whose hearts Allaah has filled with terror. They have no sanctuary, no place of safety and nowhere to run to from where they can be saved. Allaah's armies have started military

offensives against them and set up camp in their territory.
With the permission of Allaah, you are enjoying good lives, an abundance of wealth, a steady stream of reinforcements and impregnable borders. In addition to all of this, you have the priceless bounty of collective well-being, better than which the Ummah as a whole has never had since the dawn of Islaam. Only Allaah is to be praised that at the same time, you are enjoying military victories in every country. The gratitude of the grateful ones, the Dhikr of those engaged in Dhikr and all the efforts of those exerting themselves can scarcely fulfil the rights of the gratitude owing to Allaah for these bounties that cannot be counted and which cannot be appreciated to their fullest extent. Of course, this is possible only with the assistance, mercy and grace of Allaah. We ask Allaah besides Whom there is none worthy of worship and Who has granted us all of this, that He blesses us with the ability to obey Him and to hasten to do everything that will please Him.
O servants of Allaah! Think about Allaah's bounties when alone and even in your gatherings of two persons to have Allaah's bounties completed upon you. Allaah said to Moosa عليه السلام:

﴿اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ وَذَكِّرْهُمْ بِاَيّٰىمِ اللّٰهِ ؕ﴾ (سورة ابراهيم: آيت٥)

'Remove your people *(the Bani Israa'eel)* from the multitude of darkness, take them into the light *(Imaan)* and remind them of the days *(the favours)* of Allaah.' {Surah Ibraheem, verse 5}

Allaah also said to Muhammad ﷺ:

﴿وَاذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِي الْاَرْضِ﴾ (سورة انفال: آيت٢٦)

'Remember the time when you were few and regarded as weak on earth.' {Surah Anfaal, verse 26}

At the time when you were regarded as weak on earth and deprived of worldly wealth, you would have been in an excellent condition had you been believing in and taking solace from some truth together with the recognition of Allaah and His Deen, hoping all the time to have success after death. However at that time you led the harshest of lives and were most ignorant of Allaah. It may have been best if this (Deen) that came to your rescue had come with no worldly gains and with only a security for your Aakhirah, to which you will eventually be returning. Then in the difficult lives you were leading, you would have been more covetous over your fortune ensuring that nothing else overwhelms it. That being as it is, what has happened is that Allaah has combined for you the bounties of this world as well as the honour of the Aakhirah. Therefore, whoever wishes that these two factors be combined for him, I wish to remind him of that Allaah Who can come between a man and his own heart. He must act on every right he realises he owes to Allaah, **he must defeat his soul to obey Allaah** and together with being overjoyed with Allaah's bounties, he must also fear that they must never be overturned and lost. There is nothing more effective in taking bounties away than ingratitude for them. Gratitude ensures that bounties are safe from

change and is a means for them to increase and to grow. It is a duty to Allaah upon me to instruct you (to do good) and to forbid you (from evil)." (1)

The Lecture Hadhrat Umar رضي الله تعالى عنه Delivered discussing the Battle of Uhud

Hadhrat Ibn Kulayb narrates that it was on a Friday that Hadhrat Umar رضي الله تعالى عنه addressed the people. He recited a portion of Surah Aal Imraan until he reached the verse:

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ ۙ﴾ (سورة آل عمران: آيت١٥٥)

Those of you who fled on the day when the two armies *(of the Muslim and the Mushrikeen) clashed (at Uhud)* ... {Surah Aal Imraan, verse 155}

Hadhrat Umar رضي الله تعالى عنه then commented, "After we had been defeated in the Battle of Uhud, I ran up the mountain, leaping as if I were a mountain goat. When the people started saying that Muhammad ﷺ had been martyred, I announced that I would kill anyone who made that statement. We then regrouped on the mountain and Allaah revealed the verse:

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ ۙ﴾ (سورة آل عمران: آيت١٥٥)

Those of you who fled on the day when the two armies *(of the Muslim and the Mushrikeen)* clashed *(at Uhud)* ... {Surah Aal Imraan, verse 155}(2)

Another narration from Ibn Kulayb states that as he recited Surah Aal Imraan on the pulpit, Hadhrat Umar رضي الله تعالى عنه said, "This Surah discusses the Battle of Uhud. When we dispersed from around Rasulullaah ﷺ during the Battle of Uhud and I had climbed up the mountain, I heard a Jew announce that Rasulullaah ﷺ had been martyred. I then declared, 'I shall personally execute any person who says that Rasulullaah ﷺ has been martyred!' When I then had a proper look, I saw Rasulullaah ﷺ and saw the Muslims regrouping around him. It was then that the verse was revealed:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۚ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾﴾ (سورة آل عمران: آيت١٤٤)

Muhammad ﷺ is but a Rasool *(of Allåah)*. Indeed many Rusul have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels *(and forsake Islaam)*? He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}(3)

(1) Ibn Jareer in his Taareekh (Vol.3 Pg.283).
(2) Ibn Jareer.
(3) Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.238).

Various Lectures that Hadhrat Umar رضي الله عنه Delivered

Hadhrat Abdullaah bin Adi bin Khiyaar reports that he heard Hadhrat Umar رضي الله عنه deliver the following lecture from the pulpit: **"When a servant humbles himself for the pleasure of Allaah, Allaah elevates his status saying, 'Rise (in status)! May Allaah elevate you.'** While such a person sees himself as a degraded person, he is very much revered by the people. On the other hand, when a person has pride, and transgresses, Allaah breaks him and floors him, saying, 'Be disgraced! May Allaah degrade you!' While such a person sees himself as a great person, he is so humiliated in the eyes of the people that they regard him as being lower than a pig." (1)

Hadhrat Abu Sa'eed Khudri رضي الله عنه reports that Hadhrat Umar رضي الله عنه once delivered a lecture saying, "It may happen that I forbid you from things that are of benefit to you and instruct you to do things that hold no benefit for you. Amongst the last verses to be revealed were those forbidding interest and (because of other commitments) Rasulullaah ﷺ passed away without explaining the finer details of interest. You people should therefore forsake all transactions that give you doubts (about the involvement of interest) and **rather opt for those that do not give you doubts."** (2)

Hadhrat Aswad bin Yazeed narrates that Hadhrat Umar رضي الله عنه once delivered a lecture saying, "Whoever intends performing Hajj should enter into the state of Ihraam only from the *Miqaat* (the designated places for doing so and not afterwards). These various places as designated by Rasulullaah ﷺ are: Dhul Hulayfah for the residents of Madinah and for its non-residents who happen to be passing by it. For the residents of Shaam and for its non-residents who happen to be passing by it, the Miqaat is Juhfah. Qarn is the Miqaat for the residents of Najd and for its non-residents who happen to be passing by it. Yalamlam is the Miqaat for the residents of Yemen, while Dhaatul Iraq is the Miqaat for the people of Iraq and others (in that direction)." (3)

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates **that while discussing Rajm (stoning an adulterer) in his lecture,** Hadhrat Umar رضي الله عنه said, "Never be deceived about it because **it is definitely a penalty from amongst those that Allaah has ordained.** Take note of the fact that Rasulullaah ﷺ had people stoned and we have also done so after him. Had it not been for people remarking that Umar adds to Allaah's book things that are not part of it, I would have attached a footnote to the Qur'aan stating that Umar bin Khattaab, Abdur Rahmaan bin Auf and many others testify that Rasulullaah ﷺ had people stoned and they have also done so after him. **Remember that after you there shall come people who will refuse to believe in Raj*m, in* Dajjaal, in intercession (in the Aakhirah), in punishment in the grave and that people will**

(1) Abu Ubayd, Khraa'iti, Saabooni and Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).
(2) Khateeb, as quoted in *Kanzul Ummaal* (Vol.2 Pg.232).
(3) Ibnud Diyaa, as quoted in *Kanzul Ummaal* (Vol.3 Pg.30).

be removed from Jahannam after being burnt there." (1)

Hadhrat Sa'eed bin Musayyib narrates that when Hadhrat Umar رضي الله تعالى عنه left Mina (after his stay in Makkah), he sat his camel down at Abtah, where he made a mound with the loose sand. Thereafter, he cast a portion of his garment over the mound and then leaned against it. He then raised his hands and made du'aa saying, "O Allaah! I am growing old, my strength is dwindling and my subjects have all dispersed far and wide. Do call me to You while I am not guilty of sinning nor have I been negligent in any duty."

When Hadhrat Umar رضي الله تعالى عنه reached Madinah, he addressed the people saying, "O people! **The Faraa'idh have been ordained for you, the Sunan have been shown to you and you have been left on a clear path."** He then hit his right hand on the left and added, "Unless you sway people to the right and left and lead them astray. Beware that you never destroy yourselves because of the verse of *Rajm* and never let anyone say that we do not find two penalties in Allaah's Book (we find only the one for lashing a fornicator and not the one for stoning an adulterer). I saw Rasulullaah ﷺ having people stoned and we have also done so after him. Had it not been for people remarking that Umar adds new things to Allaah's book, I would have written in (a footnote of) the Qur'aan the verse that we used to recite (while the words of the verse were abrogated, the law still remained). **It reads that if a married man or a married woman commits adultery, both must be stoned."**

Hadhrat Sa'eed says, "The month of Dhul Hijjah had hardly passed by when Hadhrat Umar رضي الله تعالى عنه was stabbed (and then passed away)." (2)

Hadhrat Ma'daan bin Abu Talha Ya'muri reports that it was on a Friday that Hadhrat Umar رضي الله تعالى عنه once stood on the pulpit and praised Allaah. He then spoke of Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه before saying, **"I have seen a dream that I feel means nothing other than the approach of my death.** I saw that a red rooster twice pecked at me. When I related the dream to Asmaa bint Umais رضي الله تعالى عنها, she informed me that a non-Arab will kill me. Although people now want me to appoint a successor, you must remember that Allaah will never destroy His Deen nor the role of vicegerency (on earth) for which He sent his Nabi ﷺ.

If anything happens to me suddenly, the consultative assembly (to decide which of them will be the Khalifah) shall comprise of six men with whom Rasulullaah ﷺ was pleased when he left this world. They are Uthmaan رضي الله تعالى عنه, Ali رضي الله تعالى عنه, Zubayr رضي الله تعالى عنه, Talha رضي الله تعالى عنه, Abdur Rahmaan bin Auf رضي الله تعالى عنه and Sa'd bin Abi Waqqaas رضي الله تعالى عنه. You people must listen to and obey whichever of them you pledge allegiance to. I know well that some people will criticise this matter and these are the very ones against whom I personally fought for the sake of Islaam. (In doing so) They will be joining the ranks of the enemies of Allaah and the misguided Kuffaar (because they will be assisting the cause of these Kuffaar).

I am leaving behind nothing more important in my estimation than the matter of

(1) Ahmad, Abu Ya'la and Abu Ubayd.

(2) Maalik, Ibn Sa'd, Musaddad and Haakim, as quoted in *Kanzul Ummaal* (Vol.3 Pg.90).

the Kalaalah (the person who dies without leaving behind any ascendants or descendants). I swear by Allaah that since the time I joined the company of Rasulullaah ﷺ, he was not as strict with me about any matter as he was about the matter of the Kalaalah. In fact, Rasulullaah ﷺ even jabbed his finger in my chest and said, 'The verse of Surah Nisaa[1] revealed in summer is enough for you (in this regard).' If I live long enough, I shall certainly be passing a law concerning the *Kalaalah* that every learned and unlettered person will understand.

I also make Allaah Witness to the fact that every governor whom I have sent to the various cities has been sent expressly for the purpose of educating the people about their Deen, about the Sunnah practices of their Nabi ﷺ and to bring to my attention matters that otherwise go unnoticed. I would also like to bring to your notice something about two plants that you eat from, namely garlic and onions. They are foul-smelling in my estimation and I swear that I have seen that when Rasulullaah ﷺ smelled them on anyone, he would give the instruction for the person to be taken by the hand and led out of the Masjid as far as Baqee. If a person has to eat them, he must first eliminate the smell by cooking."

This lecture Hadhrat Umar رضي الله عنه delivered on a Friday and it was on a Wednesday just four days before the end of Dhul Hijjah that he was stabbed." [2]

Hadhrat Yasaar bin Maroor narrates that Hadhrat Umar رضي الله عنه once addressed them saying, "O people! Rasulullaah ﷺ built this Masjid when we the Muhaajireen and Ansaar were with him. When the crowds become excessive, every one of you should make Sajdah on the back of his brother (in front of him)." When Hadhrat Umar رضي الله عنه saw some people performing their salaah in the streets, he instructed them to perform salaah inside the Masjid. [3]

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that when he was appointed Khalifah, Hadhrat Umar رضي الله عنه addressed the people saying, "**Rasulullaah ﷺ permitted Mut'ah for us for three days only, after which it was declared Haraam.** By Allaah! If I find out that any married man has committed Mut'ah, I shall have him stoned to death unless he brings forth four witnesses to testify that Rasulullaah ﷺ permitted it after it was made Haraam. In the same manner, if I find any other (non-married) Muslim committing Mut'ah, I will have him lashed a hundred lashes unless he brings forth four witnesses to testify that

(1) The verse Rasool ﷺ was referring to is verse 176 of Surah Nisaa which reads: "They (the Sahabah رضي الله عنهم) seek a ruling from you (O Muhammad ﷺ). Say, "Allaah shall issue a ruling (verdict) to you concerning the person who leaves neither ascendants (parents or grandparents) nor descendants (children or grandchildren). If a man passes away without any children, but has a sister, then she will inherit half of what he leaves. (If she dies) He will inherit all of her wealth if she has no children. If they (the heirs) are two (or more) sisters, then they will inherit two-thirds of what he leaves. If they (the heirs) are (a few) brothers and sisters, then the male will inherit the similar share of two females. Allaah explains to you (the laws of Shari'ah) so that you do not go astray. Allaah is the Knower of all things.

(2) Tayaalisi, Ibn Sa'd, Ibn Abi Shaybah, Ahmad, Ibn Hibbaan, Muslim, Nasa'ee, Abu Awaana and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.3 Pg.153).

(3) Tabraani, Ahmad, Shaashi, Bayhaqi and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).

Rasulullaah ﷺ permitted it after it was made Haraam." [1]

Hadhrat Abdullaah bin Sa'eed reports from his grandfather who heard Hadhrat Umar رضي الله تعالى عنه say from the pulpit, "O assembly of Muslims! Very Allaah has granted you so many non-Arab women and children as booty that He did not grant to either Rasulullaah ﷺ or to Hadhrat Abu Bakr رضي الله تعالى عنه. I also know that many men engage in sexual relations with these women (who are their slaves and they are therefore within their legal right to have relations with them). Therefore, if any of you have children from any of these non-Arab (slave) women, he must not sell her because if he does so, the possibility exists that without him knowing, a person may engage in intercourse with a woman who is his Mahram."[2]

Hadhrat Ma'roor or Ibn Ma'roor Tameemi reports, "Hadhrat Umar bin Khattaab رضي الله تعالى عنه was on the pulpit, sitting on a step beneath that on which Rasulullaah ﷺ sat when I heard him say, 'I emphatically advise you to adopt Taqwa and to listen to and obey those who are entrusted to take charge of your affairs (your leaders).'"[3]

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه used to say the following in his lectures: **"The most successful of you all is he who is safeguarded against his passions, anger** and greed and who is inspired to always be truthful in his speech. It is such truthfulness that draws one towards all virtue. The person who lies will always sin and such sin will ultimately destroy him. Beware of sin! Why should one sin when he has been created from sand and who will return to sand and while he is alive today, he will be dead tomorrow? Do your deeds from day to day, avoid the curse of the oppressed and count yourself amongst the dead." [4]

Hadhrat Qabeesah narrates that he heard Hadhrat Umar رضي الله تعالى عنه say from the pulpit, "Whoever has no mercy will not be shown any, whoever does not forgive will not be forgiven, whoever does not repent will not have his repentance accepted and whoever does not abstain (from sin) will not be saved (from punishment)." [5]

Hadhrat Urwa رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once said in his lecture, "Know well that **greed leads to poverty** and that losing hope leads to independence because when a person loses hope in something, he becomes independent of it." [6]

Hadhrat Abdullaah bin Khiraash reports that his uncle heard Hadhrat Umar رضي الله تعالى عنه say in a lecture, "O Allaah! Rescue us with Your rope and keep us steadfast on your Deen." [7] Another narration states that Hadhrat Umar رضي الله تعالى عنه

(1) Ibn Asaakir, Sa'eed bin Mansoor and Tammaam, as quoted in *Kanzul Ummaal* (Vol.8 Pg.293).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.292).
(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
(5) Bukhaari in his Adab (Pg.), Ibn Khuzaymah and Ja'far Firyaabi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.50). Ibn Mubaarak has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).

also added, "...and provide for us from Your grace." (1)

Hadhrat Abu Sa'eed narrates that Hadhrat Umar رضي الله تعالى عنه once delivered a lecture saying, "Verily Allaah had granted certain concessions to His Nabi صلى الله عليه وسلم as He pleased (because of which Rasulullaah صلى الله عليه وسلم was allowed to perform Umrah with the same Ihraam he originally donned only for Hajj. This is not permitted for the Ummah). Rasulullaah صلى الله عليه وسلم has now passed on and you people must complete your Hajj and Umrah as Allaah تبارك وتعالى has commanded(2) and you must ensure that you safeguard the chastity of your women." (3)

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه says that he heard Hadhrat Umar رضي الله تعالى عنه say in his lecture that he heard Rasulullaah صلى الله عليه وسلم say, "Whoever (from amongst the males) wears silk in this world will not be given any to wear in the Aakhirah."(4)

Hadhrat Abu Ubayd who was the freed slave of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه reports that he once attended the **Eid salaah** led by Hadhrat Umar رضي الله تعالى عنه. **Without any Adhaan or Iqaamah being called out,** Hadhrat Umar رضي الله تعالى عنه led the salaah before delivering the lecture. He then said in his lecture, "O people! Rasulullaah صلى الله عليه وسلم forbade fasting on two days. The one is the day in which you break from your fasting, which is the day of Eid (Eidul Fitr). The other is the day in which you eat from your sacrificial animals (Eidul Adhaa)." (5)

Hadhrat Alqama bin Waqqaas Laythi رضي الله تعالى عنه narrates that he heard Hadhrat Umar رضي الله تعالى عنه say the following in his lecture to the people: "I have heard Rasulullaah صلى الله عليه وسلم say, 'Actions are judged according to their intentions and a man will have what he had intended. Therefore, whoever migrated for the pleasure of Allaah and His Rasool صلى الله عليه وسلم, his migration will be for Allaah and His Rasool صلى الله عليه وسلم. As for the one who migrated for worldly gain or to wed a woman, his migration shall be for that towards which he migrated.'"(6)

Hadhrat Sulaymaan bin Yasaar reports that it was during the period of drought that Hadhrat Umar رضي الله تعالى عنه addressed the people saying, "O people! Fear Allaah from within yourselves and in all those personal matters that are hidden from the people. While I have been put to test with (being Khalifah over) you, you have been put to test with me. I do not know whether this (drought) is because Allaah is angry with me and not with you, and not me or whether Allaah is angry with all of us. Come! Let us pray to Allaah so that Allaah may correct our hearts, have mercy on us and remove this drought from us."

That day, Hadhrat Umar رضي الله تعالى عنه and the people were seen with their arms raised as they made du'aa to Allaah and **wept for** some time before he descended from the pulpit. (7)

Hadhrat Abu Uthmaan Nahdi says, "I was sitting beneath Hadhrat Umar رضي الله تعالى عنه's

(1) Ahmad in his *Zuhd*, Rooyaani, Laalkaa'ee and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.303).
(2) In verse 196 of Surah Baqarah.
(3) Ahmad (Vol.1 Pg.17).
(4) Ahmad (Vol.1 Pg.20).
(5) Ahmad (Vol.1 Pg.34).
(6) Ahmad (Vol.1 Pg.43).
(7) Ibn Sa'd (Vol.3 Pg.322).

pulpit as he said in his lecture, 'I heard Rasulullaah ﷺ say, **'What I fear most from this Ummah is the Munaafiq with an eloquent tongue."** (1)

Several other lectures of Hadhrat Umar رضي الله تعالى عنه have already been quoted in the chapter discussing unity.

The Lectures of Ameerul Mu'mineen Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه

Hadhrat Ibraheem bin Abdur Rahmaan Makhzoomi reports that when the people had pledged allegiance to Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه, he stood up to deliver a lecture. After duly praising Allaah, he said, "O people! The first rung of the ladder is most difficult and there will still be many more days to come after this one. If I live longer, **you shall have lectures that are properly prepared.** Although we have never been speakers, Allaah shall soon teach us." (2)

Hadhrat Badr bin Uthmaan reports from his uncle that when the other members of the consultative assembly pledged allegiance to Hadhrat Uthmaan رضي الله تعالى عنه, he left for the Masjid in great consternation. He then went to the pulpit of Rasulullaah ﷺ, from where he addressed the people. After duly praising Allaah and sending salutations to Rasulullaah ﷺ, he said, "You are in a place from where you shall soon be leaving and you have but a short duration of your lives ahead. You should therefore beat your deaths by doing as much good as you possibly can because death will certainly come to you, whether by day or night. Remember that this world is deception through and through. (Allaah says:)

﴿فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا وقفه وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ۝﴾ (سورة لقمان: آیت ٣٣)

Let not the life of this world deceive you *(into believing that Qiyaamah will never come)*, and do not allow the great deceiver *(Shaytaan)* to deceive you about Allaah. {Surah Luqmaan, verse 33}

Learn lessons from those who have passed on and then be resolute without giving way to negligence because death will never neglect you. Where are all those sons of this world and its brothers who inhabited the earth, left landmarks and who enjoyed it for an extensive period of time? Did the world not fling them aside? Throw the world aside just as Allaah has done and seek the Aakhirah. Allaah has drawn a similitude for the world and the Aakhirah, which is the better of the two. Allaah says:

﴿وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ط وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا ۝ اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ج وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا ۝﴾

(سورة كہف: آیت ٤٥، ٤٦)

'Relate to them the example of this worldly life which is like the rain

(1) Ahmad (Vol.1 Pg.44).
(2) Ibn Sa'd (Vol.3 Pg.62).

that We send from the sky, with which the plants of the earth mingle *(causing them to flourish)*. Thereafter *(the time comes when)* they *(the once flourishing plants dry up or are destroyed in some way, only to)* become debris *(broken bits and pieces)*, to be carried *(dispersed)* by the winds *(after which there is no sign that they ever existed)*. Allaah always has control over everything *(He can create and destroy as and when He pleases)*. Wealth and sons are merely adornments of this worldly life *(that will not last forever)*. The lasting good deeds *(all good actions that one does in this world, the rewards of which are everlasting)* are best in the sight of your Rabb in terms of reward and best in terms of expectations *(because the expected rewards in the Aakhirah are guaranteed by Allaah)*.'" {Surah Kahaf, verses 45,46}

The people then went up to him and pledged their allegiance to him. (1)

Hadhrat Utba narrates that after he became the Khalifah, Hadhrat Uthmaan رضي الله تعالى عنه addressed the people saying, "I have been made responsible for this task and have accepted it. Take note of the fact that **I am a follower (of the Deen) and not one to introduce new things.** Listen well! After the Book of Allaah and the Sunnah of Rasulullaah ﷺ, you people have three rights over me: (The first is) That I follow that which you are unanimous about, **that you have been practising and that has a precedent amongst those before me (during the periods of Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه); (the second is) that I follow the ways of the righteous ones in matters that you may have not been accustomed to doing;** (the third is) that I restrain my hand from you except in matters that necessitate punishment. Remember that this world is a lush place that has been made desirable to people, because of which so many people are inclined towards it. You should therefore not be inclined towards the world and should never place your trust in it because it is not dependable. **Bear in mind also that this world will never leave anyone besides the one who leaves it first."** (2)

Various Lectures that Hadhrat Uthmaan رضي الله تعالى عنه Delivered

Hadhrat Mujaahid reports that Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه once delivered a lecture saying, "O son of Aadam عليه السلام! You must know that the angel of death who has been appointed to take your life has always been leaving you to go to others as long as you have been in this world. It now appears that he is skipping all the others out and is now stalking you. You must therefore take your precautions and prepare for him, never be unmindful of him because he is never unmindful of you. O son of Aadam عليه السلام! Remember that if you are unmindful of yourself and do not prepare, no one else will prepare for you. Meeting Allaah is inevitable, so take charge of your Nafs and do not hand it over to others. Peace

(1) Ibn Jareer in his Taareekh (Vol.3 Pg.305).
(2) Ibn Jareeer (Vol.3 Pg.446).

be upon you all." (1)

Hadhrat Hasan narrates that in an address to the people, Hadhrat Uthmaan رضي الله تعالى عنه started by praising Allaah and then said, "O people! Adopt Taqwa because Taqwa is a great asset. **Verily the greatest of all the intelligent people is the one who controls his Nafs and acts for his life after death.** Glean from Allaah's light some light for the darkness of the grave and every person should fear that he be raised blind when he was sighted in this world. **Concise words suffice for a wise person and it is only the deaf who have to be shouted to from a distant place.** Remember that the person who has Allaah with him need not fear anything. On the other hand, what hope can there be for the person who has Allaah up against him?" (2)

Hadhrat Hasan narrates that he saw Hadhrat Uthmaan رضي الله تعالى عنه delivering the following lecture from the pulpit: "O people! Fear Allaah in your private affairs because I heard Rasulullaah صلى الله عليه وسلم say, 'I swear by the Being Who controls the life of Muhammad that whenever a person does an act in private, Allaah dons him with such garments in public (such will be peoples' impression of him). Therefore, if the act is good, the garment will be good and if the act is evil, so too will the garment be." He then recited the verse:

﴿وَرِيْشًا ط وَلِبَاسُ التَّقْوٰى ط ذٰلِكَ خَيْرٌ ط ذٰلِكَ﴾ (سورة اعراف: آيت٢٦)

...and *(We have sent clothing to you)* as a means of beautification, but *(remember that)* the clothing of Taqwa is best *(because it offers you protection from all evil)*. {Surah A'raaf, verse 26}

Hadhrat Uthmaan رضي الله تعالى عنه recited the word and not (as is recited in the most popular mode of recitation). (3)

Hadhrat Abbaad bin Zaahir says that he heard Hadhrat Uthmaan رضي الله تعالى عنه deliver a lecture saying, "By Allaah! We were with Rasulullaah صلى الله عليه وسلم all the time, whether at home or on journey. Rasulullaah صلى الله عليه وسلم would visit our ill, accompany our funeral processions, fight battles with us and take care of our needs whether he had a little with him or plenty. Nowadays some people teach us certain things about Rasulullaah صلى الله عليه وسلم whereas they have perhaps never even seen him." (4) Another narration adds that a person named A'yan bin Imra'atul Farazdaq addressed Hadhrat Uthmaan رضي الله تعالى عنه saying, "O Na'shal(5)! You have changed many things (in Deen)." "Who is that man?" Hadhrat Uthmaan رضي الله تعالى عنه asked. When the people named him as A'yan, others sprung to attack him. A man from the Banu Layth however managed to ward the people off him and took him to his house." (6)

Hadhrat Maalik narrates that he heard Hadhrat Uthmaan رضي الله تعالى عنه say the

(1) Deenowri in his Mujaalasah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.109).

(2) Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

(3) Ibn Jareer and Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.137).

(4) Ahmad, Bazzaar, Mirwazi, Shaashi, Abu Ya'la and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).

(5) Na'shal was the name of a man in Egypt who had an extremely long beard. People opposed to Hadhrat Uthmaan رضي الله تعالى عنه would call him this name in a derogatory manner because the length of his beard was the only factor they find by which to criticise him.

(6) Ahmad and Abu Ya'la, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.228).

following in his lecture: "**Never burden young children with the task of earning because when you do so, they tend to steal.** You should also not delegate the responsibility of earning to a slave woman who does not know a craft because when you do this, she will earn by her charms (as a prostitute). You should remain chaste when Allaah has kept you chaste and eat only those foods that are good for you." (1)

Hadhrat Zaid bin Silt narrates that Hadhrat Uthmaan رضي الله عنه was referring to backgammon when he heard him say from the pulpit, "O people! Stay away from gambling because I have been informed that this is to be found in some of your homes. Whoever has this in his house must either burn or break it."

On another occasion, Hadhrat Uthmaan رضي الله عنه mentioned the following from the pulpit, "O people! I have already spoken to you about backgammon but I see that you have not removed it from your homes. **I have therefore decided to have firewood collected and to then dispatch people to set fire to the houses in which these games are to be found.**" (2)

Hadhrat Saalim the freed slave of Hadhrat Abdur Rahmaan bin Humayd reports that Hadhrat Uthmaan bin Affaan رضي الله عنه performed salaah in full in Mina and then addressed the people saying, "O people! The true Sunnah is that of Rasulullaah ﷺ and his two companions (Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه, all of whom performed two Rakaahs for Zuhr, Asr and Isha at Mina). However, because many new people are performing Hajj this year, (I am performing four Rakaahs salaah because) **I fear that they will regard it as Sunnah (to always perform two Rakaahs salaah).**" (3)

Hadhrat Qutaybah bin Muslim narrates, "Hajjaaj bin Yusuf once addressed us and spoke of the grave. He then said, 'It is a place of solitude and a place of loneliness.' He repeated this so much that he then burst out crying and made everyone around him weep as well. Thereafter, he continued, 'I heard Ameerul Mu'mineen Abdul Malik bin Marwaan say that he heard Marwaan say in a lecture, **'Hadhrat Uthmaan رضي الله عنه once addressed us saying Rasulullaah ﷺ always wept whenever he saw a grave or spoke about the grave.'''**(4)

Hadhrat Sa'eed bin Musayyib narrates that he heard Hadhrat Uthmaan رضي الله عنه say the following in an address from the pulpit: "I used to buy dates from a tribe of the Jews called the Banu Qaynuqaa and then sell it at a profit. When Rasulullaah ﷺ learnt that I was doing this, he said, "O Uthmaan! **Weigh the dates when you purchase them and them weigh them again when you resell.**"(5)

Hadhrat Hasan reports that he was present when Hadhrat Uthmaan رضي الله عنه **instructed from the pulpit that all (dangerous) dogs should be killed and pigeons (used for sport) should be slaughtered.** (6)

(1) Shaafi'ee and Bayhaqi (Vol.8 Pg.9), as quoted in *Kanzul Ummaal* (Vol.5 Pg.47).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).
(3) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.239).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.109).
(5) Ahmad (Vol.1 Pg.62).
(6) Ahmad (Vol.1 Pg.72).

The Final Lecture that Hadhrat Uthmaan رَضِيَ اللَّهُ تَعَالَى عَنْهُ Delivered

Hadhrat Badr bin Uthmaan reports from his uncle that in the final lecture that Hadhrat Uthmaan رَضِيَ اللَّهُ تَعَالَى عَنْهُ delivered in public was when he said, "Verily Allaah has granted you this world so that you may use it to acquire the Aakhirah and not for you to attach yourselves to it. Whereas this world will come to an end, the Aakhirah shall be forever, **so never allow what is temporary to make you arrogant and never allow it to distract you from that which is everlasting.** Give preference to that which is eternal to that which is transitory because this world will certainly come to an end while you will have to return to Allaah (in the Aakhirah). Fear Allaah تَبَارَكَ وَتَعَالَى because Taqwa is a shield against His punishment and a means to draw close to Him. Take precautions against Allaah changing your conditions (removing your bounties), remain united with the Muslims and never break up into splinter groups. (He then recited the verse:)

﴿وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖ اِخْوَانًا ج﴾ (سورة آل عمران: آيت ١٠٣)

Recall Allaah's favour to you when you were enemies and He *(Allaah)* created love between your hearts. Then you became brothers by His grace. {Surah Aal Imraan, verse 103}[1]

A narration has already passed in the chapter discussing Jihaad in which Hadhrat Uthmaan رَضِيَ اللَّهُ تَعَالَى عَنْهُ extols the virtues of keeping guard in the path of Allaah.ﷺ

The Lectures of Ameerul Mu'mineen Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ تَعَالَى عَنْهُ

The First Lecture that he Delivered

Hadhrat Ali bin Husayn narrates that when he was appointed Khalifah, Hadhrat Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ started his first lecture by praising Allaah. Thereafter, he said, "Verily Allaah has revealed a scripture that is a guide and which makes distinct what is good and what is not. You must therefore hold fast to what is good and abstain from what is evil. When you carry out the Faraa'idh for Allaah, Allaah will carry you into Jannah. Allaah has made many things sacred, and these are no secret. He has however made the sanctity of a Muslim more sacred than anything else and bonded the Muslims by sincerity and Towheed. The (true) Muslim is he from whose tongue and hands other people are safe unless it be done rightfully (to mete punishment when Allaah's laws are broken). It is not permissible to harm any Muslim unless it becomes necessary (when he transgresses Allaah's laws).

Hasten to do good deeds before the universal occurrence (Qiyaamah) and before the individual occurrence as well, which is the death of each one of you. Many people have passed ahead of you and Qiyaamah is driving you from behind.

(1) Ibn Jareer (Vol.3 Pg.446).

Travel lightly (without sins) and you will meet (those who have passed away) because (deceased) people are waiting for those after them. Instil the fear of Allaah into His bondsmen with regard to (abusing) His other bondsmen and lands because you will be questioned even with regard to tracts of land and animals. Obey Allaah and never disobey Him. Seize the opportunity to do good whenever you see it, avoid evil when you see it and remember the time when you were few in number and regarded as weak in the lands." (1)

His Lecture Concerning the Value of a Person's Tribe

Hadhrat Ali رضي الله تعالى عنه once delivered a lecture saying, "A man's tribe is more valuable to him than he is to his tribe. If he restrains his hand from (assisting) them, he will be restraining but one hand. However, if they restrain their hands, they will be restraining many hands together with the love, protection and assistance they have to offer him. In fact, it often happens that a person becomes angry with another only because of the tribe he belongs to. I can cite to you so many verses of the Qur'aan in this regard." He then recited the verse:

﴿لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ﴾ (سورة هود: آيت٨٠)

He *(Hadhrat Loot عليه السلام)* said, "If only I had some might against you or (if only) I could seek protection from a strong pillar." {Surah Hood, verse 80}

Hadhrat Ali رضي الله تعالى عنه then continued to explain, "The strong pillar is a tribe that Hadhrat Loot عليه السلام did not have (in the place he resided). I swear by the Being besides Whom there is no deity that after Hadhrat Loot عليه السلام, Allaah sent every Nabi عليه السلام as a member of a strong tribe." Hadhrat Ali رضي الله تعالى عنه then recited the following verse with regard to Hadhrat Shu'ayb عليه السلام:

﴿وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا﴾ (سورة هود: آيت٩١)

(His people said, 'O Shu'ayb!) we consider you to be a weakling among us.

"This they said because Hadhrat Shu'ayb عليه السلام was blind. However, they then added:

﴿وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ﴾ (سورة هود: آيت٩١)

If it were not for your tribe *(who are there to protect you)*, we would have certainly stoned you *(to death)*. {Surah Hood, verse 91}

Hadhrat Ali رضي الله تعالى عنه said further, "I swear by the Being besides Whom there is no deity that rather than fear the supremacy of their Rabb, these people were in awe of Hadhrat Shu'ayb عليه السلام's tribe." (2)

His Lecture when Ramadhaan Arrived

Hadhrat Sha'bi reports that whenever Ramadhaan arrived, Hadhrat Ali رضي الله تعالى عنه would deliver a lecture and say, "This is that blessed month in which fasting has been made obligatory while standing (at night in salaah) has not. One must

(1) Ibn Jareer (Vol.3 Pg.457).
(2) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.250).

beware of saying that he will fast only if a particular person fasts and will not fast if a particular person does not. Remember well that fasting is not only abstaining from food and drink but abstaining from lies, falsehood and kufr. Bear in mind that you must never bring the month forward. Fast only when you see the new moon (of Ramadhaan) and stop fasting when you see the new moon (of Shawwaal). However, if it is overcast (and you cannot see the new moon), then complete the month (as thirty days)." **Hadhrat Ali رضي الله تعالى عنه used to say this after the Fajr and Asr salaahs.** (1)

His Lecture Concerning the Grave and its Condition

After commencing with the praises of Allaah in one of his lectures, Hadhrat Ali رضي الله تعالى عنه proceeded to speak about death. He said, "O servants of Allaah! By Allaah! There is no escape from death. If you stand still for it, it will seize you and if you flee from it, it will still find you. Hasten to salvation! Hasten to salvation! Be quick! Be quick! Behind you is a speedy pursuer, which is the grave. **Beware of its pressure, intense darkness and loneliness.** Remember well that the grave may either be a pit of Jahannam or a garden from amongst the gardens of Jannah. Bear in mind that the grave calls out three times every day saying, 'I am the home of darkness! I am the home of worms! I am the home of loneliness! Do not forget also that what is to come afterwards is even worse. There is Jahannam with extremely hot fires, a tremendous depth, decorations of iron and Maalik as its custodian. In there shall be no part of Allaah's mercy. After this there is Jannah, which is as wide as the heavens and the earth and which has been prepared for those with Taqwa. May Allaah make us and all of you amongst those with Taqwa and save us and all of you from a most painful punishment." (2)

Hadhrat Asbagh bin Nabaatah reports that Hadhrat Ali رضي الله تعالى عنه one day ascended the pulpit and after duly praising Allaah, he spoke about death. The rest of the narration is similar to the one above, but after the words "I am the home of worms!", it adds that Hadhrat Ali رضي الله تعالى عنه then said, "Remember that after this shall come a day in which even a youngster will turn white, a grown man will break down and every expectant mother will abort her child. You will see people in a state of intoxication but they will not really be intoxicated. The fact is that (they will be in this condition because) the punishment of Allaah will be extreme." Another narration states that Hadhrat Ali رضي الله تعالى عنه then burst out crying and the Muslims around him also wept. (3)

His Lecture concerning the World, the Grave and the Aakhirah

Hadhrat Saalih Ijli reports that Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه once addressed the people. After praising Allaah and conveying salutations to Rasulullaah صلى الله عليه وسلم, he said, "O servants of Allaah! Never allow this worldly life to deceive you

(1) Husayn bin Yahya Qattaan and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.322).
(2) Saabooni in his Mi'atayn and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.110).
(3) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.6).

because it is a place of light difficulties, it is famous for its transitory nature and well-recognised for its treachery. Everything in it shall come to an end and is continuously passed on from person to person. The one who goes down to tap its resources cannot remain safe from its evil and even while its people enjoy prosperity and happiness, they are still involved in its calamities and deception. Living a good life in this world is condemned and its prosperity does not last. Its people are only its practice targets that it fires at with its arrows and eventually destroys with death.

Dear servants of Allaah! You and all that is with you in this world are following the same path as those who have passed on before you. They had lives longer than yours, they were more powerful than you, they constructed more buildings than you and their landmarks had weathered the times. However, their voices have been silenced and extinguished after their long sojourn. Their bodies have decomposed, their homes lie empty and their landmarks have been wiped out. They have exchanged their fortified palaces, their luxurious beds and their scattered cushions for rocks and stones stacked in their muddy and boxed graves dug in the wilderness, fortified with sand only. Although it (the graveyard) may be close to a town, its inhabitants are still estranged and even though it may be in the very midst of an inhabited place, its inhabitants are extremely lonely as the people of the town engage in their activities. They feel no affinity with other inhabitants and do not even engage in mutual neighbourly relations despite being so close to each other. How can they really have any relations when decomposition has ground them to dust and rocks and mud have consumed their bodies. After once being vibrant with life, they now lay dead and after once seeking good lives, they are now reduced to decayed bones. Their friends were pained as they took to live in the sand and undertook a journey from which there is no return. Farfetched! Farfetched indeed (is the thought of returning to this world)! Never (will they return)! The request to return is merely a statement they make (without any hope for a response) because behind them is a (impregnable) barrier until the day when they are resurrected.

You people will also be experiencing the loneliness and decay that they have experienced in the realm of the dead. You will be placed in trust in that resting place and that safety deposit box will take charge of you. What will your condition be when all matters will draw to an end, when everything contained in the graves will be raised, when everything contained in the heart will be exposed and you will be standing before your honoured King to have everything laid bare. Hearts will then flutter out of fear because of past sins. All veils and shrouds will then be torn apart and all your faults and secrets will be exposed. (He then recited the following verses:)

﴿اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ﴾ (سورة مؤمن: آيت ١٧)

On this day every soul shall be recompensed for what it earned. {Surah Mu'min, verse 17}

﴿لِيَجْزِيَ الَّذِيْنَ اَسَآءُوْا بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى﴾ (سورة نجم: آيت٣١)

(With this complete power) He may punish the evil-doers for their *(evil)* actions and reward those who do good with the best *(of rewards, namely Jannah)*. {Surah Najm, verse 31}

﴿وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِمَّا فِيْهِ وَيَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّآ اَحْصٰهَا ۚ وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ اَحَدًا ۝﴾ (سورة كهف: آيت٤٩)

The book *(every person's record of actions)* shall be placed *(given to them)* and you will see the sinners afraid of what is contained in them *(because it will condemn them to Jahannam)*. They will say, "We are destroyed! What is *(the matter)* with this book that *(it is so thorough that)* it does not leave anything small or large unrecorded?" They will find their actions present *(written in their records)* and your Rabb shall not oppress anyone. {Surah Kahaf, verse 49}

May Allaah make us and you all practise on His Book and followers of His friends until He enters us all into the home of eternal residence by His grace. Verily He is Most Worthy of Praise, Most Majestic." (1)

Another narration states at the beginning that Hadhrat Ali رضي الله عنه commenced his lecture saying, "All praise belongs to Allaah. I praise Allaah, seek His assistance, believe in Him, rely on Him and I testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is His servant and Rasul (messenger). Allaah sent him with guidance and the true religion to eradicate all your ailments and to awaken you from your negligence. Remember that you will certainly be dying and resurrected after death, when you will be made to stand to account for your actions and be either rewarded or punished for it. You should therefore never allow this worldly life to deceive you..." The rest of the narration is as quoted above. (2)

His Lecture Concerning Accompanying Funeral Processions

Hadhrat Ja'far bin Muhammad reports from his grandfather that Hadhrat Ali رضي الله عنه once accompanied a funeral procession. When the deceased was lowered into the grave, the family started to weep loudly. "What makes you weep?" he asked. "By Allaah!" he continued, "If people could witness what the deceased has witnessed, the sight would make them forget all about the deceased. The angel of death will return to them time and time again until he leaves none of them alive."

Hadhrat Ali رضي الله عنه then stood up and said, "O servants of Allaah! I emphatically

(1) Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.219) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.324).
(2) Ibn Jowzi in his Safwatus Safwah (Vol.1 Pg.124).

advise you to be conscious of that Allaah Who has cited so many examples for you (to make you understand realities) and has specified the periods you are to live. **He has granted you ears so that whatever enters them may be memorised and granted you eyes so that whatever is hidden can become apparent to you. Allaah has also granted you hearts to understand the mechanics of whatever misfortunes strike it and to understand that which gives life to it (Allaah's Dhikr).** Allaah has neither created you in vain nor diverted the Reminder (the Qur'aan) from you. On the contrary, He has honoured you with a shower of munificent bounties and granted you the best of gifts most generously.

Allaah has full knowledge of your numbers and has prepared returns for your every condition of prosperity and adversity. O servants of Allaah! You must therefore inculcate Taqwa, earnestly apply yourselves to seeking (the pleasure of Allaah) and hasten to do good deeds before the arrival of that which destroys passions and demolishes all desires (death). This is necessary because the bounties of this world are short-lived and one is never safe from the sudden disasters of this world. In addition to this, the world is also deceptive, ever-changing, a paltry shelter and a shaky support. **Things of this world quickly become old and after tiring out a person with his passions, it feeds him only the milk of deception.**

Dear servants of Allaah! Take heed from the lessons you learn and from the signs and indications you observe. Hearken to warnings and take benefit from advices. It is almost as if the talons of death have dug themselves in to you and the home of sand has enveloped you. It is almost as if the most frightening scenes have taken you by surprise when the trumpet is sounded, when graves are emptied, when people are led to the plains of resurrection and made to stand for reckoning under the complete authority of the Almighty. **Every soul will then have an angel to push him along to the Plains of Resurrection and also a witness to testify against him for the actions he carried out.** The earth will then be illuminated by the light of its Rabb, records of deeds will be presented (to the people), the Ambiyaa and witnesses will be brought forward and without anyone being wronged, all matters will be decided with justice.

Cities will shake on that day, a crier will make the announcement, people will meet (with Allaah), the 'shin' will be exposed(1) and the sun will eclipse. Wild animals will be gathered together on the plains, secrets will be exposed, the evil ones will be destroyed and hearts will tremble. Allaah shall inflict the people of Jahannam with devastating fear and a terrible punishment. Jahannam will be brought forward (for all to see) along with its hooks, yokes, frightening screams, thunderous roars, fury and threats. Its flames will be leaping, its waters will be bubbling all over and its searing winds will be raging. Those doomed there for eternity will have no respite from it and their remorse will never end. The shackles of Jahannam can never be broken and the people there will have angels with them who will give them the news that the hospitality they will be shown

(1) This term is among the "Mutashaabihaat". See the commentaries of verse 42 of Surah Qalam (Surah 68) for explanation.

will only be boiling water, entry into flaming fires, deprivation from the mercy of Allaah, separation from friends and a trip to the fire of Jahannam.
O servants of Allaah! Fear Allaah as a gentle and humble person would fear, who would flee out of fear and would heed all warnings he is given. Such a person would be on the lookout, would save himself by fleeing, would carry out good deeds for the Aakhirah and take his journey's provisions along for assistance. Allaah suffices as an avenger (for the oppressed) and One who sees everything. Allaah's Book will suffice as a plaintiff and adversary (for those who acted against it) and Jannah will suffice as a reward (for the righteous) while Jahannam will suffice as retribution and punishment (for the sinful). I seek Allaah's forgiveness for myself and for all of you." (1)

His Lecture Encouraging People to Act for the Aakhirah

After duly praising Allaah in one of his lectures, Hadhrat Ali رضي الله عنه said, "Verily this world is turning its back around and bidding farewell while the Aakhirah is arriving and straining its eyes to look. Today (this world) is the time for the race while tomorrow it will be seen who has gone ahead. Behold! You are passing through days of hope which are followed by your death. Therefore, whoever is neglectful (of doing good) during the days of hope before death approaches will be at a loss. Remember that you should do deeds for Allaah in anticipation for rewards just as you would do them when fearing his punishment. I have never seen a place like Jannah yet its seeker is asleep. I have also not seen a place like Jahannam, yet the one who ought to be running away from it is also asleep. Take note of the fact that whoever does not benefit from the truth will still be harmed by falsehood and the one whom guidance does not put on the straight path will certainly be led away (from the straight path) by misguidance.
Listen well! You have been instructed to travel (to the Aakhirah) and have been shown where to find the provisions for the journey. O people! Remember that this world is a ready commodity that both the righteous and the sinful eat of, whereas the Aakhirah is true promise when the All Powerful King (Allaah) shall pass judgement. While Shaytaan threatens you with poverty and instructs you to do lewd acts, Allaah promises you His forgiveness and grace. Allaah is Most Accommodating and All Knowing.
O people! Do good works during your lives and you will be protected in the end. Allaah has promised Jannah for those who obey Him and promised Jahannam for those who disobey Him. The screams of the people in the fire of Jahannam never subsides, the prisoners of Jahannam never escape and those with fractured limbs never have them heal. Its heat is intense, its depth immense and its drink is pus. What I fear most for you people is that you follow the dictates of your passions and that you entertain long hopes of the future. (2) Another narration states that

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.77).
(2) Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.220) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.324).

Hadhrat Ali رضي الله تعالى عنه also added, "...because following one's passions prevents one from the truth and entertaining long hopes makes one forget the Aakhirah." (1)

His Lecture after the Battle at Nahrwaan

Hadhrat Ziyaad A'raabi narrates that Ameerul Mu'mineen Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه once ascended the pulpit in Kufa after the scourge (of the Khawaarij) and after the battle had been fought (against them) at Nahrwaan. He started by praising Allaah but he then choked on his tears and wept so much that his beard was soaked and the tears, which started running off. He then shook his beard and the droplets of tears happened to fall on some people. Hadhrat Ziyaad says that they commonly believed that Allaah forbade Jahannam from the people on whom those tears fell.

Thereafter, he said, "O people! Never be amongst those people who wish for Jannah without doing any good and who postpone repentance because of their long hopes (hopes to live long). They are people who speak like the abstinent ones yet they behave like those who hanker after the world. If they are given any portion of the world, they are not satisfied and when anything is held back from them, they are not content. They fail to express gratitude for what they are given and still seek to have more. They instruct people to do what they do not themselves do and forbid people from that which they themselves do not abstain from. They love the righteous ones but do not carry out their actions and they detest the sinful ones whereas they are amongst them. The Nafs of such a person overpowers him in matters he is uncertain about (to do worldly acts, the benefits of which are not certain) but does not overpower him in matters he is convinced about (to do acts for the Aakhirah, the benefits of which are guaranteed). When he achieves independence, he falls into sin, when he falls ill, he is grieved and when he suffers poverty, he loses hope and becomes weak-hearted. He takes benefit from both sin and Allaah's bounties without ever being grateful when he is blessed with well-being or even being patient when afflicted with hardship. He behaves as if only others have been warned of death and that only they have been cautioned and rebuked.

O targets of death! O pawns of death! O containers of disease! O spoils of time! O booty of the ages! O fruits of generations! O light of the vicissitudes of time! O muted ones at the time of litigation (on the Day of Qiyaamah)! O those drowning in tribulations that have become an obstacle to them learning lessons! It is with proof and conviction that I state that no successful person can attain success without knowing himself and every destroyed person has destroyed himself. Allaah says:

﴿يَآاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا﴾ (سورة تحريم: آيت٦)

'O you who have Imaan! Save yourselves and your families from the Fire *(of Jahannam)*.' {Surah Tahreem, verse 6}

(1) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.7).

May Allaah make us and you all amongst those who listen to advice and accept it and who respond with the correct action when summoned to carry it out." (1)

His Lecture Concerning Enjoining Good and Forbidding Evil

Hadhrat Yahya bin Yamur narrates that in a lecture to the people, Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه started by praising Allaah. Thereafter, he said, "O people! **Those who came before you were destroyed only because when they started to sin openly and were not stopped by their priests and those attached to Allaah, Allaah sent His punishment to them. Behold! You must remember that enjoining good and forbidding evil neither cuts off your sustenance nor does it bring your death any closer.**

Allaah's decisions descend from the heavens just as raindrops fall down. These decisions of Allaah determine whether there will be prosperity or adversity in any aspect concerning a particular person's personal self, his family or his wealth. Therefore, when any of you suffers an adversity in any aspect of his personal self, his family or his wealth and he sees that someone else enjoys quite the opposite, this must never be a cause of tribulation for him. When a Muslim has not been overpowered by a wretched disposition, he expresses humility whenever he thinks of the adversity, whereas a person with a wretched disposition laments over it, behaving like a gambler waiting for his first win (after too many losses) that will bring him plenty of wealth and allow him to settle all the penalties he has had to bear. This also bears a similarity with the Muslim who is trustworthy. Whenever he makes du'aa to Allaah, he waits for one of two good things to happen (either he gets what he prays for or he gets rewards in the Aakhirah). What is with Allaah (his rewards in the Aakhirah) is better for him, otherwise Allaah grants him some wealth, making him a person who has both family and wealth.

There are two types of harvests (the harvest of this world and that of the Aakhirah). **While the harvest of this world is wealth and children, the harvest of the Aakhirah is good deeds. Allaah has however granted both to certain people.**" Hadhrat Sufyaan bin Uyaynah remarked, "Who else but Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه is capable of speaking such wonderful words?!" (2)

Another narration states that Hadhrat Ali رضي الله تعالى عنه said, "Allaah's decisions descend from the heavens..." The narration continues like the one above, but adds that he also said, "(Whenever he makes du'aa to Allaah, he waits for one of two good things to happen) He may either become a wealthy person with a large family, together with honour and Deen. Otherwise, Allaah will grant him rewards in the Aakhirah and the Aakhirah is always better and everlasting. **There are two types of harvests. While the harvest of this world is wealth and Taqwa, the harvest of**

(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.220) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.325).

(2) Ibn Abi Dunya and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.220) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.326).

the Aakhirah is the everlasting good deeds." (1)

The Lecture he Delivered in Kufa

Hadhrat Abu Waa'il reports that in a lecture delivered in Kufa, he heard Hadhrat Ali رضي الله عنه say, "O people! **The person who portrays himself as a pauper will soon suffer poverty, the person who lives very long will suffer many trials and the one who does not prepare for adversities will be unable to exercise patience when afflicted.** Remember also that **the one who assumes a position of authority will practise favouritism and the one who does not consult with others will have regrets."**

After saying this, Hadhrat Ali رضي الله عنه would say, "Soon there shall remain of Islaam naught but its name and of the Qur'aan naught but its script. Behold! No person should be too shy to learn, neither should he be too shy to admit that he does not know something when asked about something he has no knowledge about. While your Masaajid will be well attended during those times, your hearts and bodies will be bereft of guidance. **The worst of you beneath the skies will be your learned ones who will be the source of trouble, which will ultimately return to them."**

A man then stood up and asked, "O Ameerul Mu'mineen! When will this happen?" Hadhrat Ali رضي الله عنه replied, "When the knowledge of Deen will rest with the downtrodden ones, when the best of you will carry out indecent acts and when government will be in the hands of your youngsters. It is then that you should just wait for Qiyaamah." (2)

emely Eloquent and Comprehensive Lecture of His

Hadhrat Ali رضي الله عنه once stood up to deliver a lecture saying, "All praise belongs to Allaah Who has created creation, Who breaks the dawn, Who will resurrect the dead and raise all within the graves. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul (messenger) of Allaah. I emphatically advise you to adopt Taqwa. **Remember that the best means of attaining proximity to Allaah is by Imaan and Jihaad in the path of Allaah.** It is also most effectively attained by the Kalimah of sincerity that is most natural, by establishing salaah, which is part of the true creed, by paying zakaah, which one of the obligatory duties and by fasting during the month of Ramadhaan, which happens to be a shield against Allaah's punishment. Furthermore, it is attained by making **Hajj at the Kabah, which eliminates poverty and obliterates sins.** Fostering good family ties is also a means (of attaining proximity to Allaah) since it causes one's wealth to increase, one's lifespan to be extended and love within the family to grow. Sadaqah should also be given in secret because it erases sin and extinguishes the wrath of your Rabb. Good deeds need also be carried out because it thwarts a bad death and safeguards one against being floored by abject circumstances.

(1) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.8).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.218).

Engage abundantly in Allaah's Dhikr because it is the best thing to engage the tongue with. You must look forward to the promises Allaah has made to the people of Taqwa because Allaah's promises are the most truthful of all promises. Follow the guidance of your Nabi ﷺ because it is the best of all guidance and adopt his way of life because it is the best of practices to follow. Learn the Book of Allaah because it is the best of all speeches and develop a deep understanding of Allaah's Deen because it is the spring of the heart. Treat (physical and spiritual) illnesses with its light because the Qur'aan is definitely a cure for all that hearts contain. Recite the Qur'aan beautifully because it is the most beautiful of all narratives and when it is recited to you, **listen attentively and remain silent so that mercy may be showered on you.** When you have been inspired to study the Qur'aan, practise what you have learnt so that you may receive guidance. **Remember that the practising Aalim who does not practise his knowledge, he would be just like the tyrannical ignoramus who cannot be straightened because of his ignorance.** In fact, I feel that the regret is more lasting and the case stronger against the Aalim who forsakes his knowledge as opposed to the ignoramus who is confused in his ignorance. Both these persons are astray and destroyed.

Never entertain doubts because it will plunge you into misgivings and it is such misgivings that will lead you to kufr. Do not also practice on concessions because you will then soon become too compromising and as soon as you compromise on the truth, you will lose plenty. Bear in mind that it is an act of intelligence that you rely on Allaah but this reliance should not be such that it leads you to deception. The person who most wishes well for himself will be the most obedient to his Rabb whereas the one who is most deceived will be most disobedient to his Rabb. The person who obeys Allaah will remain safe and happy while the one who disobeys Allaah will remain in fear and have regrets.

Furthermore, you must also pray to Allaah for conviction and always show Him your desire for well-being. In fact, conviction is the best of all things that remain entrenched within the heart. The best of all matters are those that are the most resolute while the worst of them are those that have been fabricated. Remember that every fabricated matter is a Bid'ah and every person who fabricates is engaging in Bid'ah. **Such a person will be destroying (the Deen) because whenever he fabricates a Bid'ah, he is forsaking a Sunnah.**

Those truly at a loss are those whose Deen is at a loss and who have put their own souls at the losing end (by disobeying Allaah). Verily ostentation is a part of Shirk, while sincerity is a part of good deeds and Imaan. Gatherings of futility make one forget the Qur'aan, are attended by Shaytaan and invite people to misguidance. **Remaining in the company of (non-Mahram) women causes the heart to stray and captivates the eyes because women are indeed the traps of Shaytaan.**

Be true to Allaah because Allaah is with those who are true and abstain from lying because **lying is the antithesis of Imaan.** Always bear in mind that the truth

stands at the peak of salvation and honour **while lying stands at the peak of destruction and devastation.** Listen well! Always speak the truth and you will be known for it, practise it and you will be amongst its worthy bearers. Always return trusts to those who have entrusted goods with you. Join ties with those family members who have severed them and be gracious to those who deprive you. Fulfil the pledges you undertake with people, ensure that you exercise justice when passing judgement and never boast about your ancestors before each other. Never call each other names, never make fun of each other and never make each other angry. Assist the poor, the oppressed, those in debt, those striving in the path of Allaah, the beggars and slaves and always show mercy to widows and orphans. Make Salaam common amongst you and reply to the Salaam of those who greet you, using the same words or words that are better. (He then recited the verse:)

﴿وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ص وَلَا تَعَاوَنُوْا عَلَى الْإِثْمِ وَالْعُدْوَانِ ص وَاتَّقُوا اللّٰهَ ط اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝﴾ (سورة مائده: آيت۲)

> Assist each other in good works *(virtue and piety)* and Taqwa and do not assist each other in sin and transgression *(oppression and injustice)*. Fear *(the punishment of)* Allaah! Most surely Allaah is severe in punishment. {Surah Maa'idah, verse 2}

Entertain guests, be good to your neighbour, visit the ill, accompany funeral processions and, O servants of Allaah, behave like brothers.

Furthermore, I wish to add that this world has turned its back and bid farewell, whereas the Aakhirah has arrived and is straining its eyes to look. Today (this world) is the time for the race while tomorrow it will be seen who has gone ahead. The winner will have Jannah while at the other end is Jahannam. Behold! You are passing through days of respite which are followed by your death that is approaching very fast. Therefore, whoever does good deeds sincerely for Allaah during the days of respite before his death, has really done well and will have what he hopes for. On the other hand, whoever is neglectful of doing good will be at a loss for good deeds, will have shattered hopes and will actually come to harm because of his hopes. You must do good deeds with hope of reward as well as in fear (for punishment). If you are overcome with hope, then be grateful to Allaah and couple it with fear. Then, if you are overcome with fear, remember Allaah and couple it with hope because Allaah has announced that men shall have Jannah in return for their good deeds and will have an increase (in bounties) for their gratitude.

I have never seen a place like Jannah yet its seeker is asleep. I have also not seen a place like Jahannam, yet the one who ought to be running away from it is also asleep. I have also not seen anyone earn as much as the one who earns for the day when treasures will be accumulated, when secrets will be exposed and when all major sins are collected together. Take note of the fact that whoever does not benefit from the truth will still be harmed by falsehood and the one whom

guidance does not put on the straight path will certainly be led away (from the straight path) by misguidance. The one whom conviction does not benefit will be harmed by doubt and the one who does not benefit from what is before him will be one-eyed when viewing something far off and even more helpless when it comes to things that are not present. You have been instructed to travel (to the Aakhirah) and have been shown where to find the provisions for the journey. What I fear most for you people is that you follow the dictates of your passions and that you entertain long hopes of the future. As for entertaining long hopes, it makes one forget the Aakhirah, whereas following one's passions distances one from the truth.

Listen well! While this world has already embarked on its return journey, the Aakhirah has just commenced its arrival. Both these places have their sons, so as far as possible, you should endeavour to be amongst the sons of the Aakhirah and not amongst the sons of this world. **While today you have the opportunity for actions without reckoning, tomorrow you will face reckoning without the opportunity for actions."** (1)

His Lecture Concerning what will Happen to the Progeny of Rasulullaah ﷺ

Hadhrat Abu Khayrah reports that he accompanied Hadhrat Ali رضي الله عنه to Kufa, where he ascended the pulpit and duly praised Allaah. Thereafter, addressed the people saying, "What will you people do when the progeny of Rasulullaah ﷺ will be attacked whilst in your midst?" The people replied by saying, "We will then display the most fearsome valour before Allaah." To this, Hadhrat Ali رضي الله عنه remarked, "I swear by the Being Who controls my life that they will certainly be attacked whilst in your midst and you people will go out to kill them yourselves. He then recited the following couplets (which mean):

They bring him (Hadhrat Husayn رضي الله عنه) there (to Kufa) in deception and then announce

'Accept his (Yazeed's) call (to pledge allegiance at his hands), otherwise there can be no escape or excuse'"(2)

His Lecture In which he Quotes the Words of Rasulullaah ﷺ

Hadhrat Ibraheem Taymi reports from his father(3) that Hadhrat Ali رضي الله عنه once addressed them saying, **"Whoever claims that we (the family of Rasulullaah ﷺ) have with us something else to read other than the Book of Allaah and this note, then he is grossly mistaken.** All that this note contains is the ages of camels (according to which zakaah is paid), some laws pertaining to (retribution

(1) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.30). Haafidh Ibn Katheer states that this lecture is most eloquent and comprehensive in enjoining good and forbidding evil and has been narrated through many unbroken chains of narrators.

(2) Tabraani.

(3) Hadhrat Yazeed bin Shareek.

for) injuries and a statement of Rasulullaah ﷺ in which he said, 'Madinah is sacred from between Mount Ayr and Mount Thowr. Whoever fabricates anything (in Deen) here or even gives refuge to one who does, he will have on him the curse of Allaah, of the angels and of all of mankind. Allaah will also not accept from him any obligatory or optional deeds until the Day of Qiyaamah. Whoever claims that another person is his father or whichever slave claims that another person is his master, then he will also have on him the curse of Allaah, of the angels and of all of mankind. Allaah will also not accept from him any obligatory or optional deeds until the Day of Qiyaamah. The responsibility of all Muslims is one and even the lowest of them must strive to fulfil it.'"(1)

His Lecture Concerning the Merits of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Ibraheem Nakha'ee reports that Hadhrat Alqama bin Qais once mounted the pulpit and said, "It was on this very pulpit that Hadhrat Ali رضي الله تعالى عنه delivered a lecture to us. After duly praising Allaah and mentioning certain things, he said, **'Verily the best of all people after Rasulullaah ﷺ were Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه**. After them, we had initiated many new things, about which Allaah shall pass judgement.'"(2)

Hadhrat Abu Juhayfah also reports that Hadhrat Ali رضي الله تعالى عنه once mounted the pulpit where he commenced by praising Allaah and sending salutations to Rasulullaah ﷺ. Thereafter, he said, **"The best person of this Ummah after Rasulullaah ﷺ was Abu Bakr رضي الله تعالى عنه and next was Umar رضي الله تعالى عنه**. Allaah places goodness wherever He pleases." (3)

Another narration is similar to the first one quoted above, but without the words "After them, we had initiated many new things...". This narration however adds that Hadhrat Ali رضي الله تعالى عنه said, "We never regarded it as farfetched to think that it was an angel who would speak with the tongue of Umar رضي الله تعالى عنه."(4)

Hadhrat Alqama reports that Hadhrat Ali رضي الله تعالى عنه once addressed them. After duly praising Allaah, he said, "The news has reached me that some people regard me to be better than Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. Had I forbidden you from this before, I would have certainly punished people for saying it. However, I do not like to punish before first announcing the prohibition. Nevertheless, whoever mentions anything of the sort after this address of mine shall be regarded as a slanderer and shall therefore suffer the penalty of a slanderer (eighty lashes). Verily the best of all people after Rasulullaah ﷺ was Abu Bakr رضي الله تعالى عنه, followed by Umar رضي الله تعالى عنه. After them, we had initiated many new things, about which Allaah shall pass judgement." (5)

Hadhrat Zaid bin Wahab reports that Hadhrat Suwayd bin Ghafalah once went to

(1) Ahmad (Vol.1 Pg.81).
(2) Ahmad (Vol.1 Pg.127).
(3) Ahmad (Vol.1 Pg.106).
(4) Ahmad.
(5) Ibn Aasim, Ibn Shaaheen in his Sunnah, Isfahaani in his Hujjah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.116).

Hadhrat Ali رضي الله تعالى عنه when he was the Khalifah. "O Ameerul Mu'mineen!" Hadhrat Suwayd said, "I have passed by some people who were making inappropriate statements about Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه." Hadhrat Ali رضي الله تعالى عنه immediately sprang up, mounted the pulpit and said, "I swear by the Being Who splits the seed and created the soul that it is a venerable Mu'min who loves the two of them (Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه) **whereas only a wretched and irreligious person will dislike them.** Loving them is a means of attaining proximity to Allaah while enmity for them will lead to irreligiousness. What is the matter with certain people that they speak ill of Rasulullaah ﷺ's two brothers, his two ministers, his two companions, the two leaders of the Quraysh and two fathers of the Muslims? I absolve myself of all those who speak ill of them and I shall have them punished." (1)

A detailed lecture in this regard has already passed in the chapter discussing defending one's pious predecessors.

Hadhrat Ali bin Husayn narrates that after Hadhrat Ali رضي الله تعالى عنه had returned from the Battle of Siffeen, a youngster from the Banu Haashim family asked him, "O Ameerul Mu'mineen! I heard you say in the Jumu'ah sermon, 'O Allaah! Set right our affairs as you had done for the rightly guided Khulafaa.' Who were they?" Hadhrat Ali رضي الله تعالى عنه's eyes welled with tears as he said, "They were Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. They were the leaders of guidance, the great scholars of Islaam and the ones by whom guidance was attained after Rasulullaah ﷺ. **Whoever follows them will be guided to the straight path and whoever does what they did will have direction. Whoever holds fast to their ways will be amongst the group of Allaah and the group of Allaah are the ones who will attain true success."** (2)

Various Lectures that Hadhrat Ali رضي الله تعالى عنه Delivered

A scholar from the Banu Tameem tribe reports that Hadhrat Ali رضي الله تعالى عنه once addressed them saying, "There shall come a time when people will bite into each other and the wealthy will hold on to their wealth (refusing to spend it on others) whereas they have never been commanded to do that. In fact, Allaah says:

﴿وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ط﴾ (سورة بقره: آيت۲۳۷)

Do not forget kindness among yourself. {Surah Baqarah, verse 237}

(During those times) The evil ones will be regarded as honourable while the good people will be looked down upon. Furthermore, people will be buying from desperate people, whereas Rasulullaah ﷺ forbade buying from people who are desperate (because they are forced to sell, even if it is at a loss). Rasulullaah ﷺ also forbade sales that involve deception and the selling of fruit before it ripens."(3)

Hadhrat Abu Ubayd who was the freed slave of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه reports that he also attended the Eid (Eidul Adhaa) salaah led by Hadhrat

(1) Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.443).

(2) Laalkaa'ee, Abu Taalib Ishaari and Nasr in his Hujjah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.444).

(3) Ahmad (Vol.1 Pg.116).

Ali رضي الله تعالى عنه. He led the salaah before delivering the sermon, and there was neither any Adhaan nor Iqaamah. He then said in his sermon, "O people! Verily Rasulullaah ﷺ prohibited eating the meat of your sacrificial animals after three days, so do not eat it thereafter." (This prohibition was however lifted and Muslims are permitted to eat the meat after three days.) (1)

Hadhrat Rib'ee bin Hiraash reports that he heard Hadhrat Ali رضي الله تعالى عنه say in a lecture, **"Do not lie about me because whoever lies about me shall enter Jahannam."** (2)

Hadhrat Abu Abdur Rahmaan Sulami narrates that Hadhrat Ali رضي الله تعالى عنه said the following in his lecture: "O people! Enforce the penalties of the Shari'ah on your slaves, whether they are married or not. When a slave woman belonging to Rasulullaah ﷺ committed adultery, Rasulullaah ﷺ instructed me to enforce the penalty. However, when I went to her I found that she had just started to bleed after giving birth. I therefore feared that she may lose her life if I had to lash her. When I reported back to Rasulullaah ﷺ, he told me that my decision had been correct." (3)

Hadhrat Abdullaah bin Sabt narrates that Hadhrat Ali رضي الله تعالى عنه once addressed them saying, "I swear by the Being Who splits the seed and creates the soul that this beard will certainly be smeared with the blood of this head (I will shortly be assassinated). The people asked, "Do inform us who he (your assassin) shall be. By Allaah! We shall kill his entire family!" Hadhrat Ali رضي الله تعالى عنه however instructed them saying, "I ask you in the name of Allaah not to kill anyone other than my assassin." The people's response was, "If you know this, why do you not appoint a successor then?" "No," Hadhrat Ali رضي الله تعالى عنه replied, "I prefer to rather leave you just as Rasulullaah ﷺ left you (to choose your own Khalifah)." (4)

Hadhrat Amr bin Alaa reports that Hadhrat Ali رضي الله تعالى عنه once addressed the people saying, "O people! I swear by the Being besides Whom there is not deity that I have not decreased anything small or large from your wealth apart from this vial that the chief of a village gave me as a gift." He then removed from his sleeve a vial containing some perfume. (5)

Hadhrat Umayr bin Abdul Malik reports that Hadhrat Ali رضي الله تعالى عنه once addressed them from the pulpit in Kufa saying, "Rasulullaah ﷺ would be first to notify me if I did not ask him a question about something and would always inform me about anything I asked. He once informed me about His Rabb تبارك وتعالى saying, 'Allaah تبارك وتعالى says, 'I swear by My loftiness over My throne that when the people of any town or household or even when a lone man in the wilderness turns away from disobeying Me, which displeases Me towards obeying Me, which pleases Me, I shall turn away from him My punishment, which displeases him and focus towards him My mercy, which is sure to please him. On the contrary, when the

(1) Ahmad (Vol.1 Pg.141).
(2) Ahmad (Vol.1 Pg.150). Tayaalisi (Pg.17) has reported a similar narration
(3) Ahmad (Vol.1 Pg.156).
(4) Ahmad (Vol.1 Pg.156).
(5) Abdur Razzaaq, Abu Ubayd in his Amwaal, Haakim in his Kuna and Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.54).

people of any town or household or even when a lone man in the wilderness turns away from obeying Me, which pleases Me towards disobeying Me, which displeases Me, I shall turn away from him My mercy, which displeases him and focus towards him My wrath, which is sure to displease him." (1)

The Lectures that Ameerul Mu'mineen Hadhrat Hasan bin Ali رضي الله تعالى عنهما delivered

The Lecture he Delivered after the Demise of his Father

Hadhrat Hubayrah narrates that when Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه passed away, his son Hadhrat Hasan رضي الله تعالى عنه stood up, mounted the pulpit and addressed the people saying, "O people! Tonight such a man has left this world whom the earlier people could not catch up with and whom the latter people will never be able to find. Whenever Rasulullaah صلى الله عليه وسلم dispatched him on an expedition, Hadhrat Jibra'eel عليه السلام would be on his right side, Hadhrat Mikaa'eel عليه السلام would be on his left side and he would not return until Allaah had granted him victory. **All that he left in estate was seven hundred Dirhams with which he intended to purchase a slave. His soul departed on the same night that Hadhrat Isa عليه السلام was raised to the heavens, which was the twenty seventh night of Ramadhaan."**

Another narration adds that he also said, "He left neither any gold or silver apart from seven hundred Dirhams, which was all that was left over from his allowance." This narration however does not contain the words "His soul departed on the same night that..."(2)

When Hadhrat Ali رضي الله تعالى عنه was martyred, Hadhrat Hasan رضي الله تعالى عنه stood up to address the people. After duly praising Allaah, he said, "By Allaah! You have killed a man tonight, which is a night during which the Qur'aan was revealed, **during which Hadhrat Isa عليه السلام was raised to the heavens, during which Hadhrat Yusha bin Noon عليه السلام the aide to Hadhrat Moosa عليه السلام was martyred and the night during which the repentance of the Bani Israa'eel was accepted."** (3)

Hadhrat Abu Tufayl reports a narration similar to the one above, but with the addition that Hadhrat Hasan رضي الله تعالى عنه also said, "Whoever knows me knows and whoever does not know me should know that I am Hasan the son of Muhammad صلى الله عليه وسلم. He then recited the verse in which Hadhrat Yusuf عليه السلام says:

﴿وَاتَّبَعْتُ مِلَّةَ آبَاءِي إِبْرٰهِيمَ وَإِسْحٰقَ وَيَعْقُوبَ﴾ (سورة يوسف: آيت ٣٨)

"I follow the creed of my fathers Ibraheem عليه السلام, Is'haaq عليه السلام and Ya'qoob عليه السلام" {Surah Yusuf, verse 38}

(Just as Hadhrat Yusuf عليه السلام referred to his grandfathers as his fathers, so too do

(1) Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.8 Pg.203).
(2) Ibn Sa'd (Vol.3 Pg.38). Abu Nu'aym has reported a narration similar to the second one in his *Hilya* (Vol.1 Pg.65). Ahmad (Vol.1 Pg.199) has also reported a similar narration in brief.
(3) Abu Ya'la, Ibn Jareer and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).

I refer to my grandfather Rasulullaah ﷺ as my father.)"

After then reciting some portions of the Qur'aan, he said, "I am the son of the giver of glad tidings, I am the son of the warner, I am the son of Nabi ﷺ, I am the son of the one who called to Allaah with His permission, I am the son of the brilliant lamp and I am the son of the one who was sent as a mercy to the universe. I belong to that household which Allaah had rid of (all spiritual) filth and had thoroughly purified. I belong to that family whom Allaah تبارك وتعالى has made it compulsory (for others) to love and to assist. Allaah says in the revelation He has sent to Muhammad ﷺ:

﴿قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ ۗ﴾ (سورۃ شعراء: آیت ۲۳)

'Say *(to the people, O Muhammad ﷺ)*, 'I ask of you no repayment *(for conveying to you the message of Towheed)*, except *(all that I ask for is)* the *(usual and traditional)* love between relatives *(that you ought to show to me regardless of what message I carry to you)*.' {Surah Shura, verse 23}[1]

Another narration adds that Hadhrat Hasan رضي الله تعالى عنه also said, "Rasulullaah ﷺ would hand over the flag to him (Hadhrat Ali رضي الله تعالى عنه) and when the battle grew furious, Hadhrat Jibra'eel عليه السلام would be there to fight by his side." The narrator of this report states that it was the **twenty first of Ramadhaan (when Hadhrat Ali رضي الله تعالى عنه passed away).** [2]

Yet another narration similar to the one of Hadhrat Abu Tufayl adds that Hadhrat Hasan رضي الله تعالى عنه said, "I am from that family to whom Hadhrat Jibra'eel عليه السلام descended and with whom he ascended." The narration also states that Hadhrat Hasan رضي الله تعالى عنه added the concluding part of the above verse when he recited:

﴿وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُۥ فِيهَا حُسْنًا ۚ﴾ (سورۃ شوریٰ: آیت ۲۳)

As for the one who carries out a good deed, We will increase the beauty of the deed **(by granting a reward for it that is far superior to the deed itself)** " {Surah Shura, verse 23}

He then explained carrying out a good deed in the this verse refers to imbibing love for the family of Rasulullaah ﷺ.[3]

His Lecture after being Stabbed

Hadhrat Abu Jameela narrates that after Hadhrat Ali رضي الله تعالى عنه was assassinated, (his son) Hadhrat Hasan رضي الله تعالى عنه became the Khalifah. However, when he was once leading the salaah, someone leapt at him and stabbed him with a dagger in his buttock. This confined him to bed for a month, after which he stood up to address the people from the pulpit. He said, "O people of Iraq! Fear Allaah when it concerns us because we are both your leaders and your guests. We also belong to the household concerning whom Allaah says:

(1) Abu Ya'la, Ibn Jareer and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).
(2) Tabraani, Abu Ya'la and Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.146).
(3) Haakim (Vol.3 Pg.172).

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

(سورة احزاب آیت ۳۳)

'Allaah only wishes to rid you of *(spiritual)* filth, O members of the household *(of Rasulullaah ﷺ)*, and to purify you thoroughly *(from all evil)*.'" {Surah Ahzaab, verse 33}

He then continued speaking until there was none to be seen in the Masjid who was not weeping. (1) Another narration states that Hadhrat Hasan رضي الله تعالى عنه continued repeating these words until there was none in the Masjid who was not sobbing profusely. (2)

The Lecture he Delivered when he Made Peace with Hadhrat Mu'aawiya رضي الله تعالى عنه

Hadhrat Sha'bi reports that he was present at Nakheelah when Hadhrat Hasan رضي الله تعالى عنه made peace with Hadhrat Mu'aawiya رضي الله تعالى عنه. Hadhrat Mu'aawiya رضي الله تعالى عنه then said to him, "Now that the matter has been settled, do address the people and inform them that you have relinquished the Khilaafah and handed it over to me." Hadhrat Hasan رضي الله تعالى عنه then stood on the pulpit and praised Allaah. Hadhrat Sha'bi confirms that he personally heard the lecture.

Hadhrat Hasan رضي الله تعالى عنه said, "The best of all intelligence isf Taqwa and the worst of all foolishness is sin. The post of Khilaafah that has been disputed between Mu'aawiya رضي الله تعالى عنه and I may either be my right, which I have now relinquished in his favour for peace to reign amongst the Ummah and to save their blood. If this post is really the right of someone else other than me, then I have now handed it over. He then recited the verse:

﴿وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ﴾ (سورة انبياء: آیت۱۱۱)

I have no idea whether it *(the delay in punishment)* is a test for you *(to see whether you repent)* or an enjoyment until a stipulated time." {Surah Ambiyaa, verse 111}(3)

In another narration, Hadhrat Sha'bi says, "Hadhrat Hasan bin Ali رضي الله تعالى عنه addressed us at Nakheelah when he made peace with Hadhrat Mu'aawiya رضي الله تعالى عنه. He stood up and after praising Allaah, he said..." The words of this narration are like the one above, but states that after reciting the verse of the Qur'aan, Hadhrat Hasan رضي الله تعالى عنه concluded by saying, "This is all I have to say. I now seek Allaah's forgiveness for myself and for all of you." (4)

Yet another narration states that in this historic lecture, Hadhrat Hasan bin Ali رضي الله تعالى عنه said, "O people! Allaah has guided you through the first generation of our family (Rasulullaah ﷺ) and has saved your blood from being spilled by the latter generation of our family (myself). The post of Khilaafah is a temporary one

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.172).
(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.486).
(3) Tabraani in his *Kabeer*. Haythami (Vol.4 Pg.108) has commented on the chain of narrators.
(4) Haakim (Vol.3 Pg.175). Bayhaqi (Vol.8 Pg.173) has reported a similar narration.

and the successes of this world pass from hand to hand. Allaah has said to His Nabi ﷺ:

﴿وَإِنْ أَدْرِىْ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِيْنٍ ۝﴾ (سورة انبياء: آيت١١١)

I have no idea whether it *(the delay in punishment)* is a test for you *(to see whether you repent)* or an enjoyment until a stipulated time." {Surah Ambiyaa, verse 111}(1)

The Lecture of Ameerul Mu'mineen Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه

Hadhrat Muhammad bin Ka'b Qurazi narrates that Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه delivered a lecture in Madinah saying, "O people! There is none to prevent that which Allaah grants, none can grant what Allaah prevents, **the wealth of the wealthy cannot assist them and when Allaah wishes well for a person,** He grants him understanding of the Deen. I have heard Rasulullaah ﷺ speak these words from this very pulpit." (2)

Hadhrat Muhammad bin Abdur Rahmaan reports that he heard Hadhrat Mu'aawiya رضي الله تعالى عنه deliver a lecture saying, "I have heard Rasulullaah ﷺ say, 'When Allaah wishes well for a person, He grants him understanding of the Deen. While I am just the distributor (of knowledge), it is Allaah Who grants it. This Ummah will always remain firm on the truth and on Allaah's Deen until the Day of Qiyaamah without being harmed by those who oppose them." (3)

Hadhrat Umayr bin Haani narrates that Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه once addressed them saying, "I heard Rasulullaah ﷺ say, 'Until the Day of Qiyaamah, this Ummah will always remain steadfast on Allaah's Deen and will not be harmed by those who oppose them or by those who do not want to assist them." Another narration states that he also said, "And they (the Ummah) shall dominate over others."

Hadhrat Umayr bin Haani says, "Hadhrat Maalik bin Yakhaamir then stood up and said, 'I heard Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه say that these people (the Ummah steadfast on the Deen and dominant over others) are the people of Shaam (during those times)." (4)

Hadhrat Yunus bin Halbas Janadi reports a similar narration with the addition that Hadhrat Mu'aawiya رضي الله تعالى عنه recited the following verse (in substantiation):

﴿يَا عِيْسَىٰ إِنِّىْ مُتَوَفِّيْكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا إِلَىٰ يَوْمِ الْقِيٰمَةِ﴾ (سورة آل عمران: آيت٥٥)

(Allaah said,) 'O Isa, I shall take you away *(from this world)*, raise you to Me *(to the heavens)*, purify you from *(the company of)* those who disbelieve and make those who follow you above *(superior to)* those

(1) Ibn Jareer in his Taareekh (Vol.4 Pg.124).
(2) Ibn Abdul Birr in his Jaami'ul Ilm (Vol.1 Pg.20).
(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.20)
(4) Ahmad, Abu Ya'la, Ya'qoob bin Sufyaan and others.

who disbelieve until the Day of Qiyaamah. {Surah Aal Imraan, verse 55}[1]
Hadhrat Makhool reports that Hadhrat Mu'aawiya رضي الله تعالى عنه was delivering a lecture from the pulpit when he said, "I heard Rasulullaah ﷺ say, 'O people! **Knowledge is attained through studies and understanding of Deen is attained through deep thought.** When Allaah wishes well for a person, He grants him understanding of the Deen and it is only the learned ones who truly fear Allaah. **There shall always be a group from my Ummah who will always remain steadfast on the truth and will dominate over others without being intimidated by those who oppose them and those who are hostile towards them. They will prevail until the Day of Qiyaamah."** [2]

The Lectures of Ameerul Mu'mineen Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما

His Lecture On the Occasion of Hajj

Hadhrat Muhammad bin Abdullaah reports, "I was present when Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما delivered a lecture during the occasion of Hajj. We had no idea of his presence until he appeared just before the day of Tarwiya (8th of Dhul Hijjah) when people entered into the state of Ihraam. He was an extremely handsome man in his middle ages, wearing two white garments. When he arrived, the people shouted, 'Here comes the Ameerul Mu'mineen!' He ascended the pulpit and greeted the people. After they replied to his greeting, he recited the most beautiful Talbiya I had ever heard.
He then praised Allaah and said, "You people have come as delegations to Allaah from distant and different places. **It is therefore necessary that Allaah should honour you.** Whoever has come in search of what is with Allaah should know that the one who seeks Allaah shall never return empty-handed. You must therefore confirm your words with deeds because deeds are the masters of words and intentions are confined to the heart. **Fear Allaah! Fear Allaah in these days of yours because these are days during which Allaah forgives sins.** Remember that you have come here from various distant lands without the desire for trade, wealth or any other aspect of this world."
Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما then recited the Talbiya and the **people recited it with him.** After deliberating at length, he said, "Verily Allaah states in His Book: (اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمَاتٌ) *'Hajj is the few known months'* [3]. These are three months, namely Shawwaal, Dhul Qa'dah and ten days of Dhul Hijjah." He then recited further:

﴿فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوْقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى﴾ (سورة بقره: آيت ۱۹۷)

(1) Ibn Asaakir.
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.130).
(3) Surah Baqarah, verse 197.

"So whoever considers the Hajj obligatory *(upon himself and enters the state of Ihraam)* in them *(during these months)* should not engage in any sexual relations *(with his wife)* nor commit any act of sin *(should not swear)* nor dispute *(quarrel or fight)* during Hajj. Allaah knows whatever good deed you do. Take your provisions along with you *(for the journey)*, but *(always remember that)* the best of provisions is Taqwa." {Surah Baqarah, verse 197}

He then continued further to state, "Allaah says: (لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلاً مِّنْ رَّبِّكُمْ) *'There shall be no sin upon you should you seek the bounty from your Rabb'.* Allaah has therefore made trade permissible (during the days of Hajj). Thereafter, Allaah says: (فَاِذَاۤ اَفَضْتُمْ مِّنْ عَرَفَاتٍ) *'When you leave Arafaat...'* This is the place where people will stay until sunset, after which they will depart (for Muzdalifah). Allaah says further: (فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ) *'then remember Allaah at the Mash'arul Haraam (The Sacred Monument)'.* These are the mountains where people will also stay over, namely Muzdalifah.

Allaah states further: (وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ) *'Remember Him as* He *had guided you'.* The next command is not general, but addressed specifically to the people of this city (Makkah) who used to depart (back to Makkah) from Muzdalifah (without going to Arafaat at all), while others departed from Arafaat. Slamming this act of theirs, Allaah revealed the verse:

﴿ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ﴾ (سورة بقره: آيت١٩٩)

'And proceed from the place where the people proceed from *(when heading off to fulfil the other rights of Hajj in Mina)*.' {Surah Baqarah, verse 199}

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه continued further. He said, "It was the practice of the people to boast about their forefathers after completing their Hajj. It was with regard to this that Allaah revealed the verse stating:

﴿فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا ۭ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا وَمَا لَهٗ فِى الْاٰخِرَةِ مِنْ خَلَاقٍ ۝ وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝﴾ (سورة بقره: آيت٢٠٠، ٢٠١)

(Once you have completed your Hajj rites) Remember Allaah as you remember your forefathers, or *(rather with)* an even greater remembrance. From among man there are those *(the Kaafiroon)* who say, 'O our Rabb, grant us in this world.' *(They are then granted their needs in this world whereas)* They shall have no share *(of good)* in the Aakhirah. *(On the other hand)* From among them there are also those *(the Mu'mineen)* who say, 'O our Rabb, grant us *(all that which is)* good in this world, *(all that which is)* good in the Aakhirah and save us from the punishment of the fire *(of Jahannam)*.' {Surah Baqarah, verses 200,201}

These people work in this world for the good of this world as well as for the Aakhirah." He then continued reciting until he reached the verse:

﴿وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ﴾ (سورة بقره: آيت ٢٠٣)

Carry out the Dhikr *(remembrance)* of Allaah during the limited days *(10th, 11th, 12th and 13th of Dhul Hijjah)*. {Surah Baqarah, verse 203}

With reference to this verse, he commented, "These are the days of Tashreeq. The Dhikr of Allaah to be carried out during these days consist of (سُبْحَانَ اللّٰه) ('Subhaanallaah'), (اَلْحَمْدُ لِلّٰه)('Al Hamdulillaah'),(لَآ اِلٰهَ اِلَّا اللّٰه) ('Laa Ilaaha Illallaah'), (اَللّٰه اَكْبَر)('Allaahu Akbar') and other glorifications of Allaah."

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما then spoke of the various points from where people need to enter the state of Ihraam. He said, "The place from where the people of Madinah need to enter into Ihraam is Dhul Hulayfah, the place from where the people of Iraq need to enter into Ihraam is Aqeeq, the place from where the people of Najd and Taa'if need to enter into Ihraam is Qarn and the place from where the people of Yemen need to enter into Ihraam is Yalamlam." **He then cursed the disbelievers from the Ahlul Kitaab saying,** "O Allaah! Punish the disbelievers from the Ahlul Kitaab who reject Your signs, disbelieve in your Ambiyaa and who prevent others from Your path. O Allaah! Punish them and give **them the hearts of immoral women."** He then proceeded to make many more du'aas.

He then continued to say, "There are many men here whose hearts have been blinded just as their sight has been. Their ruling in the case of Tamattu Hajj is that if a person arrives from Khurasaan with the Ihraam for Hajj, they tell him that he may emerge from the Hajj Ihraam after performing Umrah and then enter into Ihraam again for his Hajj (whereas the person intending Hajj may emerge from his Hajj Ihraam only after performing Hajj). By Allaah! This type of Tamattu is permissible only for the person in straitened circumstances."

He then recited the Talbiya and the people recited it as well. The narrator says that he had not seen so many people weeping as he did on that day. (1)

Various Lectures that he Delivered

Hadhrat Hishaam bin Urwa narrates that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما said the following in his lecture: "You need to know that one (performing Hajj) may stay at every part of **Arafah besides Batn Urna and you also need to know well that one may also stay in every part of Muzdalifah besides Batn Muhassar."** (2)

Hadhrat Abbaas bin Sahl bin Sa'd Saa'idi Ansaari reports that he heard Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما deliver a lecture on the pulpit in Makkah. He said, "O people! Rasulullaah ﷺ used to say, 'If man is given a valley full of gold, he would want a second and when given a second, he would still want a third.

(1) Tabraani in his *Kabeer*. Haythami (Vol.3 Pg.250) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.326) without the words "After deliberating at length..." until "only for the person in straitened circumstances".

(2) Ibn Jareer in his *Tafseer* (Vol.2 Pg.168).

There is nothing to fill man's belly besides the sand of the grave and Allaah accepts the repentance of those who repent." (1)

Hadhrat Ataa bin Abi Rabaah narrates that in one of his lectures, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه said, "Rasulullaah ﷺ said, 'A single salaah in this Masjid of mine (in Madinah) is better than **a thousand salaahs in** any other Masjid other than the Masjidul Haraam. A single salaah in the Masjidul Haraam is a **hundred times superior (than a salaah in my Masjid)."**

Hadhrat Ataa says further, "That makes it (the rewards) a hundred thousand (more than in any other Masjid in the world). I therefore asked, 'O Abu Muhammad! Does this virtue apply exclusively to the Masjidul Haraam or to all of the Haram?' He replied, **'It applies to all of the Haram because all of the Haram is a Masjid.'"** (2)

Hadhrat Wahab bin Kaysaan a freed slave of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reports that he heard Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه deliver a lecture on the day of Eid. On that occasion, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه led the salaah before delivering the lecture and when he did stand up to deliver the lecture, he said, "O people! All of this (performing the salaah before the lecture) is the way shown by Allaah and by Rasulullaah ﷺ." (3)

Hadhrat Thaabit reports that he heard Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه say the following in a lecture: "Muhammad ﷺ said, 'Whoever (from amongst the males) wears silk in this world will not wear it in the Aakhirah.'" (4)

Hadhrat Abu Zubayr says, "It was on this very pulpit that I heard Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه narrate some Ahadeeth. He said, 'After making the Salaam after his salaah, Rasulullaah ﷺ used to recite:

"لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ وَلَا نَعْبُدُ اِلَّا اِيَّاهُ اَهْلَ النِّعْمَةِ وَالْفَضْلِ وَالثَّنَاءِ الْحَسَنِ لَآ اِلٰهَ اِلَّا اللّٰهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ"

"There is none worthy of worship but the One Allaah Who has no partner. All kingdom and all praise belong to Him and He has power over all things. There is no strength or power without Allaah. We worship only Him Who bestows all bounties and grace and to Whom all good praise is due. There is none worthy of worship but Allaah, for Whom all worship is to be done sincerely, even though the Kuffaar detest it." (5)

Hadhrat Thuwayr narrates that he heard Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه say from the pulpit: "This is the day of Aashura (10th of Muharram) so fast because Rasulullaah ﷺ gave the instruction to fast." (6)

Hadhrat Kulthoom bin Hibr narrates that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.337).
(2) Abu Dawood Tayaalisi (Pg.195)
(3) Ahmad (Vol.4 Pg.4).
(4) Ahmad (Vol.1 Pg.5).
(5) Ahmad (Vol.4 Pg.5).
(6) Ahmad (Vol.4 Pg.6).

once addressed the people saying, "O people of Makkah! I have been informed that some of you play a (gambling) game called *Nardsheer*, whereas Allaah says:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ۝﴾ (سورة مائده: آيت ٩٠)

O you who have Imaan! Indeed liquor *(wine, beer and other intoxicants)*, gambling, idols and *(distribution by)* arrows are filth from the acts of Shaytaan, so abstain from them so that you may be successful *(in both worlds)*. {Surah Maa'idah, verse 90}

I swear by Allaah that I shall severely punish him **by removing his hair and lashing him**. I shall also hand over all his possessions (with him at the time) to the person who brings him in." (1)

The Lectures of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

The Lecture he Delivered in the presence of Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that after once delivering a short lecture, Rasulullaah صلى الله عليه وسلم said, **"O Abu Bakr رضي الله تعالى عنه! Stand up and deliver a lecture."** Hadhrat Abu Bakr رضي الله تعالى عنه then delivered a lecture that was shorter than that of Rasulullaah صلى الله عليه وسلم. Rasulullaah صلى الله عليه وسلم then instructed Hadhrat Umar رضي الله تعالى عنه to deliver a lecture and he complied by delivering a lecture that was shorter than that of Hadhrat Abu Bakr رضي الله تعالى عنه. When Rasulullaah صلى الله عليه وسلم then asked another person to deliver a lecture, he was very bombastic in his speech, because of which Rasulullaah صلى الله عليه وسلم told him to step down. Rasulullaah صلى الله عليه وسلم then said, "Bombastic speech is from Shaytaan and well delivered speech is magical indeed."

Addressing Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Rasulullaah صلى الله عليه وسلم said, "O Ibn Ummi Abd! You now deliver a lecture." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then stood up and after praising Allaah, he said, "O people! **Verily Allaah تبارك وتعالى is our Rabb, Islaam is our Deen, the Qur'aan is our Imaam, the Kabah is our Qiblah and (pointing to Rasulullaah صلى الله عليه وسلم) this is our Nabi صلى الله عليه وسلم**. We are pleased with what Allaah and His Rasool صلى الله عليه وسلم like for us and we dislike that which Allaah and His Rasool صلى الله عليه وسلم dislike for us." To this, Rasulullaah صلى الله عليه وسلم remarked, "Ibn Ummi Abd has spoken well." (2)

Hadhrat Sa'eed bin Jubayr reports a similar narration from Hadhrat Abu Dardaa رضي الله تعالى عنه with the addition that Rasulullaah صلى الله عليه وسلم also said, "I am pleased with that which Allaah is pleased with for me and for my Ummah and with that which pleases Ibn Ummi Abd. Likewise, **I am displeased with that which Allaah is displeased with for me and for my Ummah and with that which displeases Ibn**

(1) Bukhaari in his Adab (Pg.186).
(2) Tabraani. Haythami (Vol.9 Pg.290) has commented on the chain of narrators.

Ummi Abd." (1)

Another similar narration states that after Rasulullaah ﷺ asked Hadhrat Abdullaah bin Mas'ood رضي الله عنه to speak, he began by praising Allaah, invoking peace and blessings on Rasulullaah ﷺ and attesting to the Shahaadah of truth. Thereafter, he said, "We are pleased with Allaah as our Rabb, with Islaam as our religion and I am pleased with that with which Allaah and His Rasool ﷺ like for you." To this, Rasulullaah ﷺ remarked, **"I am pleased with that which Ibn Ummi Abd likes for you."** (2)

Various Lectures that he delivered

Hadhrat Abul Ahwas Jushami reports that while Hadhrat Abdullaah bin Mas'ood رضي الله عنه was delivering a lecture, he noticed a snake slithering along a wall. He immediately stopped the lecture and hit the snake with his staff until he killed it. Thereafter, he said, **"I heard Rasulullaah ﷺ say that one who kills a snake is like the person who kills a Mushrik who deserves to be executed."** (3)

Hadhrat Abu Waa'il narrates that when Hadhrat Uthmaan رضي الله عنه became the Khalifah, **Hadhrat Abdullaah bin Mas'ood رضي الله عنه travelled for eight days from Madinah to Kufa.** He then delivered a lecture in which he said, "When Ameerul Mu'mineen Umar bin Khattaab رضي الله عنه passed away, we did not see so many people weep as on that day. We the companions of Muhammad ﷺ then gathered together and did our very best to select the one who is best from amongst us. We therefore pledged our allegiance to Ameerul Mu'mineen Uthmaan رضي الله عنه, so you should all pledge your allegiance to him as well." (4)

The Lectures of Hadhrat Utba bin Ghazwaan رضي الله عنه

Hadhrat Khaalid bin Umayr Adawi reports that Hadhrat Utba bin Ghazwaan was the governor of Basrah when he addressed them. After duly praising Allaah, he said, "Verily this world has already announced its termination and has speedily turned on its heels. All that is left of her is like the little residue left over in a utensil that a person tries to lick out of it. You people will certainly be moving over from here to a place that will never come to an end. You must therefore take along with you the best that you have with you because we have been informed that a stone thrown from **the edge of Jahannam will continue falling for seventy years without reaching the bottom.** By Allaah! This Jahannam will however be filled. Does this not astonish you? We have also been informed that the **distance between two of the many doorways to Jannah spans a distance of forty years.** There shall however come a day when even these doorways will **be crowded with people (entering into Jannah).**

I have seen the time when I was one of seven people with Rasulullaah ﷺ without any food between ourselves other than the leaves of trees (which we continued to eat) until our jaws were filled with sores. Throwing down a shawl of mine, I

(1) Ibn Asaakir.
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.237).
(3) Ahmad (Vol.1 Pg.421).
(4) Ibn Sa'd (Vol.3 Pg.63).

tore it into two parts. I used one part as a lower garment for myself and the other I gave to Sa'd bin Maalik, who also used it as a loincloth. However, today there is none of us who has not become the governor of a city. I ask Allaah to protect me from standing high in my own esteem while being humiliated in Allaah's sight."(1)

Another narration adds that Hadhrat Utba رضي الله تعالى عنه concluded with the words, "There has never been a (succession of leaders starting from the period of) Nabuwwaat that does not gradually decline until **it degenerates into a monarchy.** After me you shall soon experience and be tested with many (different types) of leaders and governors (so prepare yourselves)." (2)

Yet another narration states that this was the first lecture that Hadhrat Utba رضي الله تعالى عنه delivered in Basrah. He said, "All praise belongs to Allaah Whom I praise, from Whom I seek help, Who I believe in and in Whom do I rely. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah. O people! Verily this world has already..." The rest of the narration is like both narrations quoted above. (3)

The Lectures of Hadhrat Hudhayfah bin Yamaan رضي الله تعالى عنه

Hadhrat Abu Abdur Rahmaan Sulami reports, "I once accompanied my father for the Jumu'ah salaah in Madaa'in. We lived a *Farsakh* away from the Masjid and it was during the time when Hadhrat Hudhayfah bin Yamaan رضي الله تعالى عنه was the governor of Madaa'in. He ascended the pulpit and after praising Allaah, he recited the verse:

﴿اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ (سورة قمر: آيت١)

Qiyaamah has drawn close and the moon has been split. {Surah Qamar, verse 1}

He then continued, **'Listen well! The moon has already been split.** Listen well! This world has already announced her departure. Listen well! Today (this world) is the time for the race while tomorrow it will be seen who has gone ahead.' I then asked my father, 'What does he mean by the race?' My father informed me that he was referring to the race to Jannah." (4)

Another similar narration states that Hadhrat Hudhayfah رضي الله تعالى عنه said, "Allaah says:

﴿اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ (سورة قمر: آيت١)

Qiyaamah has drawn close and the moon has been split. {Surah Qamar, verse 1}

Listen well! The moon has already been split ..." This narration concludes with Hadhrat Abu Abdur Rahmaan Sulami saying, "I then asked my father, 'Will people be running a race tomorrow?' 'Dear son!' my father remarked, 'You do not

(1) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179).
(2) Haakim (Vol.3 Pg.261), reporting from reliable sources. Ibn Jowzi has reported a similar narration in his Safwatus Safwah (Vol.1 Pg.152), as has Naabilsi in his Dhakhaa'irul Mawaareeth (Vol.2 Pg.229), reporting from Muslim, Ibn Maajah and Tirmidhi. Ahmad (Vol.4 Pg.174) has reported a similar narration, as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.171).
(3) Ibn Sa'd (Vol.7 Pg.6).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.281).

understand. It is the race for good deeds that he is referring to.'
When we attended the following Jumu'ah salaah, Hadhrat Hudhayfah رضي الله تعالى عنه said in his lecture, "Behold! Verily Allaah تبارك وتعالى says:

﴿اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ (سورة قمر: آيت١)

Qiyaamah has drawn close and the moon has been split. {Surah Qamar, verse 1}
'Listen well! This world has already announced her departure. Listen well! Today (this world) is the time for the race while tomorrow it will be seen who has gone ahead. Take note that at the end is the fire of Jahannam while the race is on for those heading for Jannah." (1)

Hadhrat Kurdoos narrates that in a lecture in Madaa'in, Hadhrat Hudhayfah رضي الله تعالى عنه said, "O people! Closely monitor what your slaves earn. If it is Halaal, you may utilise it, otherwise, discard it because I have heard Rasulullaah ﷺ say that no flesh nourished with Haraam can ever enter Jannah." (2)

Another narration states that in a lecture he delivered in Madaa'in, Hadhrat Hudhayfah رضي الله تعالى عنه said, "O people! Be vigilant over your slaves and ensure that you know their sources of income because the flesh nourished by Haraam can never enter Jannah. **Remember also that the seller, the buyer and the maker of wine are just like the one who consumes it.**" (3)

A Lecture of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Qasaama bin Zuhayr narrates that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once addressed the people of Basrah saying, "O people! Do weep (over your sins and for fear of Jahannam) and if you are unable to weep, then at least pretend to do so because the people of Jahannam will weep until their tears will come to an end. When their tears are eventually finished, they will cry blood so much that even ships will be able sail on it." (4)

A lecture of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه

Hadhrat Shaqeeq says, "When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was the Ameer of Hajj, he delivered a lecture. He started reciting Surah Baqarah and he commented on each verse as he recited. (This was so impressive that) I said, 'I have never seen or heard anyone speak like this. If the Romans and Persians have to hear this, they will surely accept Islaam." (5)

Lectures of Hadhrat Abu Hurayrah رضي الله تعالى عنه

Hadhrat Abu Yazeed Madeeni reports that Hadhrat Abu Hurayrah رضي الله تعالى عنه once ascended Rasulullaah ﷺ's pulpit and stood on a step lower than that on which Rasulullaah ﷺ stood. He then said, "All praise belongs to Allaah Who has guided Abu Hurayrah to Islaam. All praise belongs to Allaah Who has taught Abu

(1) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.261). Haakim (Vol.4 Pg.609) has reported a similar narration from reliable sources as confirmed by Dhahabi.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.281).
(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).
(4) Ibn Sa'd (Vol.4 Pg.110). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.261).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.324).

Hurayrah the Qur'aan. All praise belongs to Allaah Who has blessed Abu Hurayrah with Muhammad صلى الله عليه وسلم. All praise belongs to Allaah Who has fed me leavened bread and given me fine garments to wear. All praise belongs to Allaah Who has given me the hand of Ghazwaan's daughter in marriage after I had been her servant to earn food to fill my belly and now I am able to annoy her just as she used to annoy me. **Destruction will come to the Arabs because of the evil that has already arrived. Destruction will come to them because they will be led by mere children who will rule according to their passion and will kill in anger.** Glad tidings to you, O non-Arabs! I swear by the Being Who controls my life that **even if Deen is suspended on the Pleiades constellation, a group from you will certainly reach it."** (1)

Hadhrat Abu Habeebah narrates that he entered the house of Hadhrat Uthmaan رضي الله عنه during the period when he was besieged in it. It was then he heard Hadhrat Abu Hurayrah رضي الله عنه **seek permission to address Hadhrat Uthmaan** رضي الله عنه. When permission was granted, Hadhrat Abu Hurayrah رضي الله عنه stood up, duly praised Allaah and then said, "I have heard Rasulullaah صلى الله عليه وسلم say, 'You will surely encounter plenty of tribulation and disputes after me.' 'O Rasulullaah صلى الله عليه وسلم!' someone asked, 'What do you advise us to do?' Rasulullaah صلى الله عليه وسلم replied, 'Attach yourselves with the Ameer and those with him.'" Saying this, Hadhrat Abu Hurayrah رضي الله عنه pointed towards Hadhrat Uthmaan رضي الله عنه. (2)

A Lecture of Hadhrat Abdullaah bin Salaam رضي الله عنه

Hadhrat Muhammad bin Yusuf bin Hadhrat Abdullaah bin Salaam reports that he once sought permission to see Hajjaaj bin Yusuf and when permission was granted, he entered and greeted with Salaam. Hajjaaj instructed two men sitting close to his chair to make way and when they did, Hadhrat Muhammad bin Yusuf sat down. Hajjaaj then said to him, "May Allaah grant abundant good to your father. Do you know the narration that your father reported to Abdul Malik bin Marwaan, which he heard from your grandfather Hadhrat Abdullaah bin Salaam رضي الله عنه?" "May Allaah have mercy on you," Hadhrat Muhammad bin Yusuf remarked, "there are so many narrations. Which one is it?" Hajjaaj replied, "The narration of the Egyptians when they blockaded the house of Hadhrat Uthmaan رضي الله عنه."

Hadhrat Muhammad bin Yusuf then said, "I know that narration. When Hadhrat Uthmaan رضي الله عنه was besieged in his house, Hadhrat Abdullaah bin Salaam رضي الله عنه arrived and entered the house. The people gave him way until he came to Hadhrat Uthmaan رضي الله عنه and said, 'Peace be on you, O Ameerul Mu'mineen!' 'Peace be on you too,' Hadhrat Uthmaan رضي الله عنه replied, 'What brings you here, O Abdullaah bin Salaam?' Hadhrat Abdullaah bin Salaam رضي الله عنه replied, 'I have come to remain by your side (and to fight these people) until I am either martyred or until Allaah grants you victory because I estimate that these people will definitely come out to fight you. If they ever succeed in martyring you, it will

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.383).
(2) Haakim (Vol.4 Pg.433), reporting from reliable sources as confirmed by Dhahabi.

be good for you but terrible for them.' To this Hadhrat Uthmaan رضي الله تعالى عنه said, 'I ask you by the rights I have over you that you must go out to them (and explain to them the error of their ways).' (Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه complied and) When the rebels saw him approach them, they gathered around, hoping to hear some news that would please them.

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه then stood before them to deliver a lecture. After duly praising Allaah, he said, 'Verily Allaah had sent Muhammad ﷺ as a giver of glad tidings and a warner. He gave the glad tidings of Jannah to those who obeyed him and warned those who disobeyed him about the fire of Jahannam. Allaah then made those who followed Rasulullaah ﷺ prevail over the adherents to every other faith even though the Mushrikeen detested this. From all the other chosen places of residence, **Allaah chose Madinah as the residence of Rasulullaah ﷺ and made it the place of Hijrah and the place of Imaan. By Allaah! Angels have been surrounding Madinah ever since Rasulullaah ﷺ entered it and remain doing so to this day.** Allaah's sword has also remained sheathed against you (because of which Muslims have not been fighting each other) and remains so until this day.'

'Allaah had sent Muhammad ﷺ with the truth and whoever takes guidance (from him) has been guided by the guidance of Allaah and whoever strays has done so after matters have been made plain to him and proven beyond doubt. **It is a fact that whenever a Nabi عليه السلام has been martyred in the past, seventy thousand warriors had lost their lives, each one being killed in retribution for the killing of the Nabi عليه السلام. Similarly, whenever a Khalifah has been martyred, thirty five thousand warriors had lost their lives, each one being killed in retribution for the killing of the Khalifah.** You people should therefore never be rushed into assassinating this elderly man because I swear by Allaah that the person who kills him will appear before Allaah on the Day of Qiyaamah with an amputated and paralysed hand. Remember well that this elderly man has as many rights over you as a father has over his son.'

The rebels however stood up and shouted, 'The Jew is lying! The Jew is lying!' Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه retorted by saying, 'I swear by Allaah that it is you who are the liars and the ones at fault. I am not a Jew but one of the Muslims. Allaah, Rasulullaah ﷺ and all the Mu'mineen know this fact well. It is with reference to me that Allaah revealed the verse:

﴿قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ ۙ وَمَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ ۝﴾ (سورة رعد: آيت ٤٣)

(O Rasulullaah ﷺ) Say *(to the Mushrikeen)*, 'Allaah is sufficient as witness between us *(to attest that I am truly His messenger)*, and so are those who possess the knowledge of the Book *(such as Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه)*.' {Surah Ra'd, verse 43}

Allaah has also revealed another verse, which is:

﴿قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ وَكَفَرْتُمْ بِهٖ وَشَهِدَ شَاهِدٌ مِّنْۢ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى

مِثْلِهٖ فَاٰمَنَ وَاسْتَكْبَرْتُمْ ؕ﴾ (سورة احقاف: آیت ۱۰)

(O Rasulullaah ﷺ) Say *(to the Mushrikeen)*, 'Tell me. What if this Qur'aan is really from Allaah and you people deny it *(without good reason)* and are too proud *(to accept it)* although a witness from the Bani Israa'eel *(those learned in the original teachings of the Torah and Injeel, such as Abdullaah bin Salaam رضي الله تعالى عنه)* testifies to a similar *(divine)* book and believes in it *(believes that the Qur'aan is from Allaah)*?'" {Surah Ahqaaf, verse 10}

The narration then proceeds to recount the martyrdom of Hadhrat Uthmaan رضي الله تعالى عنه.[1]

The lectures of Hadhrat Husayn bin Ali رضي الله تعالى عنهما

Hadhrat Muhammad bin Hasan narrates that when Umar bin Sa'd arrived (with his army) to confront Hadhrat Husayn رضي الله تعالى عنه (and his party), Hadhrat Husayn stood up to address his companions. After duly praising Allaah, he said, "Matters have reached a head as you can see. Life in this world has changed and become detestable. The good of this life has turned away and passed on. All that is left of the good is the equivalent of what remains at the bottom of a utensil (after the contents have been poured out). What is left of life is the worst of it like a diseased pasture (that makes every grazing animal ill). Do you not see that the truth is no longer practised on and that people do not refrain from falsehood? Every Mu'min should look forward to meeting Allaah. I regard death as something most fortunate and life amongst oppressors as a source of great anguish." [2]

Hadhrat Uqba bin Abul Ayraaz narrates that it was at a place called Bayda that Hadhrat Husayn رضي الله تعالى عنه addressed his companions together with the army of Hurr bin Yazeed (whose army had arrived to fight Hadhrat Husayn رضي الله تعالى عنه). After praising Allaah, he said, "O people! Verily Rasulullaah ﷺ said, 'When a person sees a tyrannical ruler who permits what Allaah has made Haraam, who reneges his pledge with Allaah, who contradicts the Sunnah of Allaah's Rasool ﷺ and who sins and transgresses against Allaah's servants and he neither acts or speaks out against such a ruler (despite having the ability to do so), Allaah takes it upon Himself to enter such a person into the same place He will be entering the tyrant (i.e. into Jahannam).' Take note of the fact that these people (the present ruling party) have taken it upon themselves to obey Shaytaan, to forsake obedience to Allaah, to spread corruption, to renounce the restrictions Allaah has set, to show favouritism when distributing booty, to make legal what Allaah has forbidden and to forbid what Allaah has made lawful. I am most obliged to change all of this. (O people of Kufa!) Your letters had come to me and many of your messengers had also come to me with the assurance that you will never desert me or leave me in the lurch. If you fulfil this pledge of allegiance to me, you will

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.93).
(2) Tabraani. Haythami (Vol.9 Pg.193) has commented on the chain of narrators. A narration of Ibn Jareer (Vol.4 Pg.305) states that this lecture was delivered at a place called Dhu Husum.

have been rightly guided because I am Husayn the son of Ali and the son of Faatima who was the daughter of Rasulullaah ﷺ. My life is with yours and my family is with yours, so you should follow the example in me (by pledging your lives and families for mine as well). If you do not do this and choose to renege on your promise and to absolve yourselves of your pledge to loyalty, I swear by my life that I do not at all find this strange because you have already done the same to my father, my brother and my cousin (Muslim bin Aqeel). **A truly deceived person is one who is deceived by you.** You people have forsaken your share to good fortune and whoever breaks his promise does so to his own detriment. Allaah will soon make me completely independent of you. Was Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh." (1)

The Lectures of Hadhrat Yazeed bin Shajarah رضي الله عنه

Hadhrat Mujaahid says, "Hadhrat Yazeed bin Shajarah رضي الله عنه was one of those people whose words always materialised into action. He once addressed us saying, 'O people! Remember Allaah's favours on you because Allaah's favours on you are tremendous indeed. They are found in all colours and in the things we have in our homes.' He would often say, 'When people form their rows for salaah and to do battle, the doors of the skies, the doors of Jannah and the doors of Jahannam open. The wide-eyed damsels of Jannah beautify themselves and watch closely. When the person steps forward, they pray, 'O Allaah! Assist him' but if he turns his back, they conceal themselves from him saying, 'O Allaah! Forgive him.' May my parents be sacrificed for you! **Engage the enemy in full combat and do not disappoint the damsels. The first drop of blood that spills (of a martyr) erases every sin he has committed and it is then that two of his wives from Jannah descend to wipe his face saying,** 'The time has come for you.' He will respond by saying, 'The time has come for you.' He will then be clothed in a hundred garments which will not be woven like the garments of man, but will be the products of Jannah. **(They are so fine that) If they (all hundred of them) are placed between two fingers, they will fit comfortably.'** He also used to say, **'We have been informed that swords are really the keys to Jannah.'"**(2)

Hadhrat Mujaahid reports, "Hadhrat Yazeed bin Shajarah Rahaawi رضي الله عنه was one of the governors of Shaam whom Hadhrat Mu'aawiya رضي الله عنه had placed in command of the armed forces. He once addressed us saying, 'O people! Remember Allaah's favours on you. If only you could see the many shades of them as I do, in addition to the many things we have in our homes. 'When people stand up for salaah, the doors of the skies, the doors of Jannah and the doors of Jahannam open. The wide-eyed damsels of Jannah beautify themselves and watch closely. Then when a person steps forward to do battle, they pray, 'O Allaah! Keep him steadfast! O Allaah! Assist him'. However, if he turns his back, they conceal themselves from him saying, 'O Allaah! Forgive him! O Allaah! Have mercy on him.' May my parents be sacrificed for you! Engage the enemy in full

(1) Ibn Jareer (Vol.4 Pg.305).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.294).

combat because when a person steps forward (and is martyred) the first drop of his blood that causes his sins to fall off just as the leaves of a tree fall off. Two damsels from the wide-eyed damsels of Jannah then descend to wipe the dust off his face. 'I am yours,' he says. 'No,' they reply, 'We are yours.' He will then be clothed in a hundred garments (so fine that) if they (all hundred of them) are placed between these two fingers (the index and middle fingers), they will fit comfortably. They are not woven like the garments of man, but are the clothes of Jannah.

'Your names are recorded by Allaah together with details of your character traits, your qualities, the secret discussions you engage in and the gatherings you attend. Then on the Day of Qiyaamah, it will be said to some people, 'O person! Here is your light (by which you will be led to Jannah).' It will also be said to others, 'O person! There is no light for you.' **Jahannam has a shore just as the ocean has a shore. This shore is however infested with insects, snakes as long as palm trees and scorpions as large as mules.** When the people of Jahannam will plead for the punishment to be lightened, they will be told to go to the shore. When they go there, the insects will start biting their lips, faces and other parts of the body, because of which they will then plead to be delivered from there back to the fire of Jahannam. They will also be made to suffer from an itch so sever that they will scratch at it so much that their bones will eventually become exposed. 'O person!' it will be said to one of them, 'Does this cause you pain?' When he replies that it certainly does, he will be told, **'This is because of the pain that you caused to the Mu'mineen.'"**(1)

The Lecture of Hadhrat Umayr bin Sa'd رضي الله تعالى عنه

Hadhrat Sa'eed bin Suwayd reports that a Sahabi by the name of Hadhrat Umayr bin Sa'd رضي الله تعالى عنه was the governor of Hims and would say from the pulpit, **"Listen well! Islaam has a fortified wall and a reinforced door. The wall of Islaam is justice and its door is the truth.** (The adherents to) Islaam will be vanquished only when this wall is demolished and when the door is torn apart. **Islaam will remain strong as long as the (Muslim) rulers remain firm.** The firmness of the rulers is not in their killing by the sword nor by their striking with the whip, **but by passing judgement according to the truth and by adhering to justice."** (2)

The Lecture of Hadhrat Sa'd bin Ubayd Qaari رضي الله تعالى عنه the father of Hadhrat Umayr رضي الله تعالى عنه

Hadhrat Sa'd bin Ubayd رضي الله تعالى عنه once addressed the people saying, "We shall be meeting the enemy tomorrow and will be martyred. You should therefore not wash off any blood from us, shroud us, in anything other than the clothes we will be wearing." (3)

(1) Haakim (Vol.3 Pg.294). ibn Mubaarak in his *Zuhd*, Ibn Mandah and Bayhaqi have all reported a similar narration in detail, as quoted in *Isaabah* (Vol.3 Pg.658).
(2) Ibn Sa'd (Vol.4 Pg.375).
(3) Ibn Sa'd (Vol.4 Pg.458).

A Lecture of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Salamah bin Sabarah reports that it was in Shaam that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه addressed them saying, "You are the Mu'mineen and the people of Jannah. By Allaah! I truly feel that Allaah will admit into Jannah every person you take prisoner from Rome and Persia. This is because whenever they do any service for you, you say, 'You have done well! May Allaah have mercy on you!' or 'You have done well! May Allaah bless you!'" He then recited the verse:

﴿وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ﴾ (سورة شورىٰ: آيت ٢٦)

He *(Allaah)* accepts *(the du'aas and sincere Ibaadah)* of those who have Imaan and who do righteous deeds, and He increases *(their rewards)* for them out of His favour. {Surah Shura, verse 26}[1]

A Lecture of Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Howshab Fazaari reports that he heard Hadhrat Abu Dardaa رضي الله تعالى عنه deliver a lecture from the pulpit saying, "I fear the day when my Rabb تبارك وتعالى will summon me saying, 'O Uwaymir!' When I respond by saying, 'I am at Your service, O my Rabb!', Allaah shall ask, 'How did you practise on your knowledge?' Then every verse in Allaah's Book containing a command and every verse containing an admonition shall claim their rights. The verses containing commands testify that I did not carry out the command and every verse containing an admonition will testify that I did not take heed to the admonition it contained. How will I then be left alone?" [2]

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(1) Ibn Jareer and Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.115).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.78).
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Chapter Seventeen

The Chapter Concerning The Advices of the Sahabah رضي الله تعالى عنهم

This chapter discusses how Nabi ﷺ and the Sahabah رضي الله عنهم advised people and accepted the advice given to them, regardless of whether they were at home or on journey. It also highlights how they turned their attention away from the material things of this world and its pleasures to focus on the bounties of the Aakhirah. They so vehemently cautioned people to beware of disobeying Allaah that tears flowed and hearts became overawed. It appeared as if the Aakhirah and the conditions on the Plain of Resurrection were plain before their eyes. This chapter illustrates how they led the Ummah of Muhammad ﷺ by the hand through their advices and turned their attention towards the Creator of the heavens and the earth, thereby severing the arteries of every open and discreet form of Shirk.

Rasulullaah ﷺ's Advices

Rasulullaah ﷺ's profound Advice to Hadhrat Abu Dharr Ghifaari رضي الله تعالى عنه

Hadhrat Abu Dharr رضي الله عنه reports that he once asked Rasulullaah ﷺ what the scriptures revealed to Hadhrat Ibraheem عليه السلام contained. Rasulullaah ﷺ replied, "They were full of expressions such as 'O conquering, troubled and deceived king! I have not sent you to gather the things of this world and to heap piles upon another. I have sent you to prevent the plea of the oppressed from reaching Me because I never reject such a plea even though it may come from a Kaafir.' 'As long as a thinking man does not lose his senses, he should distribute his time in a few activities. **He should devote some time in secret conversation with his Rabb, some time engaging in introspection, some time contemplating over the creations of his Rabb** تبارك وتعالى **and some time expressly for his needs of food and drink.** The thinking man must not undertake a journey unless it be for one of three reasons; **to earn provisions for the Aakhirah, to set right an affair pertaining to his livelihood or to gain some pleasure that is not forbidden.** It is also necessary for the thinking man to have a deep insight into his times and to be prepared for its conditions. He must also guard his tongue. Whoever judges his words by his actions will have few words to speak unless it concerns matters

of importance.'"

"O Rasulullaah !" Hadhrat Abu Dharr asked further, "What did the scriptures of Hadhrat Moosa contain?" Rasulullaah replied, "It was replete with lessons (such as) 'I am astonished at the person who is convinced about death, yet enjoys himself. I am astonished at the person who is convinced about the fire of Jahannam, yet he continues to laugh. I am astonished at the person who is convinced about predestination, yet he still exert himself unnecessarily. I am astonished at the person who sees this world and how it keeps passing from person to person, yet he places his trust in her. I am astonished at the person who is convinced about reckoning tomorrow, yet he does not work for it.'"

"O Rasulullaah !" Hadhrat Abu Dharr then asked, "Do advise me." Rasulullaah complied by saying, **"I advise you to adopt Taqwa because it is the fountainhead of all affairs."** "Do advise me further, O Rasulullaah ," Hadhrat Abu Dharr asked. Rasulullaah said, **"Ensure that you recite the Qur'aan and engage in Allaah's Dhikr because this is a light for you in this world and a treasure in the Aakhirah."** "O Rasulullaah ," Hadhrat Abu Dharr entreated, "Give me some more advice." Rasulullaah continued, **"Abstain from excessive laughter because it kills the heart and removes the light from one's face."**

"Do advise me further, O Rasulullaah ," Hadhrat Abu Dharr pleaded. Rasulullaah advised him further saying, **"Ensure that you participate in Jihaad because it is the monasticism of my Ummah."** When Hadhrat Abu Dharr asked for more advice, Rasulullaah further stated, **"Ensure that you remain silent for extended periods because this will repel Shaytaan and assist you in matters of Deen."** Upon Hadhrat Abu Dharr 's further insistence, Rasulullaah continued his advice saying, **"Love the poor and keep their company."**

"O Rasulullaah !" Hadhrat Abu Dharr implored, "Please give me more advice." Rasulullaah said, **"Look at those who are inferior to you and do not look at those who are superior to you because this is more conducive to you not looking down on Allaah's favours upon you."** Again Hadhrat Abu Dharr asked, "O Rasulullaah ! Advise me further." To this, Rasulullaah stated, **"Speak the truth regardless of how bitter it may be."** Upon yet another request from Hadhrat Abu Dharr , Rasulullaah 's advice was, **"Knowing your own faults should prevent you from finding faults in others and never be angry with others for the faults you have yourself.** You will be guilty enough for finding such faults in people that you do not know exist within yourself and for becoming angry with others for the things you yourself do." Rasulullaah then placed his hand on Hadhrat Abu Dharr 's chest and said, "O Abu Dharr! **There is no intelligence like astute planning, no piety like abstinence and no family pride as excellent as good character.** [1]

(1) Ibn Abi Dunya, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.473). Abu Nu'aym has reported the complete narration in his *Hilya* (Vol.1 Pg.166), as have Hasan bin Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.201).

"Do you know the Example of each one of you and his family, wealth and Deeds?"

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ once said to the Sahabah رضي الله تعالى عنهم, "Do you know the example of each one of you and his family, wealth and actions?" "Allaah and His Rasool ﷺ know best," the Sahabah رضي الله تعالى عنهم submitted. Rasulullaah ﷺ then explained, "The example of each one of you and his family, wealth and deeds is like a person with three brothers. When lying on his deathbed, the man summons one of his brothers and asks, 'You can see the plight I am now facing. What are you able to do for me?' This brother replies by saying, 'What I have to offer you is that I shall nurse you tirelessly and tend to all your affairs. When you pass away, I shall bathe you, shroud you and carry you along with the others. I shall be carrying you awhile and sometimes also be removing anything harmful from your path. Thereafter, when I return (after the burial), I shall sing your praises whenever someone asks about you.' This brother represents his family. What do you think of him?" "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم replied, "We do not see too much in what he has to offer."

Rasulullaah ﷺ then continued, "The man then summons the second brother and asks, 'You can see the plight I am now facing. What are you able to do for me?' This brother replies by saying, 'I have nothing to offer you unless you are alive. As soon as you die, I shall go my way and you will go yours.' This brother represents his wealth. What do you think of him?" The Sahabah رضي الله تعالى عنهم replied, "O Rasulullaah ﷺ! We do not see too much in what he has to offer either."

Rasulullaah ﷺ further stated, "The man then summons the third brother and asks, 'You can see the plight I am now facing. What are you able to do for me?' This brother replies by saying, 'I shall be your companion in your grave and your friend in your loneliness. On the day when actions will be weighed, I shall sit in your scale and lend my weight to it.' This brother represents his good deeds. What do you think of him?" The Sahabah رضي الله تعالى عنهم replied, "O Rasulullaah ﷺ! He is the best brother and the best companion." "That," Rasulullaah ﷺ remarked, "is exactly the way matters are."

Hadhrat Abdullaah bin Kurz رضي الله تعالى عنه then stood up and said, "O Rasulullaah ﷺ! Do you permit me to string a few couplets concerning this?" When Rasulullaah ﷺ granted him permission, it was a mere day afterwards that he returned to Rasulullaah ﷺ. He stood in front of Rasulullaah ﷺ and others gathered around him, as he recited the following couplets (which mean):

"Indeed I, my family and the deeds I have sent ahead
are like the one who called his friends and said
in an address to his brothers who were three
'Do offer assistance in this matter that has befallen me
A lengthy separation the outcome of which is uncertain
What have you to offer in what appears to be most devastating'
One of them says, 'I am the one who
will obey you in all matters before you leave

however, when the separation occurs
I will be unable to maintain our bond of kinship
Take what you please from me now
because I will soon be taken on another precarious road
If you wish to keep me, you will be unable to do so
However, you may hastily spend me before a sudden death to make some amends'
The other then speaks whom I loved most dearly
Whom I had always favoured over others with my affections
'The help I can offer is to do my best and to wish well for you
at the time when you have the most difficulty. I can however not fight your death
Nonetheless, I shall weep and wail for you
and sing your praises to all who ask about you
I shall follow those accompanying your funeral procession
and gently assist all those who carry you
to your destination, where you will be entered
I shall then return to continue with my occupations
as if there had never been any friendship between us
nor any love that we shared between ourselves'
This is the family of the person and the help they can offer
As much as they would like, they can do no more
The other then speaks and says, 'I am that brother
the like of whom you have never seen another at this time of difficulty and trepidation
You will find me sitting there by your grave
arguing in your defence and responding to every interrogation
On the day deeds are weighed, I shall be sitting
in the scale that you have always endeavoured to weigh down
Never forget me and recognise my status
because I am most compassionate and helpful to you and will never desert you'
Such are the good deeds you carry out
Had you done well, you shall meet them on the day of the meeting"

Rasulullaah ﷺ and all the Sahabah رضي الله تعالى عنهم started weeping at these words and whenever Hadhrat Abdullaah bin Kurz رضي الله تعالى عنه passed by any group of Muslims, they called him to recite the poem to them. They would then burst out in tears when he did so. [1]

The Advices of Ameerul Mu'mineen Hadhrat Umar bin Khattaab رضي الله تعالى عنه

The Advice he gave to Someone

Hadhrat Umar رضي الله تعالى عنه once advised a man saying, "Never allow people to distract

(1) Raamhurmuzi in his Amthaal, as quoted in *Kanzul Ummaal* (Vol.8 Pg.124). The narration has also been reported by Ja'far Firyaabi in his Kitaabul Kuna, by Ibn Abi Aasim in his Wahdaan, by Ibn Shaaheen, by Ibn Mandah in his Sahabah, by Ibn Abi Dunya in his Kifaalah, as quoted in *Isaabah* (Vol.2 Pg.362).

you from yourself because you are ultimately responsible for yourself and not for them. **Never spend your days wandering about because everything you do is recorded.** Always carry out a good deed whenever you sin because I have never seen anything catch up with another as fast as a newly done good deed catches up with an old sin." (1)

Hadhrat Umar رضي الله تعالى عنه also said, **"Stay away from that which causes you harm, ensure that you have righteous friends even though such people are scarce and consult those who fear Allaah about all your matters."** (2)

Eighteen Wise Advices from the Lips of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Sa'eed bin Musayyib reports that there were eighteen guidelines that Hadhrat Umar رضي الله تعالى عنه formulated for the people, every one of which is replete with wisdom. He said,

"(1) When someone disobeys Allaah in matter that impacts on you, you can give him no punishment worse than obeying Allaah in matters that impact on him.

(2) Always assume the best about your brother unless you learn something about him that you absolutely cannot reconcile.

(3) Never assume the worst about any statement that a Muslim makes as long as you are able to make a favourable interpretation.

(4) The person who exposes himself to slander must never rebuke anyone who holds a bad opinion of him.

(5) Whoever guards his secrets will retain the choice in his hands.

(6) Ensure that you keep true friends to stay under their wings because they are a source of beauty during times of prosperity and a means of protection during times of hardship.

(7) Always speak the truth even though it leads to your death.

(8) Never delve into matters that do not concern you.

(9) Do not ask about matters that have not occurred because that which has already taken place is enough to preoccupy you from that which has not.

(10) Never seek your needs from one who does not want to see your success.

(11) Never treat false oaths lightly because Allaah will then destroy you.

(12) Never keep the company of the sinners to learn from their sinful ways.

(13) Keep away from your enemy.

(14) Beware even of your friends, except for the trustworthy one and none can be trustworthy unless he fears Allaah.

(15) Be humble when in the graveyard,

(16) submit to Allaah's obedience and

(17) seek Allaah's protection at the time of disobeying His commands. (18) Consult with those who fear Allaah because Allaah says:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَٰؤُا﴾ (سورة فاطر: آيت ٢٨)

(1) Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

From Allaah's bondsmen, it is only those with knowledge *(those who recognise Him)* who fear Him. {Surah Faatir, verse 28}(1)

Hadhrat Muhammad bin Shihaab reports that Hadhrat Umar bin Khattaab رضي الله عنه said, "Never delve into matters that do not concern you, keep your distance from your enemy and be cautious even of your friends unless he is a trustworthy person because nothing can compare with a trustworthy person. Never keep the company of a sinner because he will teach you his sinful ways and never disclose your secrets to him. Always consult with those who fear Allaah تبارك وتعالى."(2)

"Men are of three Categories and Women are of three Categories"

Hadhrat Samurah bin Jundub رضي الله عنه reports that Hadhrat Umar رضي الله عنه once said, "Men are of three categories and women are also of three categories. As for women, there is the woman who is chaste, is a Muslim, is gentle, loving and has many children. She assists her family against the (fashions and influences of the) times and does good to assist in the times against her family. It is however rare to find such a woman. The second is the woman makes many demands and does nothing more than bear children. The third is a parasitic yoke that Allaah places around the neck of whoever He pleases and removes from the neck of whoever He pleases.

As for the three categories of men, one is the man who is chaste, easy-going, gentle, holding intelligent opinions and always offering the best counsel. Whenever any matter arises, he consults with others and matters are always settled with his opinion. The other is the man who has no sound opinions but when any matter arises, he consults men of good judgement and does what they advise. The third man is the bewildered person who cannot distinguish right from wrong. He neither consults with others nor takes the opinion of someone offering guidance." (3)

His Advice to Hadhrat Ahnaf bin Qais

Hadhrat Ahnaf bin Qais narrates that Hadhrat Umar رضي الله عنه once said to him, "O Ahnaf! The person who laughs too much loses respect and the one who jokes too much is not taken seriously. The one who talks too much, makes too many mistakes, the one who makes too many mistakes loses modesty, the one who loses modesty loses piety and the heart of the one who loses piety eventually dies." (4)

Another narration states that Hadhrat Umar رضي الله عنه said, "The person who laughs too much loses respect, the one who jokes too much is not taken seriously and the one who indulges too much in something is known for it. The one who talks too much, makes too many mistakes..." The rest of the narration is like the one

(1) Khateeb, Ibn Asaakir and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.55).
(3) Ibn Abi Shaybah, Ibn Abi Dunya, Kharaa'iti, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
(4) Tabraani in his Awsat. Haythami (Vol.10 Pg.302) has commented on the chain of narrators.

above. [1]

"There are some servants of Allaah who annihilate falsehood by staying away from it and revive the truth by speaking of it"

Hadhrat Umar رضي الله عنه said, "There are some servants of Allaah who **annihilate falsehood by staying away from it and revive the truth by speaking of it.** When given encouragement (to do good), they are encouraged and when warned against something, they take heed. When fearing something, they are never off guard. With the power of conviction, they are able to see things they have never seen, blending these into those memories that never leave. Their fear for Allaah has purified their souls and they forsake that which will leave them (the pleasures of this world) for that which will always remain theirs (the bounties of the Aakhirah). Life is a bounty for them and death is a source of honour because they will marry the wide-eyed damsels of Jannah and be waited upon by servants of eternal youth." [2]

Miscellaneous Advices that he Gave

Hadhrat Umar رضي الله عنه once said, "Become coffers of the Qur'aan, fountains of knowledge and ask Allaah for your sustenance on a day-to-day basis." Another narration states that he also added, **"Remain in the company of those who repent excessively because such people have the softest hearts."** [3]

Hadhrat Umar رضي الله عنه also said, "The person who fears Allaah will never vent his anger and will never do as he pleases. Had it not been for the Day of Qiyaamah, matters would have been very much different to what you see." [4]

It was Hadhrat Umar رضي الله عنه who said, "The person who is just to people despite the hardship he has to endure, will be granted success in all his endeavours. Humbling oneself in obedience to Allaah is closer to righteousness than to desiring honour." [5]

Hadhrat Maalik reports that the report reached him that Hadhrat Umar رضي الله عنه said, **"A man's respect lies in his Taqwa, his honour in his Deen and his manhood in his character.** Courage is the antithesis of cowardice because while a courageous man will fight to defend those he knows as well those he does not know, the coward will flee from defending even his own parents. While people see respect in wealth, true honour really lies in Taqwa. I am not better than a Persian, a non-Arab or a common farmer except by virtue of Taqwa (the best will be the one with the most Taqwa)." [6]

(1) Ibn Abi Dunya, Askari, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.55).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).
(4) Ibn Abi Dunya, Deenowri in his Mujaalasah and Haakim in his Kuna, as quoted in *Kanzul Ummaal* (Vol8. Pg.235).
(5) Kharaa'iti and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
(6) Ibn Abi Shaybah, Askari, Ibn Jareer, Daar Qutni and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

Hadhrat Sufyaan Thowri reports that Hadhrat Umar رضي الله تعالى عنه once wrote to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه saying, "**Wisdom is not something that comes with age but it is a gift that Allaah grants to whoever He pleases. Ensure that you always stay away from shameful acts and evil character.**" (1)

Hadhrat Umar رضي الله تعالى عنه once wrote to his son Hadhrat Abdullaah رضي الله تعالى عنه saying, "I advise you to always adopt Taqwa because Allaah will always protect the one who has Taqwa. Allaah suffices for the one who trusts in Him, He rewards the one who gives Him a loan and increases His bounties on the one who is grateful. Taqwa should always be your prime objective, the foundation of all your actions and the polish of your heart. Remember that there is no deed for the one who makes no intention, there is no reward for the one who does not intend it, there is no benefit in the wealth of the one who has no compassion and there can be nothing new for the one who has nothing old." (2)

Hadhrat Ja'far bin Zabrqaan reports that in a letter to one of his governors, Hadhrat Umar رضي الله تعالى عنه concluded with the words, "**Take stock of yourself during times of prosperity before difficulties take stock of you** because the one who takes stock of himself during times of prosperity will ultimately by happy and the envy of others. As for the one who has been distracted by the world and who has made sin his occupation, he will ultimately have only regret and grief. **Take heed of the advice given to you so that you may refrain from that which you are being prevented from doing.**" (3)

In a letter to Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه stated, "**Hold fast to the truth and it will reveal to you the status of the people of the truth.** Ensure also that you always pass judgement by the truth. Was Salaam." (4)

The Advices of Ameerul Mu'mineen Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه

His Advice to Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Hadhrat Umar رضي الله تعالى عنه once asked Hadhrat Ali رضي الله تعالى عنه for advice, Hadhrat Ali رضي الله تعالى عنه said, "**Never allow your conviction to become doubtful, your knowledge to regress to ignorance or your suspicions to transform into conviction.** You must also remember that nothing of this world is really yours besides what you have received and then passed on, what you have distributed, thereby levelling the equation and the clothes you have already worn out." "O Abul Hasan!" Hadhrat Umar رضي الله تعالى عنه remarked, "What you have stated is indeed very true." (5)

Hadhrat Ali رضي الله تعالى عنه once said to Hadhrat Umar رضي الله تعالى عنه, "O Ameerul Mu'mineen! If

(1) Ibn Abi Dunya and Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
(2) Ibn Abi Dunya, Abu Bakr Sowli and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).
(3) Bayhaqi in his Zuhd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).
(4) Abul Hasan Rizqawi in his Juz, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.221).

you wish to meet up with your two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه), then curtail your hopes, eat less than your fill, shorten your loincloth, patch your upper garment and mend your shoes. By doing this, you will surely meet up with them." (1)

His Advice about what Goodness Really is

Hadhrat Ali رضي الله عنه once said, "**Goodness is not when your wealth or your children increase, but when your knowledge increases, when your tolerance grows and when you excel people in worshipping your Rabb.** When you do well, praise Allaah and when you do wrong, seek Allaah's forgiveness. There is no good in this world except for one of two persons; the person who commits a sin and then compensates for it by repenting and the person who hastens to do good deeds. A deed carried out with Taqwa can never be underestimated because how can a deed that Allaah accepts ever be underestimated?" (2)

His Advices to his son Hasan رضي الله عنه when he was Stabbed and some other Advices he gave him

Hadhrat Uqba bin Abu Sahbaa narrates that after Hadhrat Ali رضي الله عنه was stabbed by Ibn Muljim, (his son) Hadhrat Hasan رضي الله عنه came to him weeping. "What makes you weep, dear son?" Hadhrat Ali رضي الله عنه asked. Hadhrat Hasan رضي الله عنه replied, "Why should I not weep when you are passing the first day of the Aakhirah and the last day of this world?" "Dear son!" Hadhrat Ali رضي الله عنه advised, **"Remember four things plus another four and whatever else you do with these will never harm you."** "What are they, beloved father?" Hadhrat Hasan رضي الله عنه enquired. Hadhrat Ali رضي الله عنه explained, "The greatest wealth is intelligence while the worst poverty is foolishness. Conceit is the most estranging of all things and the greatest source of respect is good character."

"Dear father!" Hadhrat Hasan رضي الله عنه said, "These are four factors. Do teach me the other four." Hadhrat Ali رضي الله عنه then said, "Stay away from the company of the foolish because he will cause you harm even when he intends doing you good. Also stay away from the company of those who lie excessively because this will draw closer to you those who are far (giving them the opportunity to harm you) and will drive away those who are close to you. Do not also keep the company of a miser because he will distance himself from you at a time when you need him the most. Ensure that you do not also keep company with a sinner because he will sell you for something most insignificant." (3)

Hadhrat Ali رضي الله عنه once said, "Inspiration (from Allaah) is the best guide, good character is the best companion, intelligence is the best friend, sound (Deeni) education is the best legacy and there is no (source of) loneliness more detrimental than conceit." (4)

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.219).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.75). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.221).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).
(4) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).

It was Hadhrat Ali رضي الله تعالى عنه who said, "Do not look at who is saying something, but look at what is being said." He also said, "All forms of friendship will come to an end besides the friendship that is not built on greed." (1)

The Advices of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه

His Advice to his Troops

Hadhrat Nimraan bin Makhmar narrates that Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه was walking amongst his troops as he said to them, "Listen well! There are many who keep their clothes white while soiling their Deen. Listen well! There are many who appear to be honouring themselves but are actually disgracing themselves. Repel old sins by fresh good deeds because even if any of you commits as many sins as can fill the space between the heavens and the earth, a single good deed done afterwards will rise above them all and overpower them." (2)

His Advice after being Afflicted by the Plague and his Statement about the Heart of a Mu'min

Hadhrat Sa'eed bin Abu Sa'eed Maqbari رضي الله تعالى عنه narrates that Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه was struck by the plague in Jordan and this is where his grave is situated. When this happened, he called all the Muslims present there and said, "I wish to give you such advice that if you take heed to it, you will always remain in good stead. Establish salaah, pay zakaah, fast during Ramadhaan, give charity, perform Hajj, perform Umrah, encourage each other (to do good), wish well for your leaders and never betray them. Never allow the world to make you negligent because even if a man is granted the life of a thousand years, he will have to encounter this juncture that you see me lying in. Allaah has ordained death for mankind and they therefore have to die. The most intelligent of them is he who is most obedient to his Rabb and carries out the most good deeds for the day he returns to Allaah. Was Salaam Alaykum wa Rahmatullaah. O Mu'aadh bin Jabal! Lead the people in salaah." Thereafter, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه passed away.

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه then addressed the people saying, "O people! Repent sincerely to Allaah for your sins because when a servant meets Allaah after having repented for his sins, Allaah makes it compulsory for Himself to forgive all his sins. It is only his debts that are not forgiven because a person is held in custody for his debts. Whoever has severed ties with his brother should meet him and shake hands with him because it does not befit a Muslim to sever ties with his brother for more than three days. Whoever does sever ties for more than three days will be guilty of a major sin." (3)

(1) Sam'aani in his Dalaa'il, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.102).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.74).

Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه once said, "**The heart of a Mu'min is like that of a sparrow, which changes so many times every day (because of which a person needs to consult with others).**" (1)

The Advices of Hadhrat Mu'aadh bin Jabal رضي الله عنه

Hadhrat Muhammad bin Seereen reports that Hadhrat Mu'aadh bin Jabal رضي الله عنه was once with his companions, who were greeting him and seeing him off. When a man then approached him (and asked for some advice), Hadhrat Mu'aadh bin Jabal رضي الله عنه said to him, "**I will give you two advices,** which if you take heed to, you will be taken care of. Remember that while you cannot do without your share (of sustenance) in this world, you are even more in need of your share in the Aakhirah. You should therefore give preference to your share in the Aakhirah over your share in this world and make such thorough arrangements for it that it remains with you wherever you go." (2)

Hadhrat Amr bin Maymoon Awdi says, "Hadhrat Mu'aadh bin Jabal رضي الله عنه once stood up amongst us and said, 'O Banu Awd! I am the messenger of Allaah's messenger ﷺ. Remember well that all will have to return to Allaah. Thereafter (after reckoning), people will head either towards Jannah or Jahannam, where they will live forever and from where they will not be going anywhere else. There they will live until eternity in bodies that will never die." (3)

Hadhrat Mu'aawiya bin Qurra narrates that Hadhrat Mu'aadh bin Jabal رضي الله عنه once said to his son, "Dear son! **Whenever you perform salaah, perform the salaah of a person who is bidding farewell and never think that you will ever be returning to this world. Dear son! Remember that when a Mu'min dies, he lies between two excellent things; the good that he has sent ahead and the good that he leaves behind (*Sadaqah Jaariya*).**" (4)

Hadhrat Abdullaah bin Salamah narrates that when someone once asked Hadhrat Mu'aadh bin Jabal رضي الله عنه to teach him, Hadhrat Mu'aadh رضي الله عنه asked him, "Will you then obey me?" "I am most eager to obey you," the man replied. Hadhrat Mu'aadh رضي الله عنه then advised him saying, "Fast at times and do not fast at times (do not fast perpetually), perform salaah at night and sleep as well, earn without sinning, die only as a Muslim **and beware of the curse of the oppressed person.**" (5)

Hadhrat Mu'aadh bin Jabal رضي الله عنه once said, "The person who does **three things** exposes himself to resentment. (The three things are:) Laughing without being amused, sleeping (throughout the night) without waking (for salaah) and eating without being hungry." (6)

It was also Hadhrat Mu'aadh bin Jabal رضي الله عنه who said, "When you were tested with adverse conditions, you exercised patience (and passed the test). You will

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.102).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.233).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.237).

soon be tested with conditions of prosperity (so do exercise restraint). What I fear most for you are your women when they start wearing gold and silver bangles, the fine garments of Shaam and the floral garments of Yemen. **They will then exhaust wealthy men and tax the poor man with a burden he is unable to bear."** (1)

The Advices of Hadhrat Abdullaah bin Mas'ood رضي الله عنه

Hadhrat Abdullaah bin Mas'ood رضي الله عنه once said, **"It angers me to see a man idle without doing anything for this world or for the Aakhirah."** (2) Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "Let me not find any of you lying like a corpse at night (without waking for salaah) and behaving like the *Qutrub* insect all day." Hadhrat Ibn Uyaynah states that the *Qutrub* insect is one that is sitting in one place at times and then somewhere else (moving about all day long without taking a break. Like this, the man is constantly on the move in pursuit of worldly gain). (3)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه also said, "The cream of this world has passed on, leaving only waste behind. Death today is therefore a gift for every Muslim." (4) Another narration states that he said, "This world is like a lake at the top of a mountain, the best waters of which have departed, leaving behind only muddy remains." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه stated, "How wonderful **are two things that people dislike;** death and poverty! By Allaah! One is affected by either one of two conditions, prosperity or poverty and I care not which of the two I am afflicted with. **If it is prosperity,** I can use it to sympathise (with the poor by helping them). **If it is poverty,** I can use it to exercise patience (and be rewarded abundantly)." (6)

It was also Hadhrat Abdullaah bin Mas'ood رضي الله عنه who said, "A person cannot reach the reality of Imaan until he reaches its apex and he will be unable to reach the apex until he loves **poverty more than prosperity, until he loves submission more than honour** and until the one who praises him and the one who insults him are the same to him." The students of Hadhrat Abdullaah bin Mas'ood رضي الله عنه then explained this statement saying, "Until he prefers earning Halaal and remaining in poverty to earning Haraam and living in affluence; until he prefers submitting to Allaah's commands to the (worldly) honour derived from sinning and **until the person praising him in truth and the person insulting him are equal in his sight."** (7)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130). Abdur Razzaaq has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.232).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.131).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132). Ahmad has reported a similar narration, as quoted in Safwatus Safwah (Vol.1 Pg.164).

Hadhrat Abdullaah bin Mas'ood رضي الله عنه also said, "I swear by the Being besides Whom there is none worthy of worship that when a person passes his mornings and evenings as a Muslim, the adversities that afflict him in this world will not harm him." (1)

Hadhrat Abdur Rahmaan bin Hujayrah reports from his father that when he took a seat, Hadhrat Abdullaah bin Mas'ood رضي الله عنه would say, "Days and nights are passing you people by, as your lives are growing shorter, your actions are being recorded and death is waiting to strike.you so very suddenly. The person who sows good (deeds) will soon harvest that which he will be pleased to have. However, the one who sows evil will harvest only regrets. Every farmer will reap only that which he plants. **While the sustenance of a slow person will never bypass him,** the greedy person cannot get more than what has been destined for him. The person who has anything good has been given the same by Allaah and the person saved from any evil has been saved by Allaah. **Those with Taqwa are simple, those with deep understanding of Deen are to be followed and being in their company will only grant one more."** (2)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه once stated, **"Each one of you is a guest and his wealth is borrowed. While the guest has to leave sometime, a borrowed item has to be returned to the owner."** (3)

Hadhrat Abdur Rahmaan the son of Hadhrat Abdullaah bin Mas'ood رضي الله عنه reports that a man once approached his father saying, "O Abu Abdur Rahmaan! Teach me some words that are both concise and beneficial." Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "Worship Allaah without ascribing any partners to Him and go wherever the Qur'aan takes you. When someone brings you the ' .uth, accept it from him even though he may be someone distant or someone you dislike **and when someone comes to you with falsehood, reject it even though he may be someone close and beloved to you."** (4)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه stated, **"The truth is heavy and bitter while falsehood is light and pleasant.** So many pleasures there are that give rise to nothing but tremendous sorrow." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه is reported to have said, "While the heart may have incredible enthusiasm and zeal (to do good), it can also be greatly indifferent and lethargic. You must therefore exploit its enthusiasm and ignore its indifference." (6)

Hadhrat Mundhir reports that when some non-Arab chiefs came to see Hadhrat Abdullaah bin Mas'ood رضي الله عنه, the people were impressed by their muscular necks and glowing health. Hadhrat Abdullaah bin Mas'ood رضي الله عنه then said to the people, "You may see that a Kaafir is physically most healthy while his heart

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134). Ahmad has reported a similar narration, as quoted in Safwatus Safwah (Vol.1 Pg.161).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).

is most ill (with kufr and Shirk). You may then meet a Muslim whose body may be most ill, but his heart is most healthy. By Allaah! If your hearts are ill and only your bodies are healthy, you will be lower than a dung-beetle in Allaah's sight."(1)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه once said, **"A Mu'min cannot have any comfort without meeting Allaah and whoever finds comfort only in meeting Allaah has actually met Allaah."** (2)

It was also Hadhrat Abdullaah bin Mas'ood رضي الله عنه who said, "None of you should ever place his Deen around the neck of another person in a manner that he believes only when the other person believes and he rejects what the other person rejects (he must follow the teachings of the Qur'aan and Sunnah instead). However, **if he absolutely has to follow someone, he must follow someone who has passed away (as a practising Muslim) because the living are never immune from corruption."**

Another narration states that he said, "None of you should ever be an *Imma'ah."* "What is an *Imma'ah,* O Abu Abdur Rahmaan?" the people asked. Hadhrat Abdullaah bin Mas'ood رضي الله عنه explained, "When a person says, 'I am with the people. If they are rightly guided, so shall I be and if they go astray, I shall stray as well.' Listen well! Each of you must fortify his heart so much that he will not resort to kufr even if all of mankind does." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, **"I can make three statements on oath and there is a fourth thing** that if I say it on oath as well, I would definitely not be wrong. (The first is that) Allaah will never make a person who has a share of Islaam like the one who has no share of Islaam. (The second is that) When Allaah is a person's friend in this world, He will never hand him over to someone else on the Day of Qiyaamah. (The third is that) When someone loves a nation, he will certainly arrive with them (on the Day of Qiyaamah).Then the fourth thing about which I would definitely not be wrong if I say it on oath is that if Allaah conceals the faults of a person in this world, he will definitely do so in the Aakhirah." (4)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه also said, **"Whoever desires this world will do harm to his Aakhirah and whoever desires the Aakhirah will do harm to his world. O people! Rather let harm come to that which is temporary instead of harm coming to that which is everlasting."** (5)

It is also reported that Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "Verily the most truthful of all speech is the Book of Allaah تبارك وتعالى, the strongest handhold is the Kalimah of Taqwa, the best of creeds is the creed of Hadhrat Ibraheem عليه السلام, the best of all ways is the Sunnah of Rasulullaah ﷺ and the best guidance is the guidance of the Ambiyaa. The most dignified discourse is the Dhikr of Allaah, the best of narratives is the Qur'aan, the best of all matters are

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.135).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.136).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.136).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.137).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.138).

those with the best results and the worst of them all are those that are fabricated. That which may be little but suffices is better than that which is plenty but which distracts one (from Allaah and the Aakhirah). **Coming to the rescue of a single soul is better than a kingdom in which justice cannot be upheld.** The worst reproach will be when death appears, the worst regret will be on the Day of Qiyaamah and the worst misguidance is to stray after once being rightly guided. The best of wealth is the wealth of the heart, the best of provisions is Taqwa, the best of things to be placed in the heart is conviction, doubts stem from kufr and the worst of blindness is the blindness of the heart. Intoxicants are the root of all sin, women are the traps of Shaytaan, youth is a branch of insanity and wailing is amongst the acts of the Period of Ignorance.

There are people who are the last to attend the Jumu'ah salaah and who make the Dhikr of Allaah only verbally (without concentration). The worst of all sins is lying, verbally abusing a Mu'min is an act of irreligiousness, physically abusing him leads to kufr and his wealth is as sacred as his life. Allaah will forgive the one who forgives (others), Allaah will reward the one who swallows his anger, will pardon the one who pardons and will generously recompense the one who patiently endures difficulties. The worst of all earnings are earnings from interest and the worst thing to consume is the wealth of orphans. The fortunate person is he who takes advice from others while the unfortunate one is he who has been decreed such ever since he was in the belly of his mother. So much is enough for a person that affords him contentment and every person is travelling towards a place measuring only four arm's lengths. The matter of greatest concern is the Aakhirah and the master of all deeds are the very last of them. The worst of all dreams are those that one lies about and the noblest of deaths is martyrdom. He who recognises a test will be patient, he who does not will find it perplexing and Allaah will destroy the one who is haughty. The one who espouses this world will be unable to gain mastery over it, the one who obeys Shaytaan will disobey Allaah and he who disobeys Allaah will be punished by Allaah." (1)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "When a person does things for show in this world, Allaah will show his faults to people on the Day of Qiyaamah and when one does things for people to hear about him in this world, Allaah will make them hear all about his faults on the Day of Qiyaamah. **The person who acts proudly to gain status, Allaah will humiliate him whereas Allaah will elevate the person who is humble."** (2)

The Advices of Hadhrat Salmaan Faarsi رضي الله تعالى عنه

Hadhrat Ja'far bin Burqaan reports that the report reached him that Hadhrat Salmaan Faarsi رضي الله تعالى عنه used to say, "**Three persons make me laugh and three things make me cry.** I laugh at the person who entertains lengthy hopes in this world yet death is constantly searching for him. The other is the person who is negligent of death yet death is never negligent of him and (the third is) the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.138).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.138).

person who laughs most heartily whereas he knows not whether his Rabb is angry with him or pleased. The three things that make me weep are separation from Muhammad ﷺ and his party, the frightening scene when the pangs of death arrive and standing before the Rabb of the universe when I know not whether I shall be heading for the fire of Jahannam or for Jannah." (1)

Hadhrat Salmaan رضي الله تعالى عنه also said, **"When Allaah intends destruction to come to a person, Allaah strips him of modesty and you find that he becomes a person who hates people and they hate him.** When this occurs, Allaah takes His mercy away from him and you find that he becomes vulgar and hard-hearted. When this happens, Allaah removes trustworthiness from him and you then find him to become treacherous and being treated treacherously by others. When this happens, the brace of Islaam is then eventually snatched off his neck and he becomes one who is cursed by Allaah and by all of creation." (2)

Hadhrat Salmaan رضي الله تعالى عنه is also reported to have said, "The example of a Mu'min in this world is like a sick person who has with him his physician who knows every illness and every cure. When the person desires something that is harmful for him, the physician prevents him from taking it saying, 'Do not go near that because you will be destroying yourself if you do.' He then continues preventing him from things in this manner until the person is completely cured of his disease. In a like manner, a Mu'min desires a great number of things of comfort that others have been given and which he has not. However, Allaah prevents him from it and shields it from him until he dies, after which Allaah admits him into Jannah." (3)

Hadhrat Yahya bin Sa'eed reports that Hadhrat Abu Dardaa رضي الله تعالى عنه once wrote to Hadhrat Salmaan رضي الله تعالى عنه, inviting him to come and stay in the blessed land (of Shaam). Hadhrat Salmaan رضي الله تعالى عنه however wrote back saying, **"It is not any piece of land that makes a person blessed, but it is knowledge that does.** The news has reached me that you have been made a physician (a judge). Congratulations to you if you are able to cure people (settle their cases justly), but if you are a quack, then beware that you do not kill a person (have a person wrongly executed), because of which you will have to enter Jahannam." As a result, whenever Hadhrat Abu Dardaa رضي الله تعالى عنه had passed judgement between two persons and they were leaving his court, he would say, "By Allaah! Have I been a quack? Come back and plead your cases to me all over again." (4)

The Advices of Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Hassaan bin Atiyya reports that Hadhrat Abu Dardaa رضي الله تعالى عنه used to say, "You people will always remain in **good stead as long as you love the righteous ones amongst** you and as long as you recognise the truth when it is spoken amongst you because the one who recognises the truth is like the one who

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.207).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.204).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.207).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.205).

practises it." (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, **"Never compel people to do what they have not been compelled to do (by Allaah)** and never take them to task for what their Rabb would not. O son of Aadam عليه السلام! Worry about yourselves because the person who constantly pursues the wrong he sees in others will always be plagued by prolonged grief and frustration that never abates." (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "Worship Allaah as if you can see Him and count yourselves amongst the dead. Remember that a little that is sufficient for you is better than plenty that makes you negligent and remember also that **good deeds never age** and sins are never forgotten." (3)

It is reported that Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "**Goodness** is not when your wealth or your children increase, **but when your knowledge increases,** when your tolerance grows and when you excel people in worshipping your Rabb. When you do well, praise Allaah تبارك وتعالى and when you do wrong, seek forgiveness from Allaah تبارك وتعالى."(4)

Hadhrat Saalim bin Abul Ja'd narrates that Hadhrat Abu Dardaa رضي الله تعالى عنه said, "One should beware that he is not hated in the hearts of the Mu'mineen without him knowing it. Do you know why this happens?" When Hadhrat Saalim replied that he did not, Hadhrat Abu Dardaa رضي الله تعالى عنه explained, "When a person secretly disobeys Allaah, Allaah casts resentment for him in the hearts of the Mu'mineen and he does not even know about it." (5)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "The apex of Imaan is to steadfastly fulfil the orders of Allaah, to be satisfied with what Allaah decrees, to be sincere in pinning one's trust in Allaah تبارك وتعالى and to surrender oneself completely to one's Rabb." (6)

It is reported that Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "Destruction be for the one who is concerned only with amassing wealth. Like a madman, his mouth is always agape looking at what others have rather than what he has. If he could help it, he would even join the day with the night (to have more time to earn money). His destruction will be in the severe reckoning and intense punishment that he will be receiving." (7)

It was also Hadhrat Abu Dardaa رضي الله تعالى عنه who said, "O people of Damascus! Do you have no shame? You store that which you will be unable to eat, you build that which you cannot live in and you have hopes that you cannot reach. There have been civilisations before you who amassed and hoarded their wealth, entertained lengthy hopes and constructed fortified buildings. However, their amassed treasures were destroyed, their hopes turned out to be deceptive

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.210). Bayhaqi and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.211).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.212).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.212).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.215).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).

illusions and their buildings became their graves. They were the nation of Aad who once filled the territory between Aden and Amman with wealth and offspring. Now who would want to buy their legacy for even two Dirhams?" (1)

Another narration states that when Hadhrat Abu Dardaa رضي الله تعالى عنه noticed how much the Muslims were absorbing themselves in building and planting trees, he stood up in their Masjid and addressed them saying, "Gather around me, O people of Damascus!" When the people had gathered, he duly praised Allaah and said, "Do you have no shame..." The rest of the narration is like the one above.(2)

Hadhrat Safwaan bin Amr narrates that Hadhrat Abu Dardaa رضي الله تعالى عنه used to say, "O assembly of the wealthy! Cool off your skins (save it from Jahannam) with your wealth (by spending it in Sadaqah) before you and us become equals in it (when your death arrives). You will then only be able to look at it and we will join you in looking."

He also said, "What I fear for you is a subtle desire for a bounty that will involve you in futility. This will happen when you fill yourselves with food and starve yourselves of knowledge."

Another narration states that he said, "The best of you is he who says to his companion, 'Let us fast before we die' and the worst of you is he who says to his companion, 'Let us eat, drink and pass time before we die'."

Hadhrat Abu Dardaa رضي الله تعالى عنه was once passing by some people who were building. He said to them, "You people are renovating this world when Allaah desires that it is reduced to ruins. Allaah shall however prevail in whatever He intends."

Hadhrat Makhool reports that Hadhrat Abu Dardaa رضي الله تعالى عنه used to search for ruins and when he found any, he would address it saying, "O ruins of the ruined ones! Where are those who had been inhabiting you initially?" (3)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "There are **three things** that I love and which people generally hate; **poverty, illness and death."** (4)

He also said, "I love death because of my longing to meet my Rabb. I love poverty because I can then truly humble myself before my Rabb and I love illness because it obliterates my sins." (5)

Hadhrat Shurahbeel narrates that whenever Hadhrat Abu Dardaa رضي الله تعالى عنه saw a funeral, he would say, "You are leaving in the morning and we shall be leaving in the evening. You are leaving in the evening and we shall be leaving in the morning. Death is a powerful advice, yet people are so quick to forget. **One needs no advice other than death.** While people leave one after another, it is only those without sense that remain behind (without taking heed)." (6)

Hadhrat Aun bin Abdullaah reports that Hadhrat Abu Dardaa رضي الله تعالى عنه said, "The person who searches very hard (for the faults of others) will lose sight of himself

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).
(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.341).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218).

(of his own faults) and **the one who does not prepare for emergencies will be left helpless.** If you give and take loans from people, they will do the same with you and if you leave them, they will not leave you." "Then what would you advise me to do?" Hadhrat Aun asked. Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "Lend the one who will pay you back on the day you will be most in need (the Day of Qiyaamah)." (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "The person who often thinks of death will show off less and will also be less jealous." (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه is also reported to have said, "Why is it that I see you greedy for that (sustenance) for which Allaah has already assumed responsibility on your behalf while you ruin that (duties) which you have been entrusted with? I know the wicked ones amongst you better than a horse specialist knows his horses. They are the ones who perform their salaah after its time, who listen to the Qur'aan indifferently and whose slaves are not free from them even after they have been set free." (3)

It was also Hadhrat Abu Dardaa رضي الله تعالى عنه who said, "Look for good throughout your lives and ensure that you present yourself for all Allaah's breaths of mercy because there are many such breaths of Allaah's mercy, which Allaah allows to strike those of His servants whom He pleases. Also ask Allaah to conceal your faults and to calm your fears." (4)

Hadhrat Abdullaah bin Jubayr bin Nufayr reports that a man once said to Hadhrat Abu Dardaa رضي الله تعالى عنه, "Teach me something by which Allaah تبارك وتعالى may grant me benefit." Hadhrat Abu Dardaa رضي الله تعالى عنه advised him saying, **"There are two, three, four or rather five things that if a person practises upon,** Allaah will undertake to reward him with the highest stages. (They are that) You should never eat anything other than that which is pure (Halaal), you should never earn anything other than that which is pure and you should never admit into your home anything other than that which is pure. Ask Allaah for your sustenance day by day and when you count yourself amongst the dead each morning, it will be as if you have already met up with them. Hand your honour over to Allaah تبارك وتعالى so that you leave Allaah تبارك وتعالى to deal with anyone who swears you, abuses you or fights with you. Then when you commit any sin, seek forgiveness from Allaah تبارك وتعالى." (5)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "A person remains youthful in his love for this world even though his collar bones may be meeting because of old age. This applies to everyone except those whose hearts Allaah has tested for Taqwa, and they are few indeed." (6)

It is reported that Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "It is with **three factors**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.220).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.221).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.221).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.223). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

that man can take charge of all his affairs; never complain of your calamities, never speak about your illness and never claim that you are spiritually pure." (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Beware of the curse of the oppressed and the curse of the orphan because both travel (to Allaah) at night when people are fast asleep." He also said, "The person whom I hate most to oppress is the one who has none other than Allaah تبارك وتعالى to ask help of." (2)

Hadhrat Ma'mar reports from a companion that Hadhrat Abu Dardaa رضي الله تعالى عنه once wrote to Hadhrat Salmaan رضي الله تعالى عنه saying, "Dear brother! Make the most of your health and free time before that calamity strikes which all of mankind cannot repel (death). Also make the most of the du'aa of the afflicted person. Dear brother! Let the Masjid be your home because I have heard Rasulullaah ﷺ say, **'The Masjid is home to every person with Taqwa.'** For those whose homes are the Masaajid, Allaah تبارك وتعالى has also guaranteed happiness, contentment and a safe passage across the bridge of Siraat en route to the pleasure of his Rabb تبارك وتعالى.

Dear brother! Have mercy on the orphan, keep him close to you and feed him from the food that you eat. When a person once came to Rasulullaah ﷺ complaining of a hard heart, I heard Rasulullaah ﷺ ask him, 'Do you want your heart to soften?' When the man replied in the affirmative, Rasulullaah ﷺ advised him saying, 'Keep an orphan close to you, pass your hand over his head and feed him from your own food. This will soften your heart and settle your needs.'

Dear brother! Never collect that for which you will be unable to express gratitude because I have heard Rasulullaah ﷺ say, 'On the Day of Qiyaamah, that wealthy person who obeyed Allaah with regards to his wealth will be brought forward. He will be in front of his wealth and it will be placed behind him. Every time, he stumbles on the bridge of Siraat, **his wealth will say to him, 'Go on! You have fulfilled the rights due from you.'** Thereafter, the wealthy person who did not obey Allaah with regards to his wealth will be brought forward with his wealth on his shoulders. His wealth will cause him to stumble saying, 'May you be destroyed! Why did you not obey Allaah when it concerned me?' This will continue until the person will himself call for his destruction.'

Dear brother! I have been informed that you have purchased a slave. I have heard Rasulullaah ﷺ say, 'A person remains connected to Allaah and Allaah to him as long as another is not in his service because as soon as another person is in his service, reckoning becomes incumbent for him.' In fact (my wife) Ummu Dardaa requested me for a servant at a time when I was well off but I disapproved of the idea because of this reckoning that I heard about. Dear brother! Who is there to assure us that we will meet on the Day of Qiyaamah without fear of reckoning? Dear brother! Never fall into deception about being a companion of Rasulullaah ﷺ because we have lived long after him and Allaah Alone knows what we have done in this time." (3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.221).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224). Ibn Asaakir has reported a similar narration without the portion from "In fact Ummu Dardaa...", as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

Hadhrat Abdur Rahmaan bin Muhammad Muhaaribi reports that Hadhrat Abu Dardaa رضي الله تعالى عنه **once wrote to a companion of his saying,** "Everything you have in this world belonged to someone else previously and will soon be going off to someone else after you. Nothing of it belongs to you apart from what you have sent ahead (to the Aakhirah) for yourself (by spending in the right causes). **You should therefore give preference to yourself over even your righteous children** because you are proceeding towards a Being Who will not accept excuses (for your failure to spend correctly) and your amassing of wealth will be only for those who will not even thank you for it. **Your amassing of wealth is only for one of two persons.** It may be for a person who uses it in the obedience of Allaah, because of which he will have the good fortune that you had been deprived of. On the other hand it may for someone who uses it in the disobedience of Allaah, in which case you will be ill-fortuned because it was you who saved it for him. By Allaah! Neither of these two deserves to have their burdens lightened by you having to carry it on your back. You Muslims therefore should not give preference to anyone else over yourself. Hope for Allaah's mercy to descend on those of them who have passed on and trust that Allaah will provide for those of them who are still left alive. Was Salaam." (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه **once wrote** to Hadhrat Maslamah bin Mukhallad saying, "When a person's actions conform with Allaah's commands, Allaah loves the person and when Allaah loves him, Allaah makes all of His creation love the person as well. On the contrary, when a person's actions do not conform with Allaah's commands, Allaah dislikes the person and when Allaah dislikes him, Allaah makes all of His creation dislike the person as well. (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "There is no Islaam without obedience to Allaah and **no good without affiliating with the broader Muslim community** and without wishing well for (the Deen of) Allaah, for His Khalifah and for the Mu'mineen in general." (3)

The Advices of Hadhrat Abu Dharr رضي الله تعالى عنه

Hadhrat Sufyaan Thowri narrates that Hadhrat Abu Dharr Ghifaari رضي الله تعالى عنه once **stood up near the Kabah and said,** "O people! I am Jundub Ghifaari. **Come to this well-wishing and caring brother."** When the people had gathered all around him, he said, "Tell me. If any of you wishes to undertake a journey, Will he not prepare sufficient provisions to see him through comfortably until he reaches his destination?" When the people confirmed this, he continued, "Well, then the journey to Qiyaamah is the furthest that you will ever undertake, so do take enough provisions to see you through comfortably." The people then asked, "And what is enough to see us through comfortably?" Hadhrat Abu Dharr رضي الله تعالى عنه explained, "Perform a Hajj to take care of important matters, fast on an extremely hot day to take care of the very long Day of Resurrection, perform two Rakaahs salaah in

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).
(2) Ibn Asaakir. As quoted in *Kanzul Ummaal* (Vol.8 Pg.225).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.227).

the darkness of the night to take care of the loneliness of the grave and either say a good word or refrain from saying a bad word to take care of standing before Allaah on that crucial day (of Qiyaamah). Spend your wealth in Sadaqah and you will be saved from the difficulties of the Day of Qiyaamah. In this **world you should attend only two types of gatherings;** gatherings to acquire the Aakhirah and gatherings to seek Halaal sustenance. You would not want a third type of gathering because apart from not doing you any good, it will cause you harm. You should also **spend your Dirhams in two places;** one should be spent on lawful expenses for your family and the other you should send ahead for your Aakhirah. You would not want a third type of Dirham because apart from not doing you any good, it will cause you harm." Hadhrat Abu Dharr رضي الله تعالى عنه then called out at the top of his voice, "O people! Greed has killed you and you will never be able to get all that you are greedy for." (1)

Hadhrat Abdullaah bin Muhammad reports that he heard a reliable scholar say, "The news has reached me that Hadhrat Abu Dharr رضي الله تعالى عنه once said, 'O people! I am a well-wisher to you and have tremendous compassion for you. Perform salaah in the darkness of the night to take care of the loneliness of the grave, fast in this world to take care of the extremely hot Day of Resurrection and spend in Sadaqah and you will be saved from the difficulties of the Day of Qiyaamah. O people! I am a well-wisher to you and have tremendous compassion for you.'"(2)

Hadhrat Abu Dharr رضي الله تعالى عنه also said, "**People are born to die and buildings are built to fall into ruins.** That which shall come to an end is sought with greed while that which is everlasting is being ignored. Oh how wonderful are the **two things that people dislike;** death and poverty." (3)

Hadhrat Hibbaan bin Abi Jabalah reports that both Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه said, "You are born to die, you build buildings to fall into ruins, you greedily hanker after that which shall come to an end while ignoring that which is everlasting. Ah! How wonderful are **three things that** people dislike; death, illness and poverty." (4)

The Advices of Hadhrat Hudhayfah bin Yamaan رضي الله تعالى عنه

The Living Dead

Hadhrat Abu Tufayl narrates that he heard Hadhrat Hudhayfah رضي الله تعالى عنه say, "O people! Do you have no questions to ask me? While others used to ask Rasulullaah ﷺ about the good things to happen, I used to ask him about the evil. Will you not ask me about the living dead? Allaah sent Muhammad ﷺ who called people away from misguidance towards guidance and away from kufr towards Imaan. When those who responded to his call he said, the dead were

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.165).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.165).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.163).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

given life because of the truth (that they accepted) while those who were alive (physically), actually died (spiritually) because they adhered to falsehood. Thereafter, when Nubuwwah had left (with the demise of Rasulullaah ﷺ), there came Khilaafah on the pattern of Nubuwwah, which will be followed by despotic kingship. Those who will oppose this (despotism) with their hearts, hands and tongues will be practising on the complete truth. As for those who oppose it with their hearts and tongues but who restrain their hands will be leaving a branch of the truth. There will be those also who will oppose it within their hearts only while restraining their hands and tongues. Such people will be **omitting two branches of** the truth. Then there will be those will neither oppose it with their hearts nor their tongues (let alone their hands). Such people are the living dead."[1]

Hearts are of Four Types

Hadhrat Hudhayfah رضي الله عنه once said, **"Hearts are of four types;** (1) the veiled heart, which is the heart of the Kaafir, (2) the two-faced heart, which is the heart of the hypocrite, (3) the clear heart containing a shining lantern, which is the heart of a Mu'min and (4) the heart that contains both hypocrisy and Imaan. The example of Imaan is like a tree that grows bigger with pure water while the example of hypocrisy is like a blister that grows bigger with blood and pus. Therefore, the heart will be overpowered by whichever of the two (Imaan and hypocrisy) is overwhelming." [2]

His Advice Concerning Enticement and other Matters

Hadhrat Hudhayfah رضي الله عنه is also reported to have said. "The trial of temptation (to do evil) presents itself to the hearts of people. When the heart accepts it, a black spot appears on the heart and if the heart rejects it, a white spot appears. Whoever wishes to know whether such enticement has afflicted him or not, should assess himself. **He should know that it has afflicted him when he starts regarding as Haraam something that he always regarded as Halaal or when he starts regarding as Halaal something that he always regarded as Haraam."** [3]

Hadhrat Hudhayfah رضي الله عنه also said, "Beware of the trials of temptation which none can stand up to by himself because I swear by Allaah that whenever someone tries to stand up to them by himself, it sweeps him away just as a flood sweeps dirt away. When they arrive, these trials appear to be right and the ignorant ones will even claim that they appear to be right. However, it is only when they are leaving that it becomes manifest that they were really not. When you see such trials approach, remain squatting in your homes, break your swords and cut your bowstrings." [4]

Hadhrat Hudhayfah رضي الله عنه said, "Verily, the trials of life have periods of repose and periods of upheaval. If you ever have the option to die when it is in repose, ensure that you do so." By the periods of repose, Hadhrat Hudhayfah رضي الله عنه was

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.276).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.272).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.273).

referring to the periods when swords are sheathed (when there is no in-fighting between the Muslims). (1)

Hadhrat Hudhayfah رضي الله تعالى عنه also said, "Verily, **corruption stems from three persons**; from the powerful and proficient scholar who uses the sword to annihilate everything that is presented to him, from the **orator** who calls people towards such corruption and from the **ruler**. As for the (first) two, such corruption will floor them flat on their faces. As for the ruler, it will keep clawing at him until it affects all those with him as well." (2)

Another narration states that Hadhrat Hudhayfah رضي الله تعالى عنه once said, "Even pure wine is not more effective than the trial of life in eliminating (causing to faulter) the senses of a person." (3)

Yet another narration quotes Hadhrat Hudhayfah رضي الله تعالى عنه as saying, "There shall come a time when none shall have safety besides the person who makes a du'aa like a drowning person does." (4)

Hadhrat A'mash reports that the news reached him that Hadhrat Hudhayfah رضي الله تعالى عنه said, "The best of you is not the one who forsakes this world for the Aakhirah, nor the person who forsakes the Aakhirah for this world. Rather, **he is the one who takes from both worlds.**" (5)

The Advices of Hadhrat Ubay bin Ka'b رضي الله تعالى عنه

Hadhrat Abul Aaliya reports that when a man once asked Hadhrat Ubay bin Ka'b رضي الله تعالى عنه for some advice, Hadhrat Ubay رضي الله تعالى عنه said, "Make the Qur'aan your guide and be satisfied to have it as your judge and arbiter because it has succeeded your Rasool ﷺ amongst you. It is an intercessor (on the Day of Qiyaamah) whose intercession will be accepted and a witness whose testimony cannot be faulted. It speaks of you and of those before you, it judges the matters between you and together with news about you, it also contains news of those to come after you." (6)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "Whenever a servant forsakes anything for the pleasure of Allaah, Allaah replaces it with something better from sources he never expected. On the other hand, when a servant looks down on something and takes it wrongly, Allaah brings forth something much more serious from sources he never expects." (7)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه also said, **"A Mu'min is in one of four conditions;** when afflicted with difficulties, he exercises patience, when given something, he is grateful, when speaking, he is truthful and when passing judgement, he is just. **He also journeys in five instances of Noor (celestial light),** regarding which Allaah says, "نُوْرٌ عَلٰى نُوْرٍ" *"Noor upon Noor"* (8). His speech is *Noor*, his knowledge is

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.278).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.253).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.253).
(8) Surah Nur, verse 35.

Noor, the places he enters are filled with *Noor*, the places he exits from are filled with Noor and the place he will go to on the Day of Qiyaamah will be one of *Noor*. On the other hand, **the Kaafir journeys through five instances of darkness.** His speech is darkness, his knowledge is darkness, the places he enters are filled with darkness, the places he exits from are filled with darkness and the place he will go to on the Day of Qiyaamah will be one of darkness." (1)

Hadhrat Abu Basrah reports that a companion of his named Jabar or Juwaybir once said, "When I went to request a slave-girl from Hadhrat Umar رضي الله تعالى عنه during his Khilaafah, I reached Madinah at night. Since I have been blessed with a keen mind and an eloquent tongue, when I went to Hadhrat Umar رضي الله تعالى عنه, I started ridiculing and demeaning this world, ending off on a note that left the world totally without value. When I had finished, a man who was sitting next to Hadhrat Umar رضي الله تعالى عنه said, 'Everything you said was in order, apart from the manner in which you ridiculed this world. Do you know what this world really is? **This world is our means of reaching the Aakhirah.** It contains our provisions for the Aakhirah and all your deeds for which you will be rewarded in the Aakhirah.' His subsequent speech about the world happened to be one of a person who obviously knew much more about this world than I did. 'O Ameerul Mu'mineen!' I asked, 'Who is this man next to you?' Hadhrat Umar رضي الله تعالى عنه replied, 'He is the leader of the Muslims Ubay bin Ka'b رضي الله تعالى عنه."(2)

Addressing Hadhrat Ubay bin Ka'b رضي الله تعالى عنه, someone once asked, "O Abul Mundhir! Please give me some advice." Hadhrat Ubay رضي الله تعالى عنه then advised him saying, "Never delve into matters that do not concern you, stay away from your enemy and exercise caution even when it comes to your friends. Envy a living person only for that which you would envy a dead person for and never ask a need from a person who has no concern for fulfilling it for you." (3)

The Advices of Hadhrat Zaid bin Thaabit رضي الله تعالى عنه

Hadhrat Dinaar Bahraani narrates that Hadhrat Zaid bin Thaabit رضي الله تعالى عنه once wrote to Hadhrat Ubay bin Ka'b رضي الله تعالى عنه saying, "Verily Allaah has made the tongue an interpreter for the heart and has made the heart a treasure chest and a shepherd. The tongue therefore follows the instructions of the heart and as long as the heart remains in charge of the tongue, the speech emerging from the tongue will be pleasant and correct. The tongue will then make no slip-ups and blunders. There is however no tolerating person whose heart does not lead his tongue. When a person leaves his tongue to do the talking without conforming with the dictates of the heart, he cuts off his nose (embarrasses himself). However, when he weighs his words with his actions, his words will always be true. People often say, **'Every miser you see is generous with words but stingy with actions.'** This happens when the tongue precedes the heart. People also say, 'Can a person have any honour or manliness when he does not practise what he

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.255).
(2) Bukhaari in his Adab, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.132).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

speaks when he knows well at the time of making the statement that it is true and that he is obliged to do as he says?' One must never look at the faults of others because the person who looks at the faults of others while not taking his own faults seriously is like a person who unnecessarily burdens himself with doing that which he has not been instructed to do. Was Salaam." (1)

The Advices of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once said, "O sinner! Never feel that you are safe from an evil end. There are several things that are worse than the sin that you actually commit. Your failure to be embarrassed for those on your right and left when committing the sin is worse than the sin itself. **Your laughing (after the sin) when you have no idea what Allaah intends doing with you is worse than the sin itself.** Your pleasure after you have successfully completed the sin is worse than the sin itself. Your anguish when unable to commit the sin is worse than successfully completing the sin itself. When committing the sin, you fear more that the wind should not blow the curtain of your door rather than fearing that Allaah is watching you. This is worse than committing the sin itself. Alas! Do you know what was the slip Hadhrat Ayyoob عليه السلام committed, because of which Allaah afflicted him with illness and the loss of his wealth? The slip he made was that when a poor person sought his aid to avenge a wrong done to him, he neither assisted him nor did he enjoin good or forbid the oppressor from wronging him. It was for this reason that Allaah afflicted Hadhrat Ayyoob عليه السلام with the trial." (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Ensure that you fulfil the Faraa'idh. Fulfil the rights owing to Him that Allaah has prescribed and seek His assistance in doing so. Whenever Allaah knows that a servant has a sincere intention and is aspiring for the rewards that are with Allaah, Allaah wards off from him all that he dislikes. Allaah is the Absolute Sovereign Who does as He pleases." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه is also reported to have said, "Whether a person is a true Mu'min or a sinner, Allaah has already decreed his Halaal sustenance. If he is patient until it comes his way, Allaah gives it to him. However, if he is impatient and **takes from something Haraam, Allaah deducts that much from his Halaal sustenance."** (4)

The Advices of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Whenever a servant receives anything of this world, it reduces his status in Allaah's sight even though the person may be enjoying an honourable status with Allaah." (5)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه also said, "A man cannot reach the apex of

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.324). Ibn Asaakir has reported a similar narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه up to the word "Alas!", as quoted in *Kanzul Ummaal* (Vol.2 Pg.248).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.326).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.326).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.306).

Imaan until he regards people as being foolish in Deen (because of them preferring this world over the Aakhirah)." (1)

Hadhrat Mujaahid reports that he was once walking with Hadhrat Abdullaah bin Umar when they passed by some ruins. "O ruins!" Hadhrat Abdullaah bin Umar said, "What has happened to your inhabitants?" "O ruins!" Hadhrat Mujaahid repeated, "What has happened to your inhabitants?" Hadhrat Abdullaah bin Umar then replied, "They have left and all that has remained behind are their actions." (2)

The Advices of Hadhrat Abdullaah bin Zubayr

Hadhrat Wahab bin Kaysaan narrates that Hadhrat Abdullaah bin Zubayr once wrote to advise him saying, "The people of Taqwa have certain traits by which they are recognised and which they recognise within themselves. These include patience during times of adversity, happiness with Allaah's decree, gratitude for bounties and submission to the commands of the Qur'aan. **A ruler is just like the marketplace.** Only that commodity is brought to the marketplace which is popular. Therefore, if the truth is popular with a ruler, it will be brought to him and people of the truth will come to him. On the other hand, if falsehood is popular with a ruler, the people of falsehood will come to him and it is falsehood that will prevail with him." (3)

The Advices of Hadhrat Hasan bin Ali

Hadhrat Hasan bin Ali once said, "When a person hankers after this world, it makes him sit down (makes him subservient to it), whereas the person who exercises abstinence cares not who eats from it. The person who aspires for this world becomes the slave of those who possess the world. Whereas even the least of it is sufficient for the person who does not aspire for it, having all of it will not benefit the one who hankers after it. The person whose days are the same (without any spiritual progress) is in great deception while the person who is better off today than he will be tomorrow (whose spiritual condition worsens from day to day) is at a loss. As for the person who does not monitor the damages done to himself (to his spirituality) is truly at a loss and death is really better for such a person." (4)

Hadhrat Hasan bin Ali also said, "You should know that tolerance is a source of beauty (in character) and fulfilling ones promises is a sign of manliness. Haste is sign of foolishness, excessive travelling weakens a person, keeping company with wicked people is a blemish (to one's character) and keeping company with sinful people is a source of doubts (entering one's heart)."(5)

Hadhrat Hasan bin Ali is also reported to have said, **"People are of four**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.306).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.312).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.336).
(4) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.222).
(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.237).

types. Some are those who have a great share of goodness but no good character. Then there are those who have good character but no share of goodness. There are those also who have neither any share of goodness nor good character and these are the worst of the lot. Then there are the best of them all, who are those with good character together with a great share of goodness."(1)

The Advices of Hadhrat Shaddaad bin Aws رضي الله تعالى عنه

Hadhrat Ziyaad bin Maahak narrates that Hadhrat Shaddaad bin Aws رضي الله تعالى عنه used to say, "Verily you people have seen no good apart from its causes and seen no evil apart from its causes because all of true goodness lies in Jannah and all of true evil lies in Jahannam. Verily this world is a ready commodity from which the righteous and the sinner eat equally. The Aakhirah on the other hand is a place where the All Powerful Sovereign shall pass judgement. Each of these two places have their children, **so be amongst the children of the Aakhirah and do not be amongst the children of this world."**

Referring to Hadhrat Shaddaad bin Aws رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "While some people have been blessed with knowledge and not with forbearance, Abu Ya'la (Hadhrat Shaddaad bin Aws رضي الله تعالى عنه) has been **blessed with both knowledge and forbearance."** (2)

The Advices of Hadhrat Jundub Bajali رضي الله تعالى عنه

Hadhrat Jundub Bajali رضي الله تعالى عنه once said, "Fear Allaah and recite the Qur'aan because it is light for a dark night and adornment for the day despite difficulties and poverty. When affliction strikes, let it be in your wealth rather than in your health, otherwise in your health rather than in your Deen. Remember that the true loser is he who suffers a loss in his Deen and the truly destroyed one is he whose Deen has been destroyed. Behold! There is no poverty after Jannah and no wealth after Jahannam because the prisoner of Jahannam will never be released, the injured there shall never be healed and the fire there shall never be extinguished. Remember that even a handful of blood that a Muslim drew from his brother will become an obstacle for him entering into Jannah. Whenever he tries to enter any of its gates, he will find it there to push him away. Remember also that when a person dies and is buried, it will be his belly that will be the first to (decompose and) emit an odour. You should therefore not add an additional stench (of Haraam food) to the odour. **Fear Allaah when it concerns your wealth and avoid spilling blood."** (3)

The Advices of Hadhrat Abu Umaamah رضي الله تعالى عنه

His Advice on the Occasion of a Funeral

Hadhrat Sulaym bin Aamir reports that they were in the company of Hadhrat Abu

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.237).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.264).
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.222).

Umaamah Baahili رضي الله تعالى عنه when they once left the gates of Damascus to accompany a funeral procession. **After performing the Janaazah salaah and when burying the person, Hadhrat Abu Umaamah** رضي الله تعالى عنه **said,** "O people! You are spending your mornings and evenings in a place (this world) where your good deeds and sins are being distributed." Pointing towards the grave, he then said, "You will soon be leaving for another place, which is this house of loneliness, this house of darkness, this house of worms and this house of narrowness for all apart from the one for whom Allaah widens the grave. After this you will be proceeding to the various stages of the Day of Qiyaamah and you will be experiencing them when such a command will come from Allaah that will cause some faces to brighten and others to darken. As you people then proceed to another stage, people will be enveloped in extreme darkness, after which light will be handed out and every Mu'min will receive some light. The Kaafir and the Munaafiq will however be left alone and not given any light. It is this example that Allaah cites in His Book when He says:

﴿أَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰهُ مَوْجٌ مِّنْ فَوْقِهٖ مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ ؕ ظُلُمٰتٌ بَعْضُهَا فَوْقَ بَعْضٍ ؕ اِذَآ اَخْرَجَ يَدَهٗ لَمْ يَكَدْ يَرٰهَا ؕ وَمَنْ لَّمْ يَجْعَلِ اللّٰهُ لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ؕ﴾ (سورة نور: آيت ٤٠)

Or *(another striking example is that of the condition of a Kaafir which is)* like a multitude of darkness beneath a deep ocean *(which itself is dark because of the depth). (To add to the darkness,)* There covers him a wave, above which is another wave, above which there is a cloud *(which prevents even the vaguest forms of outside light from reaching him).* Darkness upon darkness. *(The darkness is so intense that)* He is unable to see his own hand when he extends it before himself. There can be no light for the one for whom Allaah has not ordained any light. {Surah Noor, verse 40}

Just as a blind person cannot take sight from a seeing person, the Kaafir and the Munaafiq will be unable to take light from the Mu'min. The Munaafiq men and women will then say to those who had Imaan:

﴿اُنْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ قِيْلَ ارْجِعُوْا وَرَآءَكُمْ فَالْتَمِسُوْا نُوْرًا ؕ﴾ (سورة حديد: آيت ١٣)

'Wait for us so that we may have some of your light.' It will be said, 'Return from where you came *(where the light was distributed)* and search for light there!' {Surah Hadeed, verse 13}

Such will be the manner in which Allaah will deceive the Munaafiqeen, as Allaah says:

﴿اِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَهُوَ خَادِعُهُمْ ج﴾ (سورة نساء: آيت ١٤٢)

Indeed the hypocrites *(try to)* deceive Allaah *(by pretending to be Muslims)* whereas He deceives them." {Surah Nisaa, verse 142}

When they then return to the place where the light was distributed, they find

nothing and then return to where they had been. However, by then a wall with a door will have already been placed between them (separating them from the Mu'mineen). Allaah says about it:

﴿بَاطِنُهُ فِيْهِ الرَّحْمَةُ وَ ظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴾ (سورة حديد: آيت١٣)

Allaah's mercy will be on the inside *(of the wall where the Mu'mineen are)* while there will be punishment on the outside *(where the hypocrites have been left)*." {Surah Hadeed, verse 13}

Hadhrat Sulaym bin Aamir says, "The Munaafiqeen will then remain in deception until the light is distributed and the Munaafiq is finally separated from the Mu'min." (1)

His Advice to a Group that Came to See him

Hadhrat Sulaymaan bin Habeeb says, "I was with a group of people that went to see Hadhrat Abu Umaamah رضي الله تعالى عنه. I found him to be a frail and old man whose wit and speech belied his physical appearance. He said at the very beginning of the conversation, 'Verily this gathering of yours is Allaah's message to you and His proof against you because Allaah's Rasool ﷺ conveyed the message he was sent with and his Sahabah رضي الله تعالى عنهم conveyed what they heard (from Rasulullaah ﷺ). **You people should therefore also convey what you hear.**

There are **three persons** for whom Allaah stands guarantee to either enter them into Jannah or return them home with their share of rewards and booty. The (first is the) person who departs in the path of Allaah. Allaah stands guarantee to either enter him into Jannah or return him home with his share of rewards and booty. The (second is the) person who makes wudhu and then proceeds to the Masjid. Allaah stands guarantee to either enter him into Jannah or return him home with his share of rewards and booty. The (third is the) person who enters his house with Salaam."

He then continued, **"There is a bridge in Jahannam with seven smaller** bridges, the central one of which will be for determining the settlement of debts. A person will be brought forward and when he reaches this central bridge, he will be asked, 'What debts do you have outstanding?' He will then be taken into custody." Hadhrat Abu Umaamah رضي الله تعالى عنه then recited the verse:

﴿وَلَا يَكْتُمُوْنَ اللّٰهَ حَدِيْثًا﴾ (سورة نساء: آيت٤٢)

They will not be able to hide anything from Allaah. {Surah Nisaa, verse 42}

The person will then admit all the debts he had and will be instructed to settle them. He will plead, 'I have nothing. I do not know with what I can settle them!' The angels will then be instructed to take his good deeds (to be paid to the creditors) and this will be done continuously until he is left with no good deeds at all. When his deeds are finished, the angels will be instructed to take from the sins of his creditors and stack them on him. **The report has reached me that although some people will appear (in the Day of Qiyaamah) with mountain**

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.308). Bayhaqi has reported a similar narration in his Asmaa was Sifaat (Pg.240).

loads of good deeds, these deeds will continuously be taken for those with claims against him until he is left with no good deeds at all. He will then be burdened with the sins of those with claims against him until the sins reach the enormity of mountains.

Refrain from lying because lying leads to sin and sin leads to Jahannam. Ensure that you are always truthful because truthfulness leads to righteousness and righteousness leads to Jannah. O people! You have become more astray than the people during the Period of Ignorance. While Allaah has decreed that a Dinaar spent in the path of Allaah equals seven hundred Dinaars and that a Dirham spent equals seven hundred Dirhams, you people still hoard them in your purses. Listen well! I swear by Allaah that victories have been achieved not by swords decorated with gold and silver, but by swords that had only (animal) tendons, lead and iron to decorate them." (1)

The Advices of Hadhrat Abdullaah bin Busr رضي الله تعالى عنه

Hadhrat Abdullaah bin Busr رضي الله تعالى عنه once said, "**People with Taqwa are simple, Ulema are leaders and being in their company is not only an act of Ibaadah, but something more.** The passage of night and day only reduce your life spans while the records of your actions are well preserved. Prepare your provisions because it is as if you have already reached your place of return (the Aakhirah)."(2)

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(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.223).
(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).
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Chapter Eighteen

The Chapter Concerning The Unseen Assistance that the Sahabah رضي الله عنهم Received

This chapter discusses how Nabi ﷺ and the Sahabah رضي الله عنهم received unseen assistance when they left the material means, held firmly on to spiritual means and when the Sahabah رضي الله عنهم shared the concern that Rasulullaah ﷺ had for the guidance of people and calling them towards Islaam. It also highlights how the Sahabah رضي الله عنهم imbued within themselves the same character traits and noble qualities of Rasulullaah ﷺ.

Assistance by the Angels

Angels Assist the Sahabah رضي الله عنهم during the Battle of Badr

Hadhrat Sahl bin Sa'd رضي الله عنه reports that after he had lost his eyesight, Hadhrat Abu Usayd رضي الله عنه said, "O son of my brother! By Allaah! If you and I were at Badr and Allaah restored my eyesight, I would show you the valley from where the angels came to (assist) us. Rest assured that I have absolutely no doubts or uncertainties about this." (1)

Hadhrat Urwa رضي الله عنه says, "**Hadhrat Jibra'eel** عليه السلام descended during the Battle of Badr in the form of Zubayr رضي الله عنه and **wearing a yellow turban** with a part of it hanging over his face." (2)

Hadhrat Abbaad bin Abdullaah bin Zubayr reports that because Hadhrat Zubayr رضي الله عنه was wearing a yellow turban with a part of it hanging over his face, the angels also descended with yellow turbans on their heads." (3)

Hadhrat Abdullaah bin Abbaas رضي الله عنهما says, "The striking feature of (many of) the **angels** during the Battle of Badr was their **white turbans** (while others wore yellow turbans), the ends of which they let hang behind their backs. **During the Battle of Hunayn, they wore green turbans**. The angels however never actually

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.280). Tabraani has reported a similar narration but Haythami (Vol.6 Pg.84) has commented on the chain of narrators.
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).
(3) Haakim (Vol.3 Pg.361). Tabraani and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

fought during any of the battles apart from the Battle of Badr. What they would do was **increase the numbers** of the Muslims and assist them without actually killing the enemy." [1]

Hadhrat Ikrama reports that Rasulullaah ﷺ's freed slave Hadhrat Abu Raafi رضي الله عنه said, "I was the slave of Abbaas bin Abdul Muttalib when Islaam entered our household. Abbaas رضي الله عنه, (his wife) Ummu Fadhl رضي الله عنها and I all accepted Islaam but because Abbaas رضي الله عنه was afraid to oppose his tribe and because he was a wealthy man with a lot of his wealth invested with many people of his tribe, he concealed his Islaam from them. Abu Lahab did not participate in the Battle of Badr and sent Aas bin Hishaam bin Mughiera in his place. Many other people did the same and there was none who stayed behind without sending a representative. We felt tremendous strength and honour when we heard what had happened to the Quraysh at Badr. May Allaah humiliate and disgrace them!"

Hadhrat Abu Raafi رضي الله عنه narrates further. He says, "I was a weak man who used to carve arrows in the Zamzam tent. By Allaah! I was sitting and carving my arrows there one day and Ummu Fadhl رضي الله عنها was also there with me. We were rejoicing about the news that reached us when Abu Lahab arrived, dragging his feet along with great difficulty. He sat on the tent's rope with his back towards mine. It was while he was sitting there that someone announced, 'Here comes Abu Sufyaan bin Haarith bin Abdul Muttalib who has just arrived (from the Battle of Badr).' This Abu Sufyaan's name was actually Mughiera. 'Come here!' Abu Lahab called out to him, 'I swear by my life that you should be having some news.' Mughiera sat by him as the people stood by.

'Dear nephew!' Abu Lahab said to him, 'Tell me what happened to the people (how were they defeated?).' Mughiera said, 'By Allaah! As soon as we engaged them in combat, they started killing us as they pleased and took us prisoner as they pleased! By Allaah! The blame cannot be placed on our men because the men we fought were extremely fair in complexion and they rode spotted horses that glided between the ground and the sky. By Allaah! They left nothing and nothing could stand before them."

Hadhrat Abu Raafi رضي الله عنه says, "I then grabbed hold of the tent's rope and exclaimed, 'By Allaah! Those were angels!' Abu Lahab then raised his hand and struck me hard on my face. As I stood up to him, he attacked me and struck me to the ground. He then sat on my chest and started hitting me because I was a weak man. Ummu Fadhl then stood up, took up one of the tent's supports and struck Abu Lahab so hard over the head that he sustained a horrible wound. She then said, 'Are you taking advantage of him because his master is not around?' Abu Lahab then went away feeling most humiliated. **By Allaah! Abu Lahab did not live even seven days more when Allaah afflicted him with a form of smallpox that led to his death."**

In another narration, Hadhrat Abu Raafi رضي الله عنه adds, "**Abu Lahab's sons left his body for three days after his death until it began to exude a foul odour.** This was because the Quraysh feared this form of smallpox as much as they feared a

(1) Abu Nu'aym in his Dalaa'il (Pg.170)

plague. Eventually, someone from the Quraysh rebuked them saying, 'Shame on you two! Have you no shame?! **Your father's body is rotting in the house and you are not burying him?'** They excused themselves saying, 'We fear that those sores are contagious.' 'Come along,' the man offered, 'I shall assist you with it.' By Allaah! They bathed the body by throwing containers of **water over it from a distance without going** anywhere near it. They then carried it to the upper reaches of Makkah where they placed the body against a wall and **threw stones over it.**"[1]

Angels Assist the Sahabah رضي الله عنهم during the Battle of Hunayn

Hadhrat Auf bin Abdur Rahmaan the freed slave of Ummu Burthun reports that a Sahabi رضي الله عنه who participated in the Battle of Hunayn on the side of the Kuffaar said, "When we clashed with Rasulullaah ﷺ (at one stage on the battlefield), the Muslims were unable to stand before us for even as long as it takes to milk a goat. Swinging our swords about, we finally came in front of Rasulullaah ﷺ and were about to attack him when some strikingly handsome men appeared suddenly and said, 'May your faces be disfigured! Go back!' It was the effect of those words that we were ultimately defeated." [2]

Hadhrat Auf A'raabi reports from Hadhrat Abdur Rahmaan the freed slave of Abu Burthun that a Sahabi رضي الله عنه who participated in the Battle of Hunayn said, "When we clashed with the Sahabah رضي الله عنهم of Rasulullaah ﷺ (at one stage) on the battlefield of Hunayn, they were unable to stand before us for even as long as it takes to milk a goat. When we had dispersed them, we started chasing after them until **we reached a person riding a white mule.** The person turned out to be Rasulullaah ﷺ. We then saw some strikingly handsome men with Rasulullaah ﷺ who said, 'May your faces be disfigured! Go back!' It was the effect of those words that we were ultimately defeated and the Muslims were able to get on top of us." [3]

Hadhrat Jubayr bin Mut'im رضي الله عنه says, "We were with Rasulullaah ﷺ during the Battle of Hunayn as the battle was raging. I then happened to look up and saw something like a black blanket descending from the sky. It landed between the enemy and ourselves and I noticed that it was a mass of ants that scattered about, filling the entire valley. This spelt the defeat of the enemy and **we not once doubted the fact that these were angels."** [4]

Angels Assist the Sahabah رضي الله عنهم during the Battle of Uhud and the Battle of Khandaq

Hadhrat Abdullaah bin Fadhl reports that Rasulullaah ﷺ gave the flag to

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.308). Ibn Sa'd (Vol.4 Pg.73), Haakim (Vol.3 Pg.321) have reported a similar narration, as have Tabraani and Bazzaar, but Haythami (Vol.6 Pg.89) has commented on the chain of narrators. Haakim (Vol.3 Pg.322) has also reported the narration from another source, as has Abu Nu'aym in his Dalaa'il (Pg.170).
(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.332).
(3) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.345).
(4) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.334).

Hadhrat Mus'ab bin Umayr during the Battle of Uhud. When Hadhrat Mus'ab was martyred, **an angel in the guise of Hadhrat Mus'ab took hold of the flag.** Towards the end of the day, Rasulullaah addressed him saying, "Go ahead, O Mus'ab." The angel then turned to Rasulullaah and said, **"I am not Mus'ab." Rasulullaah then realised that he was an angel sent to assist him.** (1)

Hadhrat Anas says, "It is as if I am actually looking at the dust rising from the Banu Ghanam street as Hadhrat Jibra'eel rode by at the time when Rasulullaah was marching against the Banu Quraizah tribe." (2)

Another narration recounts this incident of the battle against the Banu Quraizah tribe in detail. It states that after Rasulullaah had downed his weapons (after finishing the Battle of Khandaq), Hadhrat Jibra'eel came to him. Hadhrat Jibra'eel was resting against his horse's chest when Rasulullaah came out to him. With dust still covering his eyebrows, Hadhrat Jibra'eel said, "We have not yet downed our weapons after the battle. March on now against the Banu Qurayzah tribe." "My companions have been through a lot of exertion. Why not give them a few days respite?" Hadhrat Jibra'eel said, "You must march against them. I shall lead this horse of mine into their fortress and raze it to the ground" Hadhrat Jibra'eel and the angels with him then turned and left and their dust clouds could be seen rising in the streets of the Ansaar Banu Ghanam tribe. (3)

Angels Fight the Mushrikeen and take them Prisoner

During the Battle of Badr

Hadhrat Suhayl bin Amr says, "Without doubt, it was during the Battle of Badr that I saw brilliant men riding spotted horses that glided between the ground and the sky. They were very conspicuous **and were killing the Mushrikeen and also taking them prisoner."** (4)

Hadhrat Baraa and several other Sahabah report that when an Ansaari Sahabi brought Hadhrat Abbaas as a prisoner (during the Battle of Badr), Hadhrat Abbaas said, "O Rasulullaah ! It was not this man who took me prisoner." He then went on to describe the person who captured him, stating also that the person was someone whose head was bald in the front. Addressing the Ansaari , Rasulullaah said, "Allaah sent a noble angel to assist you." (5)

A similar narration from Hadhrat Ali states that when an Ansaari Sahabi brought Hadhrat Abbaas as a prisoner, Hadhrat Abbaas bin Abdul Muttalib said, "O Rasulullaah ! By Allaah! It was not this man who

(1) Ibn Sa'd (Vol.3 Pg.121).
(2) Abu Nu'aym in his Dalaa'il (Pg.182). Ibn Sa'd (Vol.2 Pg.76) has reported a similar narration.
(3) Ibn Sa'd (Vol.2 Pg.77).
(4) Ibn Asaakir and Waaqidi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.268).
(5) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.85).

took me prisoner. The person who captured me was a man who was bald up to his temples. He was one of the most handsome men I have ever seen and was riding a spotted horse. I do not think that he is one of your men." "O Rasulullaah ﷺ!" the Ansaari رضي الله عنه said, "It was I who took him prisoner." Rasulullaah ﷺ bade the Ansaari not to insist saying, "Allaah had sent a noble angel to assist you." (1)

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that the person who took Hadhrat Abbaas رضي الله عنه prisoner was Hadhrat Abu Yasr Ka'b bin Amr, who belonged to the Banu Salimah tribe. While he was a short man, Hadhrat Abbaas رضي الله عنه was a towering man. "O Abu Yasar," Rasulullaah ﷺ asked him, "How did you manage to take Abbaas prisoner?" He replied, "O Rasulullaah ﷺ! **A man whom I have never seen before nor afterwards assisted me in capturing him."** When he then proceeded to describe the person, Rasulullaah ﷺ remarked, "It was indeed one of the noble angels who came to your assistance." (2)

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that as a Muslim was pursuing a Mushrik soldier (during the Battle of Badr), he heard a whiplash from above and the voice of a horseman saying (to his horse), **"Forward, O Hayzoom!"** When the Muslim looked ahead, he saw the Mushrik falling flat on his back. Upon closer inspection, he found that the Mushrik's nose was severed and his face had been deeply gashed as a result of a forceful whiplash. In fact, his entire face had already turned blue. When this Ansaari reported the matter to Rasulullaah ﷺ, Rasulullaah ﷺ confirmed what he said and remarked, "That was an angel from the reinforcements of the third heaven." On that day, seventy Mushrikeen were killed and seventy were taken prisoner. (3)

A Sahabi رضي الله عنه belonging to the Banu Ghifaar tribe says, "We were still Mushrikeen when my cousin and I climbed on a mountain overlooking Badr to view the battle. We wished to see who will be defeated so we could join the victors to loot the others. As we sat on the mountain, we saw a cloud draw near to us and we heard the neighing of horses and a voice saying, **'Forward, O Hayzoom!' This caused my cousin's heart to rupture and he died immediately.** I was almost killed myself and just managed to control myself." (4)

Hadhrat Abu Talha رضي الله عنه relates, "We were with Rasulullaah ﷺ in a battle and when we engaged the enemy in battle, I heard Rasulullaah ﷺ say, 'O Master of the Day of Retribution, only You do we worship and only from You do we seek help.' I then saw many men (from the army of Mushrikeen) fall down as the angels struck at them from the front and from the back." (5)

Hadhrat Abu Umaamah reports that his father Hadhrat Sahl رضي الله عنه once said to

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(1) Ibn Abi Shaybah, Ahmad, Ibn Jareer and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.266). Haythami (Vol.6 Pg.75) has attributed the narration to Ahmad and Bazzaar.

(2) Ibn Sa'd (Vol.4 Pg.12). Ahmad has reported a similar narration, but Haythami (Vol.6 Pg.86) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his Dalaa'il (Pg.169).

(3) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.279).

(4) Abu Nu'aym in his Dalaa'il (Pg.170).

(5) Abu Nu'aym in his Dalaa'il (Pg.164).

him, "Dear son! During the Battle of Badr, I saw that when any **of us merely pointed (our swords)** in the direction of any Mushrik's head, the head would be severed from the body even before our swords could reach them." (1)

Hadhrat Abu Waaqid Laythi says, "I would be following a man from the Mushrikeen to strike him a blow with my sword, only to find his head rolling even before my sword could reach him. I then realised that it was someone else (an angel) who had killed him." (2)

The same words have been narrated from Hadhrat Abu Dawood Maazini who had participated in the Battle of Badr. (3)

Hadhrat Sahl bin Abu Hathma narrates that when Hadhrat Abu Barzah brought three heads of the Mushrikeen to Rasulullaah during the Battle of Badr. Rasulullaah remarked, "You have done extremely well!" "O Rasulullaah!" Hadhrat Abu Barzah said, "I killed two of them myself. As for the third, I saw an extremely handsome man with a fair complexion decapitate him." Rasulullaah then named the angel whom Hadhrat Abu Barzah described. (4)

Hadhrat Haarith bin Simma says, "Rasulullaah was in a gorge when he asked me whether I had seen Abdur Rahmaan bin Auf. 'Yes, O Rasulullaah!' I replied, 'I saw him at the foot of a hill as a regiment of the Mushrikeen army were about to attack him. It was for that reason that I descended from the hill (to assist him), but I then came to you when I saw you.' Rasulullaah remarked, 'Behold! The angels are fighting by his side.' I then went to Abdur Rahmaan bin Auf and found him with the fallen bodies of seven Mushrikeen. 'You have done extremely well!' I exclaimed, 'Did you kill all of them by yourself?' He replied, 'As for this person (pointing to Artaat bin Abd Shurahbeel) and this other one, I did kill them myself. **As for the others, they were killed by a man I have never seen.**' I then said, 'Allaah and His Rasool have spoken the truth.'" (5)

Hadhrat Jibra'eel Deals With those Who Ridiculed Rasulullaah in Makkah

Hadhrat Abdullaah bin Abbaas reports that Rasulullaah was with Hadhrat Jibra'eel when he passed by a group of people who started jeering at Rasulullaah saying, "There is the man who claims to be a prophet!" Hadhrat Jibra'eel then pointed at them, as a result of which they developed marks on their bodies resembling those made by fingernails. These then became

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.281). Haakim (Vol.3 Pg.409), reporting from reliable sources as confirmed by Dhahabi. Tabraani has reported a similar narration but Haythami (Vol.6 Pg.84) has commented on the chain of narrators.

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.281).

(3) Ahmad. Haythami (Vol.6 Pg.83) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.170).

(4) Tabraani. Haythami (Vol.6 Pg.83) has commented on the chain of narrators.

(5) Tabraani and Bazzaar. Haythami (Vol.6 Pg.114) has commented on the chain of narrators. Ibn Mandah and Abu Nu'aym have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.76).

sores that emitted such a foul odour that people were unable to even go close to them. It was then that Allaah revealed the verse:

﴿إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِءِينَ ۝﴾ (سورة حجر: آيت ۹۵)

We are enough for you against those who ridicule. {Surah Hijr, verse 95}[1]

Concerning to the verse **"We are enough for you against those who ridicule"**[2], Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that the persons referred to are Waleed bin Mughiera, Aswad bin Abd Ya'ooth, Aswad bin Muttalib Abu Zam'ah from the Asad bin Abd Uzzah tribe, Haarith bin Aytal Sahmi and Aas bin Waa'il Sahmi. When Hadhrat Jibra'eel عليه السلام came to Rasulullaah ﷺ, Rasulullaah ﷺ complained of these people to him (and Hadhrat Jibra'eel عليه السلام asked Rasulullaah ﷺ to point them out to him). When Rasulullaah ﷺ pointed Waleed bin Mughiera out to him, Hadhrat Jibra'eel عليه السلام pointed towards his radial artery. "Are you not going to do anything?" Rasulullaah ﷺ asked. "I have already taken care of him for you," Hadhrat Jibra'eel عليه السلام replied.

Thereafter when Rasulullaah ﷺ pointed Haarith bin Aytal out to him, Hadhrat Jibra'eel عليه السلام pointed towards his belly. "Are you not going to do anything?" Rasulullaah ﷺ asked. "I have already taken care of him for you," Hadhrat Jibra'eel عليه السلام replied. Rasulullaah ﷺ then pointed Aas bin Waa'il out and Hadhrat Jibra'eel عليه السلام pointed towards the sole of his foot. Rasulullaah ﷺ again asked, "Are you not going to do anything?" Yet again Hadhrat Jibra'eel عليه السلام replied, "I have already taken care of him for you."

It then transpired that when Waleed bin Mughiera was passing by a man from the Khuzaa'ah tribe who was busy sharpening an arrow, the arrow happened to cut Waleed's radial artery. As for Aswad bin Muttalib, he became blind. While some say that he just became blind, others say that he was once lying beneath a tree when he suddenly started calling for his sons saying, "Will you not come to my rescue because I have been destroyed. A thorn has been pierced in my eye." They however said, "We can see nothing (in your eye)." It was not long after this that he became completely blind.

As for Aswad bin Abd Ya'ooth, he was once on a journey when blisters erupted on his head, causing him to die. Haarith bin Aytal was afflicted with an over secretion of yellow bile in his stomach which caused his excreta to emerge from his mouth. This led to his death. As for Aas bin Waa'il, he was walking somewhere when a thorn of the Shibriqa tree pierced the sole of his foot, causing it to swell and eventually leading to his death. [3]

An Angel Comes to the Aid of Hadhrat Abu Mu'liq رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates that there was a companion of Rasulullaah ﷺ called Hadhrat Abu Mu'liq رضي الله تعالى عنه. He was a trader who traded both his own

(1) Tabraani and Bazzaar. Haythami (Vol.7 Pg.46) has commented on the chain of narrators.
(2) Surah Hijr, verse 95.
(3) Tabraani. Haythami (Vol.7 Pg.47) has commented on the chain of narrators.

goods as well as those of others. He was a person who was always engaged in Ibaadah and was extremely abstinent. He was out on business one day when an armed robber confronted him. "Put down your goods," the robber demanded, "because I am going to kill you." "You may have all the goods," Hadhrat Abu Mu'liq رضي الله تعالى عنه told him. "It is your life that I want," the robber barked. "Then permit me to perform salaah," Hadhrat Abu Mu'liq رضي الله تعالى عنه requested. The robber laughed, "You may perform as much salaah as you please."

Hadhrat Abu Mu'liq رضي الله تعالى عنه made wudhu and started performing salaah. One of the du'aas he made was:

"يَا وَدُوْدُ يَا ذَالْعَرْشِ الْمَجِيْدِ يَا فَعَّالًا لِمَا يُرِيْدُ اَسْأَلُكَ بِعِزَّتِكَ الَّتِيْ لَاتُرَامُ وَمُلْكِكَ الَّذِيْ لَايُضَامُ وَبِنُوْرِكَ الَّذِيْ مَلَأَ اَرْكَانَ عَرْشِكَ اَنْ تَكْفِيَنِيْ شَرَّهٰذَا اللِّصِّ يَا مُغِيْثُ اَغِثْنِيْ"

"O The Most Loving! O Master of the Glorious Throne! O the One Who does as He pleases! By Your Honour that none can hope to have, by Your kingdom that none can harm and by Your light that fills the foundations of Your throne do I implore You to protect me from the evil of this robber. O Helper, do help me."

When he had made this du'aa thrice, a rider suddenly appeared with a spear held high above his head. The rider thrust the spear at the robber and killed him. He then went up to the trader and asked, "Who are you?" Hadhrat Abu Mu'liq رضي الله تعالى عنه replied, "I am the one whom Allaah has rescued through you." The rider then explained, "I am an angel of the fourth heaven. When you first made the du'aa, I heard the doors of the heavens rattle. When you made the du'aa the second time, I heard the inhabitants of the heavens cry out. When you again made the du'aa for the third time and it was announced that this was the du'aa of a person in distress, I sought permission from Allaah to grant me the ability to kill the robber. **You ought to know the good news that whoever makes wudhu, performs four Rakaahs salaah and then makes that du'aa, his du'aa will be answered whether he is in distress or not."** (1)

An Angel Comes to the Aid of Hadhrat Zaid bin Haaritha رضي الله تعالى عنه

Hadhrat Layth bin Sa'd reports that Hadhrat Zaid bin Haaritha رضي الله تعالى عنه once rented a mule from a man from Taa'if. The man however made a condition with him that Hadhrat Zaid رضي الله تعالى عنه should first take him where he wished to alight. The man then led Hadhrat Zaid رضي الله تعالى عنه to some ruins where he told him to get off. When Hadhrat Zaid رضي الله تعالى عنه got off, he saw many dead bodies lying there. When the man then made a move to kill Hadhrat Zaid رضي الله تعالى عنه, Hadhrat Zaid رضي الله تعالى عنه requested to be allowed to perform two Rakaahs salaah. The man sneered, "You may perform your salaah because all these people also performed salaah but their salaah did them no good."

Hadhrat Zaid رضي الله تعالى عنه narrated, "As I performed salaah, he came up to kill me.

(1) Ibn Abi Dunya in his Mujaabad Da'wah, as quoted in *Isaabah* (Vol.4 Pg.182).

However, when I exclaimed, '' (!يَا أَرْحَمَ الرَّاحِمِيْنَ) '*Yaa Arhamar Raahimeen - O the* **Most merciful of those who show mercy!)!'** **he heard** a voice calling out, 'Do not kill him!' This startled him and he went to look from where the voice was coming, but he found nothing. When he approached me again, I again called out, '*Yaa Arhamar Raahimeen*'. After this had happened three times, I saw a horseman come riding. He held in his hand a steel spear that had a spark of flame rising from its head. He thrust the spear so forcefully at the man that it pierced through his body and emerged from his back. As the man fell dead, the horseman turned to me and said, 'When you called out '*Yaa Arhamar Raahimeen*' the first time, I was in the seventh heaven. When you called out '*Yaa Arhamar Raahimeen*' the second time, I was in the heaven just above this world and by the time you called out '*Yaa Arhamar Raahimeen*' the third time, I came to you.'"[1]

Seeing the Angels

Hadhrat Aa'isha رضي الله تعالى عنها and some other Sahabah رضي الله تعالى عنهم See Hadhrat Jibra'eel عليه السلام

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "When Rasulullaah ﷺ once heard a man's voice, he jumped up very fast and went outside to meet the man. I followed him out to see (who the person was) and found a man leaning against the mane of his Turkish horse. As far as I could see, the man was Dihya Kalbi رضي الله تعالى عنه, **wearing his turban with its ends hanging between his shoulders**. When Rasulullaah ﷺ came back to my room, I asked, 'I saw you jump up very fast but when I went out to have a look, I saw that it was only Dihya Kalbi.' 'Did you see him?' Rasulullaah ﷺ asked in astonishment. When I confirmed that I really did, Rasulullaah ﷺ said, 'That was Jibra'eel عليه السلام. He came to give me the instruction to march against the Banu Qurayzah.'"[2]

In a more detailed account of the battle against the Banu Qurayzah, a narration of Hadhrat Sa'eed bin Musayyib adds that when Rasulullaah ﷺ passed by several gatherings of Sahabah رضي الله تعالى عنهم on his way to the Banu Qurayzah, he asked them whether anyone had passed by them. "Yes," they replied, "Dihya Kalbi just passed by us riding a white mule and sitting on a velvet cloth." Rasulullaah ﷺ then informed them, "That was not Dihya but Jibra'eel عليه السلام. He has been sent to shake the fortress of the Banu Qurayzah and to instil fear into their hearts." [3]

An Ansaari sees Hadhrat Jibra'eel عليه السلام and Speaks to him

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that Rasulullaah ﷺ once went to visit a man from the Ansaar. When Rasulullaah ﷺ drew near to the house, he overheard the Ansaari speaking to someone inside. However, after seeking

(1) Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.548).
(2) Abu Nu'aym in his Dalaa'il (Pg.182). Ibn Sa'd (Vol.4 Pg.250) has reported a similar narration.
(3) Abu Nu'aym in his Dalaa'il (Pg.182).

permission to enter, Rasulullaah ﷺ entered the house but saw no one (with the Ansaari). "Did I not hear you speaking to someone?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" the Ansaari replied, "I came indoors because of the extreme grief I felt when the people spoke about my high fever. It was then that someone came inside. By Allaah! After you, I have seen none who is better company nor any who speaks better than him." Rasulullaah ﷺ then said, "That was Jibra'eel عليه السلام. Verily amongst you there are such people that if they take an oath in Allaah's name, Allaah will ensure that He fulfils their oath."(1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Sees Hadhrat Jibra'eel عليه السلام

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates, "I was with my father when we went to Rasulullaah ﷺ. There was a man whispering something to Rasulullaah ﷺ, because of which Rasulullaah ﷺ seemed to ignore my father. We then left and my father said to me, 'Did you notice that your cousin (Rasulullaah ﷺ) was ignoring me?' 'Dear father!' I said, 'There was a man whispering something to him.' When we returned to Nabi ﷺ, my father said, 'O Rasulullaah ﷺ! When I mentioned something to Abdullaah, he informed me that there was a person here whispering something to you. Was there someone with you?' 'Did you see him, O Abdullaah?' Rasulullaah ﷺ asked. When I confirmed that I did, Rasulullaah ﷺ said, 'That was Jibra'eel عليه السلام. Because I was preoccupied with him, I was unable to tend to you.'"(2)

Another narration states that Hadhrat Abbaas رضي الله تعالى عنه once sent his son Hadhrat Abdullaah رضي الله تعالى عنه to Rasulullaah ﷺ for something. However, when Hadhrat Abdullaah رضي الله تعالى عنه found someone with Rasulullaah ﷺ, he returned without saying anything. When Rasulullaah ﷺ later asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه if he had seen the man, Hadhrat Abdullaah رضي الله تعالى عنه replied that he did. Rasulullaah ﷺ then informed him that the person was Hadhrat Jibra'eel عليه السلام. **Rasulullaah ﷺ also said about Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, "He will be blessed with tremendous knowledge but will become blind before he dies." (This was exactly what happened afterwards).** (3)

Hadhrat Irbaadh bin Saariyah رضي الله تعالى عنه sees and Angel in the Damascus Masjid

Hadhrat Urwa bin Ruwaym reports that a Sahabi by the name of Hadhrat Irbaadh bin Saariyah رضي الله تعالى عنه had become extremely old and was wishing that his soul could be taken. He would make du'aa saying, "O Allaah! I have grown very old and my bones have become extremely weak. Do take me away to Yourself." He was in the Damascus Masjid one day when saw an exceptionally handsome young man whom he describes as the most handsome of men. The young man was wearing a green cloak. He addressed Hadhrat Irbaadh رضي الله تعالى عنه saying, "What is

(1) Bazzaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.41).
(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.276).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.277).

the du'aa that you keep making?" "Dear nephew!" Hadhrat Irbaadh رضي الله تعالى عنه asked, "What du'aa should I be making?" The man replied, "Say:

"اَللّٰهُمَّ حَسِّنِ الْعَمَلَ وَبَلِّغِ الْأَجَلَ"

"O Allaah! Make my actions good and deliver me (with safety) to my death." Hadhrat Irbaadh رضي الله تعالى عنه then asked, "And who are you? May Allaah have mercy on you." The young man replied, "I am (the angel) Roobaa'eel, who removes grief from the hearts of Mu'mineen." (1)

The Angels Greet and Shake Hands with the Sahabah رضي الله تعالى عنهم

Hadhrat Mutarrif bin Abdullaah reports that Hadhrat Imraan bin Husayn رضي الله تعالى عنه once said to him, "Listen, O Mutarrif! (During the course of my illness) The angels used to come to the headside of my bed to greet me, they would greet in my house and even at the entrance of the *Hateem*. However, this stopped after I had myself branded (for medical reasons)." When his wound (received from the branding) had healed, Hadhrat Mutarrif again spoke to him. this time, Hadhrat Imraan رضي الله تعالى عنه said, "Listen, O Mutarrif! That which I had been missing has come back to me. O Mutarrif! Do keep this a secret until after I die." (2)

Hadhrat Mutarrif reports, "Hadhrat Imraan bin Husayn رضي الله تعالى عنه once said to me, 'Do you know that I used to be greeted (by the angels during my illness), but this stopped when I had myself branded.' I asked, 'Were the greeting coming from your headside or from the side of your feet?' "No, not from the side of the feet, but from the headside," he confirmed. To this, I remarked, 'I think that these greetings will certainly return before you pass away.' Some time later, Hadhrat Imraan رضي الله تعالى عنه said to me, 'Do you know that the greetings have returned?' It was then only a short while later that he passed away." (3)

Hadhrat Qataadah reports that the angels used to shake the hands of Hadhrat Imraan bin Husayn رضي الله تعالى عنه until he had himself branded, upon which they left him. (4)

Speaking to the Angels

Hadhrat Salam bin Atiyya Asadi reports that when Hadhrat Salmaan رضي الله تعالى عنه was in the throes of death, a man came to see him. "Dear angel," Hadhrat Salmaan رضي الله تعالى عنه said, "Please be gentle with me." The angel replied by saying, "I am gentle with every Mu'min." (5)

Hearing the Angels Speak

Hadhrat Anas رضي الله تعالى عنه reports that Hadhrat Ubay bin Ka'b رضي الله تعالى عنه once made a resolve saying, "I shall go to the Masjid, perform salaah and then praise Allaah in

(1) Tabraani. Haythami (Vol.10 Pg.184) has commented on the chain of narrators.
(2) Haakim (Vol.3 Pg.472).
(3) Ibn Sa'd (Vol.4 Pg.289).
(4) Ibn Sa'd (Vol.4 Pg.288).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.204).

such terms that none has ever done before." However, when he sat down to praise after performing his salaah, he heard a loud voice behind him saying, "O Allaah! All praise belongs to You and all kingdom belongs to You. All good is in Your control and all actions will return to You, whether they be done publicly or secretly. All praise belongs to You and You have power over all things. Forgive all the sins I have committed in the past and protect me in the remaining part of my life. Inspire me to do pure deeds that You will be pleased with and accept my repentance."

When Hadhrat Ubay رضي الله تعالى عنه reported the incident to Rasulullaah ﷺ, Rasulullaah ﷺ said, "That was Hadhrat Jibra'eel عليه السلام."[1]

Angels Speaking on the Tongues of the Sahabah رضي الله تعالى عنهم

Angels Speaking on the Tongue of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that Rasulullaah ﷺ once said, "Whoever dislikes Umar dislikes me and whoever loves Umar loves me. Verily, Allaah boasts about mankind in general on the eve of the Day of Arafah, but boasts specifically about Umar. There has been a *Muhaddath* in the Ummah of every Nabi that Allaah has sent and if there is one amongst my Ummah, he must be Umar." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم enquired, "Who is a *Muhaddath?*" Rasulullaah ﷺ explained, "He is a person on whose tongue the angels speak." [2]

Angels Speaking on the Tongue of Hadhrat Abu Mufazzir رضي الله تعالى عنه during the Siege of Bahurseer

Hadhrat Anas bin Hulays reports, "After defeating the Persians (in battle), we had laid siege to their fortress of Buharseer when one of their emissaries approached us saying, 'Our emperor asks whether any of you would be interested in an accord that would secure for us the land from our side of the Tigris River up to our mountain and secure for you the land from your side of the Tigris River up to your mountain? Are your bellies still not full? May Allaah never fill your bellies!'

Hadhrat Abu Mufazzir Aswad bin Qutba رضي الله تعالى عنه then stepped ahead of the others (and addressed the emissary). Allaah placed on his tongue words that neither he nor us knew anything about. The emissary then returned and we saw the people (from the city) leaving for Madaa'in. 'O Abu Mufazzir رضي الله تعالى عنه!' we asked him, 'What did you say to him?' His reply was, 'I swear by the Being Who sent Muhammad ﷺ with the truth that I have no idea what I said. All I know is that a special tranquillity descended upon me. I am however sure that whatever was placed on my tongue was good.'

(1) Ibn Abi Dunya in his Kitaabudh Dhikr, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.101).
(2) Tabraani. Haythami (Vol.9 Pg.69) has commented on the chain of narrators.

People then questioned him in turns (with the same response) until Hadhrat Sa'd (bin Abi Waqqaas) رضي الله تعالى عنه heard about the incident. Hadhrat Sa'd رضي الله تعالى عنه then came to our camp and asked, 'O Abu Mufazzir! What did you say to them? By Allaah! They are all fleeing.' Hadhrat Abu Mufazzir رضي الله تعالى عنه however gave him the same reply he had given us.' Hadhrat Sa'd رضي الله تعالى عنه then announced that an attack be launched and the soldiers stood in battle formation as our catapults flung rocks at the enemy. However, neither could anyone be seen in the town, nor did anyone emerge. Only one man came out, seeking amnesty. When we granted him amnesty, he said, 'There is no one left here. What is keeping you back?' Some men then scaled the walls (to unlock the gates) and when we entered as victors, we found nothing and no one. All we could do was to capture some people who were still leaving the town.

When we asked them and the man (who asked for amnesty) what it was that made them flee, they explained that when the emperor sent his emissary to request for a treaty, your reply was: 'There shall never be any treaty between us until we eat the honey of *Afreezeen* with the citron of *Kootha*.' To this, the king exclaimed, 'Oh dear! The angels are speaking on their tongues. It is a reply of the angels spoken on the tongues of Arabs. By Allaah! Even if it were not so, these are words (that Allaah) placed on the tongue of that man to deter us (from fighting them). You should all retreat to the city of Quswa." [1]

Angels Descend to Listen to the Sahabah رضي الله تعالى عنهم Reciting the Qur'aan

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that one night when Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه was reciting Qur'aan in his silo, his horse started to skip about. When he again started to recite, it started skipping about again. (He again stopped and) When he started reciting for a third time, it again did the same. Hadhrat Usayd رضي الله تعالى عنه says, "Because I feared that the horse would trample (my son) Yayha, I got up to see to her, but was surprised to find something like a cloud above my head, with what resembled many lanterns inside it. It then flew up into the sky until I was unable to see it."

He went to Rasulullaah ﷺ early next morning and reported the matter saying, "O Rasulullaah ﷺ! I was reciting the Qur'aan late last night in my silo when my horse started to skip about." "Recite, O Ibn Hudhayr," Rasulullaah ﷺ instructed. When Hadhrat Usayd رضي الله تعالى عنه started reciting, the horse started to skip about (and he stopped). "Recite, O Ibn Hudhayr," Rasulullaah ﷺ repeated. When Hadhrat Usayd رضي الله تعالى عنه started reciting, the horse started to skip about again. Again Rasulullaah ﷺ said, "Recite, O Ibn Hudhayr." Because his son Yahya was again close to the horse and he feared it would trample him, Hadhrat Usayd رضي الله تعالى عنه stopped reciting and again he saw the cloud with what resembled many lanterns inside it. Again it flew up into the sky until he was unable to see it. To this, Rasulullaah ﷺ remarked, "Those were angels who were listening to you. Had

(1) Ibn Jareer (Vol.3 Pg.118).

you continued reciting, they would have been visible to everyone and would not have hidden themselves from view." (1)

Another narration states that Hadhrat Usayd رضي الله تعالى عنه said, "When I turned, I saw something like lanterns suspended between the sky and the ground. I said, 'O Rasulullaah ﷺ! (After seeing that) I was unable to recite any further.' Rasulullaah ﷺ explained, 'Those were angels who had descended to listen to you recite the Qur'aan. Had you continued, you would have seen some amazing things." (2) Yet another narration states that Rasulullaah ﷺ said, "Those were angels who had come close when they heard your voice. Had you continued reciting, they would have been visible to everyone and would not have hidden themselves from view." (3)

The Angels Bathe the Bodies of Dead Sahabah رضي الله تعالى عنهم

Angels Bathe the Body of the Martyred Hadhrat Handhala رضي الله تعالى عنه

Hadhrat Mahmood bin Labeed reports that Hadhrat Handhala bin Abu Aamir رضي الله تعالى عنه who belonged to the Banu Amr bin Auf tribe met Hadhrat Abu Sufyaan bin Harb رضي الله تعالى عنه in combat during the Battle of Uhud. When Hadhrat Handhala رضي الله تعالى عنه had gained the upper hand, a person named Shaddaad bin Aswad who was referred to as Ibn Sha'oob saw this and struck Hadhrat Handhala رضي الله تعالى عنه a fatal blow. Referring to Hadhrat Handhala رضي الله تعالى عنه, Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "The angels are bathing your companion. Ask his family what had happened." When the Sahabah رضي الله تعالى عنهم asked his wife about it, she replied, **"He left as soon as he heard the call (to battle when the Muslims were being defeated) while he still needed to take a bath." (When he heard this) Rasulullaah ﷺ said, "That was why the angels bathed him."** (4)

The Angels bathe the Body of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه

Hadhrat Mahmood bin Labeed also reports that when Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه was struck (by an arrow) in his radial artery during the Battle of Khandaq, he fell seriously ill. He was then placed in the care of a lady called Rufaydah. The narration then continues to the point where it states that when Rasulullaah ﷺ heard about Hadhrat Sa'd رضي الله تعالى عنه's death, he rushed to the scene with the Sahabah رضي الله تعالى عنهم. Rasulullaah ﷺ walked so fast that the straps of the Sahabah رضي الله تعالى عنهم's shoes started to break and their shawls fell off their shoulders. "O

(1) Bukhaari and Muslim.

(2) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.13). Ibn Hibbaan, Tabraani and Bayhaqi have reported a similar narration from Hadhrat Usayd رضي الله تعالى عنه, as quoted in *Kanzul Ummaal* (Vol.7 Pg.7)

(3) Abu Ubayd, Bukhaari, Nasa'ee and others.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.357). Ibn Is'haaq has reported a similar narration in his Maghaazi, as has Sarraaj, as quoted in *Isaabah* (Vol.1 Pg.361). Haakim (Vol.3 Pg.204) has reported a similar narration from reliable sources.

Rasulullaah ﷺ!" they entreated, "Your walking is tiring us out." Rasulullaah ﷺ explained saying, "I fear that the angels may beat us to him as they beat us to Handhala."

Hadhrat Aasim bin Umar bin Qataadah narrates that when Rasulullaah ﷺ had awoken from his sleep, Hadhrat Jibra'eel عليه السلام or another angel came to him and said, "Such a man from your Ummah passed away last night whose death brings joy to the inhabitants of the heavens (because they are eager to receive him)." Rasulullaah ﷺ said, "I know of none other than Sa'd who became very ill yesterday evening. What has happened to Sa'd?" When the Sahabah رضي الله عنهم informed Rasulullaah ﷺ that Hadhrat Sa'd رضي الله عنه had passed away and that his tribesmen had transported his body to their locality. After leading the Fajr salaah, Rasulullaah ﷺ left with several Sahabah رضي الله عنهم and walked so fast that the straps of the Sahabah رضي الله عنهم's shoes started to break and their shawls fell off their shoulders. "O Rasulullaah ﷺ!" someone said, "You are tiring the people out." Rasulullaah ﷺ's reply was, "I fear that the angels may beat us to him as they beat us to Handhala." (1)

The Angels Venerate the Bodies of Sahabah رضي الله عنهم who Passed Away

The Angels Venerate the father of Hadhrat Jaabir رضي الله عنه

Hadhrat Jaabir رضي الله عنه reports that when his father passed away, he lifted the cloth covering his father's face and started weeping. When the people forbade him from doing this, Rasulullaah ﷺ remarked, "Whether you weep over him or not (you can do as you please, but his status is so high in Allaah's sight that), the angels will continue shading him with their wings until you carry the body away."(2)

The Angels Venerate Hadhrat Sa'd bin Muaadh رضي الله عنه

Hadhrat Salamah bin Aslam رضي الله عنه says, "We were standing at the door of the room waiting to enter after Rasulullaah ﷺ. Although there was none in the room besides the covered body of Hadhrat Sa'd رضي الله عنه, I saw Rasulullaah ﷺ walk as if he was climbing over people's shoulders. Seeing this, I stopped in my tracks and Rasulullaah ﷺ also motioned me to stop. I then stopped those behind me as well (from entering the room). After sitting awhile, Rasulullaah ﷺ came out again. I then asked, 'O Rasulullaah ﷺ! I saw you walk as if you were climbing over people's shoulders even though there was no one in the room.' Rasulullaah ﷺ replied, '(The room was so full of angels that) I was unable to sit down until one of the angels folded in one of his wings. It was only then that I managed to sit down.' (Addressing the body of Hadhrat Sa'd رضي الله عنه) Rasulullaah ﷺ then said, 'Congratulations to you, O Abu Amr! Congratulations

(1) Ibn Sa'd (Vol.3 Pg.423).

(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.44). Ibn Sa'd (Vol.3 Pg.561). has reported a similar narration.

to you, O Abu Amr! Congratulations to you, O Abu Amr!'"[1]

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that Rasulullaah ﷺ said, "For (the funeral of) Sa'd bin Mu'aadh رضي الله عنه, seventy thousand angels came down who had never tread upon earth before." When Hadhrat Sa'd رضي الله عنه was buried, Rasulullaah ﷺ remarked, "Subhaanallaah! If anyone could be saved from the squeezing of the grave, it would be Sa'd." [2]

Hadhrat Sa'd bin Ibraheem narrates that when the funeral bier of Hadhrat Sa'd رضي الله عنه was being carried, **some of the Munaafiqeen mocked, "How light is this bier of Sa'd!"** Rasulullaah ﷺ then said, "To be present for the funeral of Sa'd رضي الله عنه, seventy thousand angels came down who had never before set foot upon the earth." [3]

Hadhrat Hasan reports that Hadhrat Sa'd bin Mu'aadh رضي الله عنه was a large and well-built man. Therefore, when he passed away, the Munaafiqeen walking behind his funeral bier scoffed, "To this day we have never seen a bier as light as this! Do you know why this is so? It is because of his ruling concerning the Banu Qurayzah tribe." When this was reported to Rasulullaah ﷺ, Rasulullaah ﷺ said, "I swear by the Being Who controls my life that (the bier was so light because) **the angels were carrying his bier.**" [4]

The Fear for the Muslims that Existed in the hearts of their Enemies

The Fear of Hadhrat Mu'aawiya bin Hayda رضي الله عنه

Hadhrat Mu'aawiya bin Hayda Qashayri رضي الله عنه reports that he went to see Rasulullaah ﷺ and when he was brought into Rasulullaah ﷺ's presence, Rasulullaah ﷺ said, "Listen well! I had prayed to Allaah to assist me by either afflicting you people with a drought that would uproot you or by placing fear in your hearts." Hadhrat Mu'aawiya رضي الله عنه then showed all his fingers to Rasulullaah ﷺ saying, "As for me, I have sworn this many times on oath that I shall never believe in you nor follow you. However, the drought kept uprooting me and fear for you was placed so deep in my heart that I am now standing before you (to accept Islaam)." [5]

The Fear that the Mushrikeen felt during the Battle of Hunayn

Hadhrat Saa'ib bin Yasaar reports that they asked Hadhrat Yazeed bin Aamir Suwaa'ee رضي الله عنه what the fear was like that Allaah cast into the hearts of the Mushrikeen during the Battle of Hunayn. Hadhrat Yazeed رضي الله عنه (who was fighting on the side of the Mushrikeen during the Battle of Hunayn) took some

(1) Ibn Sa'd (Vol.3 Pg.328).

(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.308). Ibn Sa'd (Vol.3 Pg.430) has reported a similar narration.

(3) Ibn Sa'd (Vol.3 Pg.429).

(4) Ibn Sa'd (Vol.3 Pg.430).

(5) Tabraani in his Awsat. Haythami (Vol.6 Pg.66) has commented on the chain of narrators. Nasa'ee has reported a similar narration without mention of the drought and fear.

pebbles and threw them up and down on a platter, causing them to make a lot of noise. He then said, "This is the sound that we all felt in our bellies." [1]

Enemies are stopped in their tracks

Hadhrat Suraaqa bin Maalik is Prevented from reaching Rasulullaah and his Companion during the Hijrah

Hadhrat Zaid bin Aslam and others reports that Hadhrat Suraaqa bin Maalik (who was then not a Muslim) thrice cast arrows to decide whether or not to pursue Rasulullaah. He then rode off in search of them and eventually caught up with them. Rasulullaah then made du'aa that the legs of Hadhrat Suraaqa's horse should sink into the ground, and they did. Hadhrat Suraaqa pleaded to Rasulullaah saying, "Make du'aa that Allaah releases my horse and I will thwart anyone coming your way." Rasulullaah made du'aa saying, **"O Allaah! Release his horse if he is truthful." His horse's legs then came out of the sand.** [2]

A narration from Hadhrat Umayr bin Is'haaq states that Hadhrat Suraaqa pleaded, "O you two men! If you pray to Allaah on my behalf, I shall give you an undertaking never to pursue you again. Rasulullaah and Hadhrat Abu Bakr made du'aa but (as soon as he was freed,) he did the same. When his horse again sank into the ground, he again pleaded, "If you pray to Allaah on my behalf, I shall give you an undertaking never to pursue you again." This time he even offered them his provisions and horse. Rasulullaah and Hadhrat Abu Bakr however said to him, "All we need is for you to relieve us of yourself (by abandoning your pursuit)." Hadhrat Suraaqa agreed to do this. [3]

In a lengthy narration discussing the Hijrah, Hadhrat Abu Ma'bad Khuzaa'ee states that Hadhrat Suraaqa pleaded, "O Muhammad! Pray to Allaah to release my horse and I will not only leave you alone, but will also send back anyone else I find behind me." Rasulullaah did as he requested and he was released to leave. When he then found some people searching for Rasulullaah, he said to them, "Go back. I have already scoured this entire area and you know well how good I am at tracking." The others then all returned. [4]

In his account of the epic journey of Hijrah, Hadhrat Anas bin Maalik states that at one stage, Hadhrat Abu Bakr turned around and saw that a horseman had caught up with them, he exclaimed, "O Nabi of Allaah! A horseman has caught up with us." Rasulullaah then turned around and said, "O Allaah! Drop him." The horse then dropped the rider and stood up again neighing. The rider said, "O Nabi of Allaah! You may instruct me to do as you please." Rasulullaah said, "Stay where you are (without coming forward) and (when you return), do not allow anyone to catch up with us."

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.333).
(2) Ibn Sa'd (Vol.1 Pg.188).
(3) Ibn Sa'd (Vol.1 Pg.232).
(4) Ibn Sa'd (Vol.1 Pg.232).

Hadhrat Anas says, **"Whereas at the beginning of the day he (Hadhrat Suraaqa) was part of the effort against Rasulullaah, the end of the day found him as a weapon in the defence of Rasulullaah."**

The incident of Hadhrat Suraaqa has already passed in a narration of Hadhrat Baraa, quoted in the chapter discussing the Hijrah of Rasulullaah.(1)

The Destruction of Arbad bin Qais and Aamir bin Tufayl

Hadhrat Abdullaah bin Abbaas narrates that Arbad bin Qais and Aamir bin Tufayl once arrived in Madinah and came to Rasulullaah. Rasulullaah was seated at the time, so they sat in front of him. Aamir bin Tufayl said, "O Muhammad! What will you give me if I accept Islaam?" Rasulullaah replied, "You will have that which every Muslim has and will also share the same responsibilities." Aamir then asked, "Will you appoint me as your successor if I accept Islaam?" Rasulullaah replied, "That post is neither for you nor for your tribe. You may however assume command of a cavalry detachment." "I am already the commander of the cavalry of Najd." Aamir said, "Give me command over the rural areas while you retain command over the urban areas." Rasulullaah however refused this. When the two men were then leaving, Aamir said, "Behold! I swear by Allaah that I shall fill this city with cavalry and infantry, all fighting against you." Rasulullaah said calmly, "Allaah will prevent you."

When Arbad and Aamir had left, Aamir said to him, "O Arbad! While I distract Muhammad with some talk, you must strike him with your sword. If you kill him, the people will want nothing more than blood money because they would detest going to war. We will then easily be able to pay them the blood money." When Arbad agreed, the two returned to Rasulullaah. "O Muhammad!" Aamir said, "Come with me because I need to discuss something with you." Rasulullaah went with them and when they sat against a wall, Rasulullaah sat with them. Rasulullaah then remained there to talk to Aamir.

As Arbad placed his hand on his sword to unsheathe it, his hand stuck fast to the handle and he was unable to remove it. He therefore delayed Aamir by not striking. In the meantime, Rasulullaah turned around and when he saw what Arbad was doing, he left the two of them. Arbad and Aamir then hastily left and when they camped at Harra Waaqim, Hadhrat Sa'd bin Mu'aadh and Hadhrat Usayd bin Hudhayr came to them and demanded, "Get out of here, O enemies of Allaah! May Allaah curse you both." "O Sa'd!" Aamir asked, "Who is this man (with you)?" Hadhrat Sa'd replied, "He is Usayd bin Hudhayr, the scribe."

The two left and it was when they reached a place called Raqam that Allaah sent a bolt of lightning to kill Arbad. Aamir continued further and he was at Khuraym when he developed a gland. Night found him at the house of a woman from the

(1) Under the subheading "Hadhrat Abu Bakr Speaks about His Hijrah with Rasulullaah and their Encounter with Suraaqa bin Maalik."

Salool tribe and as he stroked the gland on his throat, he said, "A gland like the hump of a camel in the house of a woman from the Salool." Because he disliked dying in her house, he mounted his horse and rode off. He later died as he went back on the same horse. It was with reference to the two of them that Allaah revealed the verses:

﴿اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا تَغِيْضُ الْاَرْحَامُ وَمَا تَزْدَادُ ۭ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ۝ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ۝ سَوَاۗءٌ مِّنْكُمْ مَّنْ اَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهٖ وَمَنْ هُوَ مُسْتَخْفٍۢ بِالَّيْلِ وَسَارِبٌۢ بِالنَّهَارِ ۝ لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ۭ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۭ وَاِذَآ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْۗءًا فَلَا مَرَدَّ لَهٗ ۚ وَمَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ ۝﴾

(سورة رعد: آيت٨ تا ١١)

Allaah knows what every female bears and the shortages and excesses in the womb. Everything is perfectly stipulated with Him. He is the Knower of the unseen and the seen. He is the Great, The Lofty. Whoever whispers, speaks loudly, is hidden in the night, or is walking about during the day, they are all alike. For everyone there are followers *(guardian angels)* in front of him and following behind him, protecting him *(from harm)* by Allaah's order. Undoubtedly Allaah does not change the condition of a nation *(the difficulties they face)* until they change the condition within themselves *(by behaving like proper Mu'mineen)*. When Allaah intends evil *(misfortune)* to befall a nation, there is none to turn it away. They *(on whom the evil befalls)* will have no helper besides Allaah. {Surah Ra'd, verses 8-11}

Hadhrat Abdullaah bin Abbaas رضي الله عنهما says that it was the guardian angels acting by Allaah's order who protected Rasulullaah ﷺ. Referring to the death of Arbad by the bolt of lightning, Hadhrat Abdullaah bin Abbaas رضي الله عنهما quoted the verse:

﴿وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيْبُ بِهَا مَنْ يَّشَاۗءُ وَهُمْ يُجَادِلُوْنَ فِي اللّٰهِ ۚ وَهُوَ شَدِيْدُ الْمِحَالِ ۝﴾ (سورة رعد: آيت١٣)

Allaah sends the bolts of lightning to strike whoever He wills while they are disputing about Allaah. Allaah is fiercely Powerful. {Surah Ra'd, verse 13}[1]

Enemies are Defeated with some Pebbles and Sand Thrown at them

The Enemy are Defeated by the Throwing of pebbles and sand by Rasulullaah ﷺ during the Battle of Hunayn

Hadhrat Haarith bin Badal رضي الله عنه says, "I participated against Rasulullaah ﷺ

(1) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.506).

in the Battle of Hunayn. (During the beginning) When all the Sahabah رضي الله تعالى عنهم apart from Abbaas bin Abdul Muttalib رضي الله تعالى عنه and Abu Sufyaan bin Haarith رضي الله تعالى عنه were trounced, Rasulullaah ﷺ took a handful of earth and threw it on our faces, because of which we were defeated. **It then appeared to me as if every tree and every stone was running after us."** (1)

Hadhrat Amr bin Sufyaan Thaqafi رضي الله تعالى عنه and others report, "When all the Sahabah رضي الله تعالى عنهم were trounced during the Battle of Hunayn, it was only Abbaas رضي الله تعالى عنه and Abu Sufyaan bin Haarith رضي الله تعالى عنه who remained with Rasulullaah ﷺ. Rasulullaah ﷺ then took a handful of pebbles and threw it on our faces, because of which we were defeated. It then appeared to me as if every stone and every tree was a horseman running after us. I then spurred my horse on (and fled) until I entered Taa'if." (2)

The Enemy are Defeated by the Throwing of pebbles by Rasulullaah ﷺ during the Battle of Badr

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه says, "(While fighting on the side of the Mushrikeen during the Battle of Badr) We heard a sound booming from the heavens to the earth that sounded like stones falling on a platter. It was then that Rasulullaah ﷺ threw some pebbles at us, because of which we were defeated."(3)

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه also says, "During the Battle of Badr, Rasulullaah ﷺ was instructed to take a handful of pebbles, face us and throw it saying, 'May your faces be disfigured!' We were then defeated and Allaah revealed the verse:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ج﴾ (سورۃ انفال: آیت ۱۷)

You *(O Rasulullaah ﷺ)* did not throw when you threw, but it was *(actually)* Allaah Who threw. {Surah Anfaal, verse 17}(4)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ asked Hadhrat Ali رضي الله تعالى عنه to hand him a handful of pebbles. When Hadhrat Ali رضي الله تعالى عنه handed them over, Rasulullaah ﷺ threw them into the faces of the enemy, causing the eyes of each one of them to be filled with pebbles. It then that Allaah revealed the verse:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ج﴾ (سورۃ انفال: آیت ۱۷)

You *(O Rasulullaah ﷺ)* did not throw when you threw, but it was *(actually)* Allaah Who threw. {Surah Anfaal, verse 17}(5)

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(1) Tabraani, Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.304). Ibn Mandah and Ibn Asaakir have also reported the narration in brief, as quoted in *Kanzul Ummaal* as well.
(2) Ya'qoob bin Sufyaan, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.332).
(3) Tabraani in his *Kabeer* and Awsat, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).
(4) Tabraani in his *Kabeer* and Awsat, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).
(5) Tabraani in his *Kabeer* and Awsat, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

Hadhrat Yazeed bin Aamir Suwaa'ee رضي الله عنه reports that Rasulullaah ﷺ took a handful of soil, faced the enemy and then threw it saying, **"Get back! May your faces be disfigured."** Thereafter, when any of the Mushrikeen met their companions, they would always be complaining of dust in their eyes." (1)

The Enemy Appearing Few in Number to the Muslims

Hadhrat Abdullaah bin Mas'ood رضي الله عنه says, "The enemy appeared so few in our eyes during the Battle of Badr that my companion standing beside me said, 'Do you think that they number seventy?' I said, 'I would estimate that they are only a hundred.' It was only when we captured one of them and questioned him that we discovered that they were a thousand strong." (2)

Assistance by the Winds

Hadhrat Sa'eed bin Jubayr reports that on the occasion of the Battle of Khandaq, those who marched to Madinah were Abu Sufyaan bin Harb and the Quraysh and Kinaanah whom he led, Uyaynah bin Hisn and the Banu Ghitfaan tribe whom he led, Tulayha and the Banu Asad tribe whom he led and Abu A'war and the Sulaym tribe whom he led. Also assisting the Mushrikeen was the (Jewish) Banu Qurayzah tribe, who actually contravened the pact they had made with the Muslims. It was with reference to this that Allaah revealed the verse:

﴿وَاَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ﴾ (سورة احزاب: آيت٢٦)

He *(Allaah)* made those people of the Book *(the Jewish Banu Qurayzah tribe)* who assisted them *(the combined Mushrikeen armies)* descend from their fortresses *(and surrender to the Muslims).* {Surah Ahzaab, verse 26}

Hadhrat Jibra'eel عليه السلام then appeared with the winds, which he unleashed against the Mushrikeen. When Rasulullaah ﷺ saw Hadhrat Jibra'eel عليه السلام arrive, he thrice said (to the Sahabah رضي الله عنهم), "Behold! It is time to rejoice!" The wind tore open their tents, overturned their large pots, buried their carriages, severed the tent ropes and caused them to run about in such confusion that not one even turned to look at another. It was with reference to this that Allaah revealed the verse:

﴿اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا﴾ (سورة احزاب: آيت٩)

(O you who have Imaan! Remember Allaah's favour to you) When the *(combined Jewish and Mushrikeen)* armies approached you, against which We sent *(in your defence)* a *(fierce)* wind and troops *(of angels)* that you could not see *(thus causing fear in the hearts of the enemy).* {Surah Ahzaab, verse 9}

After this, Rasulullaah ﷺ returned to Madinah. (3)

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.333).
(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.84). Ibn Abi Haatim and Ibn Jareer have reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضي الله عنه, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.315).
(3) Ibn Sa'd (Vol.2 Pg.71).

Hadhrat Humayd bin Hilaal narrates, "Rasulullaah ﷺ had an unratified pact with the Banu Qurayzah tribe. They however broke the pact by assisting the Mushrikeen when they marched to Madinah with an assortment of armies from various tribes. Allaah however dispatched an army (of angels) and the wind, causing the Mushrikeen to flee, but leaving the Banu Qurayzah holed up in their fortress..." The narration then continues to recount the battle against the Banu Qurayzah. (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that the easterly wind approached the northerly wind during the night of the Battle of Ahzaab and said, "Go and assist Rasulullaah ﷺ." The northerly wind however said, "An honourable lady doesn't travel by night." It was therefore with the easterly wind that Rasulullaah ﷺ was assisted. (2)

Enemies are Sunken into the Ground and Destroyed

Hadhrat Buraydah رضي الله تعالى عنه reports that a man (from the Mushrikeen) said during the Battle of Uhud, "O Allaah! If Muhammad is upon the truth, let me sink into the ground." **He then sank into the ground.** (3)

Hadhrat Naafi bin Aasim says that the man who injured Rasulullaah ﷺ's face was Abdullaah bin Qami'ah who belonged to the Hudhayl tribe. **Allaah made a ram attack him and gore him with its horns until it killed him.** (4)

Enemies Lose their Sight by the Curses of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم

Some Young Men from the Quraysh Lose their eyesight by the Curse of Rasulullaah ﷺ on the day of Hudaybiyyah

Hadhrat Abdullaah bin Mughaffal Muzani رضي الله تعالى عنه narrates, "We were with Rasulullaah ﷺ at Hudaybiyyah..." He then proceeds to recount the incident of the Treaty of Hudaybiyyah. Amongst other things, he mentions, "**While we were still there, thirty armed young men came to fight us. By the curse of Rasulullaah ﷺ, Allaah made them all blind in an instant and we stood up and disarmed them.** When Rasulullaah ﷺ asked them whether they had come after entering into some pact or whether anyone had granted them amnesty, the replied in the negative. Rasulullaah ﷺ then set them free. It was then that Allaah revealed the verse:

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ

(1) Ibn Sa'd (Vol.2 Pg.77).
(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.66). Ibn Abi Haatim and Ibn Jareer have reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.470).
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.122).
(4) Abu Nu'aym in his Dalaa'il (Pg.176).

عَلَيْهِمْ ۚ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ﴿٢٤﴾ (سورة فتح: آيت٢٤)

It is Allaah Who restrained their hands from *(fighting)* you and your hands from *(fighting)* them right in Makkah *(at Hudaybiyyah)* after granting you dominance over them. Allaah is always Watchful over what you do. {Surah Fatah, verse 24}[1]

A Man Loses his Sight by the Curse of Hadhrat Ali رضي الله تعالى عنه

Hadhrat Zaadhaan narrates that when Hadhrat Ali رضي الله تعالى عنه once narrated a Hadith, someone accused him of lying. "May I curse you if it is you who are lying?" Hadhrat Ali رضي الله تعالى عنه asked the man. "Go ahead and curse," the man challenged. The man had not even left the gathering when his eyesight was lost.[2]

Hadhrat Ammaar رضي الله تعالى عنه narrates that when Hadhrat Ali رضي الله تعالى عنه once narrated a Hadith, someone accused him of lying. The man had hardly stood up from the gathering and he was already blind (because of the curse of Hadhrat Ali رضي الله تعالى عنه).[3]

Hadhrat Zaadhaan narrates that when someone once narrated a Hadith to Hadhrat Ali رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه said, "I think that you are lying to me." When the man insisted that he was not, Hadhrat Ali رضي الله تعالى عنه asked, "May I curse you if you are lying?" "Go ahead and curse," the man challenged. Hadhrat Ali رضي الله تعالى عنه then cursed the man and he had scarcely left the gathering when he became blind. [4]

A Woman becomes Blind by the Curse of Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Marwaan once sent some people to Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه to discuss a claim that a woman named Arwa bint Uwais had made against him. Hadhrat Sa'eed رضي الله تعالى عنه exclaimed, "These people think that I have wronged her when I have heard Rasulullaah ﷺ say, 'The one who usurps even a hand's span of land, will have a hand's span of all seven earths placed as a yoke around his neck on the Day of Qiyaamah.'" Hadhrat Sa'eed رضي الله تعالى عنه then prayed, "O Allaah! If she is lying, let her not die until she turns blind and make her well her grave."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "By Allaah! She turned blind before her death and one day as she very cautiously left her house, she fell into her well and it became her grave." [5]

Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazam narrates that a woman named Arwa once sought judgement from Marwaan bin Hakam against Hadhrat

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.145). Nasa'ee has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.192).
(2) Tabraani. Haythami (Vol.9 Pg.116) has commented on the chain of narrators.
(3) Abu Nu'aym in his Dalaa'il (Pg.211).
(4) Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.96).

Sa'eed bin Zaid رضي الله تعالى عنه. Hadhrat Sa'eed رضي الله تعالى عنه prayed to Allaah saying, "O Allaah! She claims that I have wronged her. If she is lying, make her blind, throw her in her well and create a clear proof in my favour that will make it obvious to the Muslims that I did her no wrong."

All this was still taking place when the valley of Aqeeq flooded more heavily than ever before. The flood uncovered the boundary that Arwa and Hadhrat Sa'eed رضي الله تعالى عنه were disputing, making it clear that Hadhrat Sa'eed رضي الله تعالى عنه was justified. Merely a month later, Arwa became blind and she was walking about on the very same property when she stumbled into her well.

Hadhrat Abu Bakr bin Muhammad says, "When we were little boys, we would hear a person say to another, 'May Allaah make you blind as he made Arwa blind.' We used to think that the Arwa they were referring to was the mountain goat in the wild (because this is the literal translation of *Arwa*). However, we discovered that this expression referred to the curse of Hadhrat Sa'eed رضي الله تعالى عنه that afflicted Arwa. The people used the expression with reference to this curse of Hadhrat Sa'eed رضي الله تعالى عنه that Allaah accepted. (1)

A man Loses His Sight because he Cursed Hadhrat Husayn bin Ali رضي الله تعالى عنه

Hadhrat Abu Utaaridi said, "Never revile Hadhrat Ali رضي الله تعالى عنه or any member of Rasulullaah ﷺ's family because a neighbour of ours from Balhujaym once scoffed, 'Can you not see that sinner Husayn bin Ali? May Allaah destroy him!' His eyes were then struck with two spots and Allaah removed his eyesight." (2)

Eyesight is Restores by their Du'aas

The Eyesight of a Group of Quraysh is restored by the Du'aa of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما narrates that Rasulullaah ﷺ used to recite the Qur'aan in the Masjidul Haraam. One day, he was reciting Qur'aan loudly, which irritated some members of the Quraysh so much that they got up to apprehend him. However, their hands suddenly got stuck on their necks and they became blind. They then approached Rasulullaah ﷺ and pleaded to him in the name of Allaah and in the name of the family ties that existed between them and him. Rasulullaah ﷺ was related to every branch of the Quraysh, so he prayed to Allaah and their eyesight was restored to them. It was then that Allaah revealed the verses:

﴿يٰسٓ ۝ وَالْقُرْاٰنِ الْحَكِيْمِ ۝ وَسَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ۝﴾ (سورة يٰسين: آيت١ تا ١٠)

Yaaseen. By the oath of the wise Qur'aan ... It is the same to them *(it makes no difference to them)* whether you warn them or you do not

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.97).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.196).

warn them, they will never accept Imaan. {Surah Yaaseen, verses 1-10}
Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه further states that (despite witnessing this miracle) none of the Mushrikeen in question accepted Imaan. (1)

Hadhrat Qataadah رضي الله تعالى عنه's Eye is Restored by the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه says, "Rasulullaah صلى الله عليه وسلم received a bow as a gift, which he gave to me during the Battle of Uhud. I then continued firing arrows standing in front of Rasulullaah صلى الله عليه وسلم until one end of the bow broke. I however continued standing where I was in front of Rasulullaah صلى الله عليه وسلم's face, deflecting the arrows from him with my face. Whenever an arrow came towards Rasulullaah صلى الله عليه وسلم's face, I turned my own face and head to protect Rasulullaah صلى الله عليه وسلم's face. All this I was doing **when I was unable to fire any arrows. The last of the arrows dislodged my eyeball, causing it to fall on to my cheek.** When the enemy had dispersed, I held my eyeball in my hand and rushed with it to Rasulullaah صلى الله عليه وسلم. Seeing it, Rasulullaah صلى الله عليه وسلم's eyes filled with tears and he said, "O Allaah! Qataadah protected Your Nabi with his face, so make this eye the better of the two and the one with sharper vision." (Rasulullaah صلى الله عليه وسلم then inserted the eye back in its socket and) That eye did turn out to be the better of the two and the one with sharper vision. (2)

Hadhrat Mahmood bin Labeed reports from Hadhrat Qataadah رضي الله تعالى عنه that when his eye was struck (by an arrow) during the Battle of Uhud, it fell out on to his cheek. Rasulullaah صلى الله عليه وسلم then replaced it in its socket and it became the better of his two eyes. (3) Another narration adds that that eye turned out to be the better of the two and the one with sharper vision. (4)

Hadhrat Aasim bin Umar bin Qataadah reports that when Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه's eye was struck during the Battle of Uhud and it fell on to his cheek, the other Sahabah رضي الله تعالى عنهم wanted to cut it off. He however refused to allow them saying, "Not until we consult with Rasulullaah صلى الله عليه وسلم." When the Sahabah رضي الله تعالى عنهم consulted Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم instructed them to take no action, but to rather bring Hadhrat Qataadah رضي الله تعالى عنه to him. Rasulullaah صلى الله عليه وسلم then placed his palm on to the eyeball (after inserting it into the eyesocket) and then pressed it in. After this, Hadhrat Qataadah رضي الله تعالى عنه could not even tell which eye had been wounded. (5)

Ocular Ailments are Cured by the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Ubaydah narrates that when Hadhrat Abu Dharr رضي الله تعالى عنه's eye was

(1) Abu Nu'aym in his Dalaa'il (Pg.63).
(2) Tabraani. Haythami (Vol.8 Pg.297) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.174), as has Ibn Sa'd (Vol.3 Pg.453).
(3) Daar Qutni and Ibn Shaaheen, as quoted in *Isaabah* (Vol.3 Pg.225).
(4) Abu Nu'aym in his Dalaa'il (Pg.174).
(5) Baghawi and Abu Ya'la, as quoted in *Isaabah* (Vol.3 Pg.225). Haythami (Vol.8 Pg.298) has commented on Abu Ya'la's chain of narrators.

injured during the Battle of Uhud, Rasulullaah ﷺ merely applied his saliva to it and it became the better of Hadhrat Abu Dharr رضي الله تعالى عنه's two eyes. (1)

Hadhrat Rifaa'ah bin Raafi رضي الله تعالى عنه reports, "During the Battle of Badr, an arrow pierced my eye. Rasulullaah ﷺ applied some of his saliva to it and made du'aa, because of which I felt no pain or discomfort from it at all." (2)

Hadhrat Habeeb bin Fuwayk narrates, "My father was taken to Rasulullaah ﷺ because his eyes had become completely white and he was unable to see anything. When Rasulullaah ﷺ asked him the reason for his blindness, he explained that he was taming a camel when his leg fell on a snake's egg, causing him to go blind. When Rasulullaah ﷺ applied some saliva to the eye, my father was able to see instantly. In fact, **I saw him thread a needle at the age of eighty even though his eyes were still white."** (3)

Hadhrat Zinneera رضي الله تعالى عنها's Eyesight is Restored

Hadhrat Sa'eed bin Ibraheem narrates that Hadhrat Zinneera رضي الله تعالى عنها was a Roman lady who accepted Islaam. When she became blind, the Mushrikeen told her that it was (their idols) *Laat* and *Uzza* who made her blind. When she vehemently told them that she refused to believe in *Laat* and *Uzza*, Allaah restored her vision. (4)

Hadhrat Anas رضي الله تعالى عنه reports from Hadhrat Ummu Haani bint Abu Taalib رضي الله تعالى عنها that after Hadhrat Abu Bakr رضي الله تعالى عنه bought Hadhrat Zinneera رضي الله تعالى عنها's freedom, she became blind. To this, members of the Quraysh remarked, "It is none other than *Laat* and *Uzza* who have taken away her eyesight." She however said, **"They lie! I swear by the house of Allaah that Laa*t and Uzza* can are of no good and can do no benefit." Allaah then restored her eyesight.** (5)

Buildings of the Enemy are Shaken by the Recitation of the Kalimah and Takbeer

The Palace of Heraclius of Rome was Shaken

Hadhrat Hishaam bin Aas Umawi رضي الله تعالى عنه reports, "Another person and I were sent (by the Khalifah Hadhrat Abu Bakr رضي الله تعالى عنه) to invite Heraclius the Emperor of Rome to Islaam. We left and when we reached the *Ghowta* district of Damascus, we went to see Jabalah bin Ayham Ghassaani (who ruled the area). He was sitting on his throne and sent his messenger to speak to us. We however said, 'By Allaah! We will never speak to a messenger because we were sent to speak directly to the ruler. If he permits, we will speak to him, but never to a messenger. When the messenger reported this to him, he allowed us in and

(1) Abu Ya'la. Haythami (Vol.8 Pg.298) has commented on the chain of narrators.
(2) Abu Nu'aym in his Dalaa'il (Pg.223).
(3) Ibn Abi Shaybah, as quoted in *Isaabah* (Vol.1 Pg.308). A narration of Tabraani states that he stepped on a snake's egg while milking his camel. Haythami (Vol.8 Pg.298) has however commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.223).
(4) Faakihi, Ibn Mandah.
(5) Muhammad bin Uthmaan bin Abi Shaybah, as quoted in *Isaabah* (Vol.4 Pg.312).

asked us to speak.
I then addressed him and invited him to accept Islaam. When I asked him what were the black garments he was wearing, he replied, 'When wearing them, I vowed never to remove them until I dispelled you people from Shaam.' I responded by saying, 'In this very gathering of yours do I swear by Allaah that we shall definitely be taking control of Shaam from you. In fact, we shall also be taking over all the lands of your Emperor, Inshaa Allaah. Our Nabi Muhammad ﷺ informed us of this.' To this, he said, **'You are not the ones who will be doing this because they will be people who fast during the day and stand in prayer during the nights. How do you people fast?'** When we informed him about it, his face darkened and he bade us to leave. He then sent a messenger with us to the Emperor (Heraclius).
We then left and when we drew near to the city, the person accompanying us said, 'These animals of yours cannot enter the Emperor's city. If you wish, we can give you Turkish horses or mules to ride.' 'By Allaah!' we said, 'We shall enter with nothing other than these animals.' The people then sent a message to the Emperor, informing him of our refusal. He communicated back to them the instruction to allow us in on our animals. With our swords hanging around our necks, we then entered the city and reached the Emperor's palace. As he watched us from above, we seated our animals beneath and called out, (لَآ اِلٰهَ اِلَّا اللّٰهُ) *('Laa Ilaaha Illallaah, Allaahu Akbar')*. Allaah knows that his palace then shook so much that it appeared to be a branch fluttering in the wind. He sent a message informing us that we were not to shout out any declarations of our faith and that we could now enter the palace. Upon entering, we found him sitting on his rug with the leading military commanders of Rome. Everything in gathering was red, everything around him was red and even his clothing was red.
When we went up to him, he laughed and said, 'What would it cost you if you were to greet me with the words you greet each other with?' With him was a man (his interpreter) who spoke Arabic fluently and who spoke a lot. We replied by saying, 'It is neither permissible for us to greet you with the greeting we use amongst ourselves, nor it is permissible for us to greet you with the greeting you use amongst yourselves.' 'And what is the greeting you use amongst yourselves?' he enquired. When we informed him that it was 'اَلسَّلَامُ عَلَيْكُمْ' *(As Salaamu Alayk)*, he asked, 'How do you greet your ruler?' 'With the same words,' we replied. 'And how does he reply?' he wanted to know. 'With these very words,' was our response.
Heraclius then asked, 'What are your greatest words?' We replied by saying (that they are),', (لَآ اِلٰهَ اِلَّا اللّٰهُ، اَللّٰهُ اَكْبَرُ) *('Laa Ilaaha Illallaah, Allaahu Akbar')*. **Allaah knows well that as soon as we said these words, the palace shook so much that the Emperor actually looked up. He then asked, 'These words that you have said now when the palace shook, do your buildings shake with them as well?'** 'No,' we replied, 'we have never seen them produce this effect except here with you.' He then remarked, 'Even at the cost of half my kingdom, I wish that each time

you say these words, they would cause everything around you to collapse on top of you.' 'Why is that?' we enquired. 'Because,' he explained, 'it would be easier and rather than denoting a sign of prophethood, it would then denote only a manmade conspiracy.' He then asked us many questions, to which we furnished details. He also asked about how we performed salaah and fasted. After explaining these to him, he bade us to leave and had us shown to exquisite quarters that contained an abundance of amenities.

We stayed there for three days and then went to see him when he sent for us one night. Upon arrival, he requested us to repeat what we had said previously and when we did, he sent for something that appeared to be a large gold-plated chest. It had many little compartments, each with its own door. He removed a piece of black silk. He opened it to reveal a red picture of a man with large eyes and a sizeable pelvic area. I have never seen anyone with a neck as long as his. He had no beard, wore two locks of hair and was one of the most good-looking people Allaah had created. 'Do you know who this is?' Heraclius asked us. When we admitted that we did not, he said, **'This is Aadam** عَلَيْهِ السَّلَام.' We then also realised that he had more hair than the average person.

Heraclius then **opened another compartment** and removed a black piece of silk that contained **a white picture.** The person depicted had curly hair, reddish eyes, a large forehead and a striking beard. 'Do you know who this is?' he asked. When we again pleaded ignorance, he informed us that **the man was Nooh** عَلَيْهِ السَّلَام.

Opening yet another compartment, he removed another black piece of silk with a picture of a man who was extremely fair in complexion. The man had beautiful eyes, a conspicuous forehead, long cheeks and a white beard. The man appeared to be smiling. 'Do you know who this is?' Heraclius asked us. When we admitted that we did not, he said, **'This is Ibraheem** عَلَيْهِ السَّلَام.'

Thereafter, he opened another compartment from which he took out a white picture. By Allaah! It was a picture of Rasulullaah ﷺ. 'Do you know who this is?' he asked us. 'Of course!' we replied, 'This is Rasulullaah ﷺ.' We then started to weep and Allaah knows that Heraclius stood up for a while and then sat down. 'Do you swear by Allaah that it is he?' he asked. We said, 'It is he without doubt. It is as if you are seeing him in person.' Doing nothing for awhile as he looked at us, Heraclius then said, 'This was the last of the compartments. I opened it sooner than I should just to see what your reaction would be.'

Heraclius then opened another compartment and removed another piece of black silk. The person depicted was very tanned and dark in complexion. His hair was very curly, his eyes deep and penetrating. He was frowning, his teeth were clenched and his lips drawn tightly together, appearing to be very angry. 'Do you know who this is?' he asked. When we conceded that we did not, he said, **'This is Moosa** عَلَيْهِ السَّلَام.' Next to this picture was one of a person resembling Moosa عَلَيْهِ السَّلَام, except that this person's hair was oiled, his forehead was wide and his eyes were slightly squint. 'Do you know who this is?' Heraclius asked. 'No,' we replied. 'This,' he said, **'is Haaroon bin Imraan** عَلَيْهِ السَّلَام.'

From the next compartment, Heraclius removed a piece of white silk that bore the picture of a tanned man with straight hair, who was of average height. He also appeared to be angry. 'Do you know who this is?' Heraclius asked. Again, we could not tell him. He informed us that **the person depicted was Loot** عليه السلام.

When he opened another of the compartments and removed another piece of white silk, we saw a picture of a very fair man with a reddish complexion. He had a high-bridged nose, thin cheeks and a handsome face. 'Do you know who this is?' Heraclius asked. 'No,' we replied. **'This,' he said, 'is Is'haaq** عليه السلام.'

Heraclius then opened another compartment and removed another white piece of silk that contained a picture of a person who looked very much like Is'haaq عليه السلام, except that he had a mole on his lip. 'Do you know who this is?' Heraclius asked. When we admitted that we did not, he said, **'This is Ya'qoob** عليه السلام.'

He then opened another compartment and removed a black piece of silk bearing the picture of a fair-skinned person. The man depicted had a high-bridged nose, a handsome face and a perfect build. His face shone with radiance, humility could be seen on his face, which had a tinge of reddishness. 'Do you know who this is?' Heraclius asked. When we again conceded that we did not know, he said, **'This is Ismaa'eel** عليه السلام, the grandfather of your Nabi ﷺ.'

Opening yet another compartment, he removed white piece of silk with a picture of a man who resembled Aadam عليه السلام and whose face appeared to be the sun itself. 'Do you know who this is?' he asked. 'No,' we replied. He then informed us that the **man was Yusuf** عليه السلام.

Heraclius then opened another compartment and removed a piece of white silk that contained a picture of a man with a reddish complexion. The man had thin calves, small eyes, a large belly and was of average height. He also wore a sword around his neck. When Heraclius again asked us if we knew who the man was and we replied that we did not, he told us that this was **Dawood** عليه السلام.

From the next door that Heraclius opened, he took out a piece of white silk that bore the picture of a man with a large pelvic area and long legs. This man was riding a horse. 'Do you know who this is?' he asked. When we told him that we did not, he said, **'This is Sulaymaan bin Dawood** عليه السلام.'

Heraclius then opened another compartment and removed a black piece of silk that contained a white picture. The person depicted was youthful, sported a pitch black beard, had a lot of hair, striking eyes and a handsome face. 'Do you know who this is?' Heraclius asked. 'No,' we replied. 'This,' he said, **'is Isaa bin Maryam** عليه السلام.'

We then said to him, 'Where did you get these pictures from? We know that they depict exactly what these Ambiyaa looked like because we have seen the picture of our Nabi ﷺ exactly as he was. Heraclius explained, 'These pictures were given to Aadam عليه السلام when he asked his Rabb to show him the Ambiyaa from his progeny. They lay in the treasures of Aadam عليه السلام at the place where the sun sets. Dhul Qarnayn removed it from there and gave it to Daaniyaal عليه السلام. Listen well! I swear by Allaah that I prefer to forsake my kingdom to become a slave for

the worst master amongst you and to die like that (rather than accept Islaam and be disgraced before my subjects).' He then gave us the most superb gifts and bid us farewell.

We returned to Hadhrat Abu Bakr رضي الله تعالى عنه and reported to him everything we had seen and everything that Heraclius had told us. Hadhrat Abu Bakr رضي الله تعالى عنه started to weep as he said, 'Poor man! Had Allaah willed good for him, he would have (accepted Islaam). Rasulullaah ﷺ informed us that they (the Christians like Heraclius) as well as the Jews have the description of Muhammad ﷺ with them.'"[1]

Hadhrat Jubayr bin Mut'im رضي الله تعالى عنه says, "(When I was taken by some Christians to a church) they (pointed to some pictures and) asked, 'Do you see him?' When I looked, I saw the features of Rasulullaah ﷺ and his picture. I then also saw the features and picture of Abu Bakr رضي الله تعالى عنه, who was following in the footsteps of Rasulullaah ﷺ. 'Do you see his features?' they asked. 'I certainly do,' I replied. Pointing to the picture of Rasulullaah ﷺ, they asked, 'Is this him?' I said, 'O Allaah! That is he. I can testify that it certainly is him.' They further asked, 'And do you recognise the one who is following in his footsteps?' When I replied that I did, they said, 'We can testify that he is your present leader and the Khalifah after him.'"[2]

Another narration states that Hadhrat Jubayr رضي الله تعالى عنه asked, "And who is this person following him." The Christian replied, "There was a Nabi after every Nabi that came, except for this Nabi (Rasulullaah ﷺ). There shall be no Nabi after him, so this here is his Khalifah." When Hadhrat Jubayr رضي الله تعالى عنه then looked closer, he saw that the person was indeed Hadhrat Abu Bakr رضي الله تعالى عنه.[3]

The City of Hims Shakes with all the Romans Present there

Some scholars from the Ghassaan and Banu Qayn tribes reports that as a reward for their patience during the battle for Hims, Allaah caused an earthquake to shake the people of Hims. This happened when the Muslims formed their battle formations and shouted out (اَللّٰهُ أَكْبَرُ)('Allaahu Akbar'). At this, the ground shook with all the Romans inside the city and its walls started to collapse. The Romans became frightened and hurried to their commanders and to those men of good judgment who had been urging them to make peace with the Muslims. They had however not listened to them and had thereby brought humiliation to themselves. When the Muslims called out ('A(اَللّٰهُ أَكْبَرُ)llaahu Akbar') for the second time, many houses caved in and more walls collapsed. Again the Romans hurried to their commanders and to the men of good judgment, who

(1) Haakim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.251). The author of *Kanzul Ummaal* has reported the narration (Vol.5 Pg.322) from Bayhaqi and quotes from Ibn Katheer that the chain of narrators is sound. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.9).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.63). Bukhaari has reported a similar narration briefly in his Taareekh and Abu Nu'aym has reported it in his Dalaa'il (Pg.9)

(3) Tabraani in his *Kabeer* and Awsat. Haythami (Vol.8 Pg.234) has commented on the chain of narrators.

said to them, "Do you not see Allaah's punishment? Accept what they are inviting you towards..." The narration still continues further. [1]

Their Voices reaching Far Distant Places

Hadhrat Umar رضي الله تعالى عنه's Voice Reaches Far into the Distance and is Heard by Hadhrat Saariyah رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه once dispatched an army, he appointed someone by the name of Hadhrat Saariyah رضي الله تعالى عنه as its commander. Hadhrat Umar رضي الله تعالى عنه was one day delivering a lecture when he suddenly called out, **"The mountain, O Saariyah, the mountain!"** This he called out three times. When a messenger from the same later arrived (in Madinah), Hadhrat Umar رضي الله تعالى عنه asked him for a report. He said, "O Ameerul Mu'mineen! We were being defeated when we suddenly heard a voice thrice calling out, "The mountain, O Saariyah, the mountain!" **We then put our backs towards the mountain,** as a result of which Allaah defeated the enemy." Someone then said to Hadhrat Umar رضي الله تعالى عنه, "It was you who shouted out that command."[2]

In another narration, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that while Hadhrat Umar رضي الله تعالى عنه was delivering a sermon, he suddenly called out, "The mountain, O Saariyah, the mountain! The one who makes a wolf the shepherd of a flock has truly committed a grave injustice." The people looked at each other in surprise, but Hadhrat Ali رضي الله تعالى عنه assured them that Hadhrat Umar رضي الله تعالى عنه will surely have an explanation for what he had said. When they questioned Hadhrat Umar رضي الله تعالى عنه after he had completed, he explained, "The vision flashed through my mind that the Mushrikeen would defeat our brothers who were then passing by a mountain. If they turned towards the mountain (placing it at their backs), they would have to fight from one direction only (allowing them to win a victory). However, if they passed by the mountain, they would be destroyed (because they would have to fight the enemy from the direction of the mountain as well). What you claim to have heard me say is my response to that situation."

A month later, someone (from the Muslim army) came with the good news that they had heard Hadhrat Umar رضي الله تعالى عنه's voice that day, because of which they turned towards the mountain and were granted a victory by Allaah. [3]

Another narration states that the people asked Hadhrat Ali رضي الله تعالى عنه, "Did you hear Umar رضي الله تعالى عنه say, 'O Saariyah!' while he was delivering the lecture on the pulpit?" "Shame on you people!" Hadhrat Ali رضي الله تعالى عنه said, **"Leave Umar alone because he always has a valid explanation for anything he does."** [4]

(1) Ibn Jareer (Vol.3 Pg.97).
(2) Bayhaqi, Laalkaa'i in Sharhus Sunnah, Zain Aaqooli in his Fawaa'id and Ibnul A'raabi in his Karaamaatul Awliyaa, as quoted by Harmala in his Jam'u.
(3) Ibn Mardway, as quoted in *Isaabah* (Vol.2 Pg.3). Abu Nu'aym in his Dalaa'il (Pg.210) and Abu Abdur Rahmaan Sulamiin his Arba'een have reported a similar narration.
(4) Khateeb and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.386). Allaama Ibn Katheer has commented on the authenticity of the narration in his *Al Bidaayah wan Nihaayah* (Vol.7 Pg.131).

Yet another narration states that Hadhrat Umar رضي الله تعالى عنه said, "The thought came to my heart that they (our Muslim army) should use the mountain to defend themselves from the enemy. I therefore made the statement hoping that one of Allaah's servants would convey it on my behalf." (1)

Hadhrat Amr bin Haarith reports that because Hadhrat Umar رضي الله تعالى عنه was comfortable with Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, it was Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه who approached Hadhrat Umar رضي الله تعالى عنه saying, "The worst reprimand I can give the people in your defence is that you give them reason to attack you. You were delivering a lecture when you suddenly shouted, 'The mountain, O Saariyah, the mountain!' What was this all about?" Hadhrat Umar رضي الله تعالى عنه explained, "I swear by Allaah that I could not help it. **I saw our army fighting near a mountain as they were being attacked from the front and from the back. I could not help shouting 'The mountain, O Saariyah, the mountain!'** so that they retreat towards the mountain."

All the people needed to do was to await a letter from Hadhrat Saariyah رضي الله تعالى عنه, which read, "We met the **enemy on a Friday** and continued fighting from the time we performed the Fajr salaah until the time for the Jumu'ah salaah arrived and the sun was starting to decline. It was then that we twice heard someone calling, 'The mountain, O Saariyah, the mountain!' We then retreated towards the mountain and continued gaining the upper hand until Allaah finally defeated them." Thereafter, the people who had been criticising Hadhrat Umar رضي الله تعالى عنه also said, "Leave that man (Hadhrat Umar رضي الله تعالى عنه) alone because he has things made (he has good reason for all that he does)." (2)

Another narration states that when Hadhrat Umar رضي الله تعالى عنه was asked why he made the statement, he replied, "By Allaah! I said only what was placed on my tongue (by Allaah)." (3)

The Voice of Hadhrat Abu Qirsaafah رضي الله تعالى عنه Reaches Far Off

Hadhrat Izzah bint Aas bin Abu Qirsaafah reports that the Romans once took one of Hadhrat Abu Qirsaafah رضي الله تعالى عنه's sons prisoner. When the time arrived for every salaah, Hadhrat Abu Qirsaafah رضي الله تعالى عنه used to climb a wall and call out his son's name saying, **"Salaah!" His son would then hear his father even though he was in Roman territory.** (4)

Hearing Voices from the Unseen

The Sahabah رضي الله تعالى عنهم Hear a Voice While Bathing the Body of Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that after Rasulullaah صلى الله عليه وسلم had passed away, the people bathing his body fell into a dispute. They then heard a

(1) Abu Nu'aym in his Dalaa'il (Pg.210).
(2) Abu Nu'aym in his Dalaa'il (Pg.211).
(3) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.131).
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.396).

voice, the source of which they did no know. It said, **"Bathe the body of your Nabi ﷺ with his *Qamees* on."** Rasulullaah ﷺ was therefore bathed wearing his *Qamees*. A narration from Hadhrat Aa'isha رضي الله تعالى عنها states that the unknown voice said, "Bathe him with his clothes on." (1)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Hears a voice while on a Naval Expedition

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that Nabi ﷺ once appointed Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه to command a naval expedition. As his vessel was travelling one night, a voice called to them from above saying, "Shall I not inform you of a decision that Allaah has taken upon Himself? When a person keeps himself thirsty on a hot summer's day (by fasting), then Allaah takes it upon Himself to give him a drink on the Day of the Great Thirst (the Day of Qiyaamah)." (2)

Hadhrat Abu Burda reports that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "We were once out on a naval expedition when the wind was pleasant and the sails were filled. We then suddenly heard a voice calling, 'O people aboard this vessel! Stop so that I may inform you of something.' When the voice called this out seven times, I stood at the bow of the vessel and asked, 'Who are you and where do you come from? Can you not see where we are? Can we even stop?' The voice then responded by saying, 'Shall I not inform you of a decision that Allaah has taken upon Himself?' 'Why not?' I replied, 'Please do inform us.' It then said, 'When a person keeps himself thirsty on a hot day (by fasting) solely for Allaah's pleasure, then Allaah takes it upon Himself to give him a drink on the Day of Qiyaamah.'"

It was therefore the habit of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه to search for days that were so scorching hot that a person's skin could almost roast. He would then fast during such days. (3)

People hear a Voice Reciting the Qur'aan the Day Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما Passed Away

Hadhrat Sa'eed bin Jubayr reports, "I was present for the funeral **of Hadhrat Abdullaah bin Abbaas** رضي الله تعالى عنهما **when he passed away in Taa'if.** A (white) bird, the likes of which had never been seen before, then came and entered his shroud. We looked on and waited for it to emerge, but it was clear that it was not going to. When he was then buried, the following verses of the Qur'aan were recited beside his grave, but no one knew who was reciting them:

﴿يَاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ارْجِعِيْۤ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝ فَادْخُلِيْ فِيْ عِبٰدِيْ ۝ وَادْخُلِيْ جَنَّتِيْ ۝﴾ (سورة فجر: آیت ۲۷ تا ۳۰)

O contented soul! Return happily to your Rabb Who is pleased with you. Enter amongst My *(chosen)* bondsmen and enter My Jannah.

(1) Ibn Sa'd (Vol.2 Pg.276).
(2) Haakim (Vol.3 Pg.467).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.260).

{Surah Fajr, verses 27-30}(1)

A similar narration from Hadhrat Maymoon bin Mahraan states, "After the sand was levelled over his grave, we heard a voice but could not identify whom it was coming from".(2)

Another narration adds, "When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه passed away and his body was shrouded, a white bird arrived speedily and entered between the shroud. The people then searched for it but could not find it. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه's freed slave Ikramah then said to them, "Are you all crazy? That was his eyesight that Rasulullaah ﷺ promised will be returned to him the day he passes away." When his body was then brought to the grave and placed inside, some words were recited, which were heard by all those standing beside the grave. These were the same verses quoted above. (3)

The Sahabah رضي الله تعالى عنهم are Assisted by the Jinn and by Unseen Voices

Hadhrat Khuraym bin Faatik رضي الله تعالى عنه hears the Voice of a Jinn Inviting him to Accept Imaan

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Hadhrat Khuraym bin Faatik رضي الله تعالى عنه once said to Hadhrat Umar bin Khattaab رضي الله تعالى عنه, "O Ameerul Mu'mineen! Should I relate to you how I entered the fold of Islaam?" When Hadhrat Umar رضي الله تعالى عنه asked to be informed, Hadhrat Khuraym رضي الله تعالى عنه explained, "I was on the track of a camel of mine that I had been searching for when night enshrouded me at a place called *Abraqul Gharraaf.* I therefore shouted at the top of my voice, 'I seek refuge with the king of this valley from the foolish ones of his people (the Jinn).' Suddenly, a voice called out the following couplets (which mean):

'Shame on you! Seek refuge from Allaah the Possessor of Honour
The Possessor of Esteem, Benevolence and Munificence
Recite the verses of Surah Anfaal, attest to the Oneness of Allaah and then have no more worries'
This made me extremely frightened and when I regained control over myself, I said the following couplets (which mean):
'What are you saying, O caller?
Have you guidance with you or misguidance?
If you have been guided, do explain to us what the situation is'
The caller then recited the following couplets (which mean):
'Verily the Rasool of Allaah ﷺ bearing all that is good
is in Yathrib, calling people to salvation
he instructs them to fast and to observe salaah
and cautions them against all that is evil'

(1) Haakim (Vol.3 Pg.543). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.285). One of his narrations state that the bird was a crane.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.329).
(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.230).

I then prodded my animal forward as I recited the following couplets (which mean):

'Guide me along, may Allaah guide you
May you never suffer any hunger or nakedness
and may you always remain a powerful leader
You may now not burden me further with the good you have been granted'

The Jinn then followed me, saying the following couplets (which mean):

'May Allaah accompany you and keep you safe
May He also convey you to your family with your conveyance
Believe in Rasulullaah ﷺ and Allaah will make you successful
Assist him and my Rabb will assist you'

I then asked him, 'Who are you? May Allaah have mercy on you.' He replied, 'I am Amr bin Uthaal and I have been appointed by Rasulullaah ﷺ as governor of all the Jinn of Najd. Your camel will be taken care of until you return to your family.'

It was on a Friday that I entered Madinah. Hadhrat Abu Bakr Siddeeq رضي الله عنه came to me saying, 'May Allaah have mercy on you. Do enter because the news of you accepting Islaam has already reached us.' When I informed him that I did not now how to purify myself properly, he taught me how. (After purifying myself) I then entered the Masjid, where I saw Rasulullaah ﷺ delivering a sermon on the pulpit, appearing to be the fourteenth full moon (in beauty and radiance). He happened to be saying, 'When a Muslim performs wudhu properly and then performs salaah carefully and with concentration, Allaah will surely admit him into Jannah.'

Umar رضي الله عنه then said to me, 'You will have to present a witness to that Hadith, otherwise I shall have to punish you.' It was the prominent man from the Quraysh Uthmaan bin Affaan رضي الله عنه, who testified on my behalf and Umar رضي الله عنه accepted his testimony." (1)

Another narration states that Hadhrat Khuraym رضي الله عنه recited the following couplets (which mean):

"Guide me along, may Allaah guide you
May you never suffer any hunger, O person, nor nakedness
nor have to remain with any companion whom you dislike
and may your rewards never end even after you die" (2)

Yet another narration states that Hadhrat Umar رضي الله عنه once said to Hadhrat Abdullaah bin Abbaas رضي الله عنه, "Relate to me a narration that is most astounding." It was then that Hadhrat Abdullaah bin Abbaas رضي الله عنه related to Hadhrat Umar رضي الله عنه the story of Hadhrat Khuraym bin Faatik Asadi رضي الله عنه, as is recounted above. (3)

(1) Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.34).
(2) Abu Nu'aym in his Dalaa'il (Pg.30).
(3) Ibn Abi Shaybah and Abu Qaasim bin Bushraan, as quoted in *Isaabah* (Vol.3 Pg.353). Haakim (Vol.3 Pg.621) has reported a similar narration, as has Tabraani, but Haythami (Vol.8 Pg.251) has commented on the chain of narrators. Umawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.353).

A Jinn brought the News of Rasulullaah ﷺ's Prophethood to Hadhrat Sawaad bin Qaarib رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "Whenever I heard Hadhrat Umar رضي الله تعالى عنه say, 'I think that this is like this,' it would always be exactly as he thought. However, we were once sitting together when a handsome man passed by and Hadhrat Umar رضي الله تعالى عنه said, 'Either my assumption has been wrong or this man is still on his religion of ignorance or he had been a fortune-teller. Bring that man to me.' When the man was brought, Hadhrat Umar رضي الله تعالى عنه told him what he had just mentioned. The man remarked, 'To this day have I never seen any Muslim man being confronted in this manner.' Hadhrat Umar رضي الله تعالى عنه then said to him, 'I command you to inform me (about yourself).'

The man said, 'I had been a fortune-teller during the Period of Ignorance.' 'What was the strangest incident that you experienced with your Jinn?' The man related, 'I was in the marketplace one day when he came to me and I could see that he was extremely scared. He recited the following couplets (which mean):

'Have you not seen the Jinn and their bewilderment?
Have you not seen their despondence after their retreat?
And that they have now joined the ranks of young camels and their saddle blankets?[1]

'He is speaking the truth,' Hadhrat Umar رضي الله تعالى عنه said, 'I was also sleeping near the idols of the Mushrikeen when someone brought a calf and slaughtered it. Just then, someone screamed so loudly that I had never before heard such a loud scream. The voice said, 'O Jaleeh! The matter is one of salvation and the man is an eloquent man saying, *'Laa Ilaaha Illallaah"* The people there sprang up in surprise, but I told them to remain where they were until I found out who was behind it. The voice then called out again, 'O Jaleeh! The matter is one of salvation and the man is an eloquent man saying, *'Laa Ilaaha Illallaah"* I then left and we did not have to wait long afterwards when it was said that this referred to Rasulullaah ﷺ.'"

The man mentioned in the narration above was Hadhrat Sawaad bin Qaarib رضي الله تعالى عنه.[2]

Hadhrat Muhammad bin Ka'b Qurazi reports that Hadhrat Umar رضي الله تعالى عنه was sitting somewhere one day when a man passed by. Someone asked, "O Ameerul Mu'mineen! Do you know who that passer-by is?" When Hadhrat Umar رضي الله تعالى عنه asked who he was, the people replied, "He is Sawaad bin Qaarib, **the man who was informed about the coming of Rasulullaah ﷺ by the Jinn in his service."** Hadhrat Umar رضي الله تعالى عنه sent for the man and (when he arrived) asked, "Are you Sawaad bin Qaarib?" When he replied in the affirmative, Hadhrat Umar رضي الله تعالى عنه asked, "Are you still practising fortune-telling?" Hadhrat Sawaad رضي الله تعالى عنه became angry and said, "O Ameerul Mu'mineen! No one has ever confronted me in this

(1) These words explain how the Jinn who had been frequenting the heavens to hear the discussions of the angels were subsequently stopped when revelation started coming to Rasulullaah ﷺ. They were now forced to remain on earth just like camels and other creatures.
(2) Bukhaari.

manner since the day I accepted Islaam." *"Subhaanallaah!"* Hadhrat Umar exclaimed, "(There is no need to be offended because) The Shirk that we were all involved in was much worse than the fortune-telling that you had been practising. Tell me what the Jinn in your service told you about the coming of Rasulullaah ."

Hadhrat Sawaad related, "O course, Ameerul Mu'mineen. I was half asleep and half awake one night when my Jinn came and nudged me with his foot. 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a Nabi has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

'I am surprised at the Jinn and their search
and their travelling on white camels with their carriages
They descend on Makkah in search of guidance
because a truthful Jinn cannot be compared to one who is a liar
You must therefore go to the chosen one from the Banu Haashim
Because the one in the lead cannot be compared to the one who lags behind'

I however said to him, 'Leave me to sleep because I have been very sleepy all evening.' He then returned the following night and nudged me with his foot, saying, 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a Nabi has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

'I am surprised at the Jinn and their bewilderment
and their travelling on white camels with their carriages
They descend on Makkah in search of guidance
because a Mu'min Jinn cannot be compared to one who is a Kaafir
You must therefore go to the chosen one from the Banu Haashim
Who resides amongst the hills and rocks of Makkah'

Again I said to him, 'Leave me to sleep because I have been very sleepy all evening.' He returned again on the third night and nudged me with his foot, saying, 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a Nabi has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

'I am surprised at the Jinn and their searching
and their travelling on white camels with their saddle blankets
They descend on Makkah in search of guidance
because a pure Jinn cannot be compared to one who is impure
You must therefore go to the chosen one from the Banu Haashim
And look up at Makkah's high peaks'

I then got up and said, 'Allaah has certainly put my heart to test.' I then mounted the carriage on my camel and went to the great city of Makkah. There I found

Rasulullaah ﷺ with his companions and said to him, 'Would you hear what I have to say?' Rasulullaah ﷺ bade me to come forward and speak. I then recited the following couplets (which mean):

'My confidante came to me after a part of the night had passed and I had some sleep
Never has he lied to me in all my experiences with him
For three nights he came, each night he said:
'A Nabi has come to you from Luway bin Ghaalib'
I then rolled up the hem of my loincloth
and my speedy full-cheeked camel carried me through dusty, level and distant plains
I testify that there is none worthy of worship but Allaah
and that you are perfectly trustworthy to convey all unseen revelation
Of all the Ambiyaa, you are the closest link to Allaah
O son of honourable and pure people!
O the best of all who walk! Command us with all that is revealed to you
Even though some of it may whiten our forelocks
Be an intercessor on my behalf on the day when no intercessor
Apart from you will be of any help to Sawaad bin Qaarin'

Rasulullaah ﷺ and his companions became so happy with my words that the joy was evident on their faces."

Hadhrat Umar رضي الله عنه jumped up and hugged Hadhrat Sawaad رضي الله عنه, saying, "I had always wished to hear the story from you. Does your Jinn still come to you?" Hadhrat Sawaad رضي الله عنه replied, "He does not come ever since I have been reciting the Qur'aan, **but the Qur'aan is a most excellent replacement for him."**

Hadhrat Umar رضي الله عنه then himself recounted an incident, saying, "We were once with a family of the Quraysh called the family Dharee, who had just slaughtered a calf. The butcher was still preparing the meat when we heard a voice from the calf's belly calling, 'O family of Dharee! The matter is one of salvation. A man is calling out in an eloquent tongue, testifying that there is none worthy of worship but Allaah.'"(1)

A narration from **Hadhrat Baraa رضي الله عنه states that Hadhrat Sawaad رضي الله عنه was staying in India when the Jinn came to him that night.** The rest of the narration is like the one above, but adds that after Hadhrat Sawaad رضي الله عنه recited the above couplets to Rasulullaah ﷺ, Rasulullaah ﷺ smiled so widely that his blessed teeth showed. Rasulullaah ﷺ then said, "You are successful, O Sawaad!" (2)

Yet another narration from Hadhrat Muhammad bin Ka'b Qurazi رضي الله عنه similar to the one he narrated above states that (after the Jinn advised him) Hadhrat Sawaad رضي الله عنه said, "The love of Islaam then penetrated my heart and I was drawn to it. The next morning, I fastened the carriage to my camel and left for Makkah. I was still on the road when I received the news that Rasulullaah ﷺ

(1) Abu Ya'la. Kharaa'iti has reported a similar narration in his Hawatiful Jinn.
(2) Ibn Asaakir, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.332).

had already migrated to Madinah. I therefore arrived in Madinah and when I asked for Rasulullaah ﷺ, I was informed that he was in the Masjid. I then went to the Masjid and, after tying my camel up, I entered. There I found Rasulullaah ﷺ sitting with many people around him. 'Would you hear what I have to say, O Rasulullaah ﷺ? I asked. Hadhrat Abu Bakr رضي الله تعالى عنه then bade me to come closer and I kept going closer until I was right in front of Rasulullaah ﷺ. **'Come,' Rasulullaah ﷺ said, 'and inform me about how the Jinn in your control came to you.'"**(1)

A Jinn bring the News of Rasulullaah ﷺ's Nabuwwaat to Hadhrat Abbaas bin Mirdaas رضي الله تعالى عنه

Hadhrat Abbaas bin Mirdaas Sulami رضي الله تعالى عنه relates, "My becoming a Muslim began when my father was on his deathbed and he made a bequest that I take care of his idol called *Dimaad.* I therefore kept it in my house and would go to it once every day. It was at the time when Nabi ﷺ announced his Nabuwwaat that I was startled by a voice I heard in the middle of the night. I rushed to *Dimaad* for assistance, but I discovered that the voice was coming from within it. It was reciting the following couplets (which mean):

'Say to all the members of the Banu Sulaym tribe
that idols and their worshippers will be destroyed and only the people of the Masjid will live on
Dimaad is destroyed though he was being worshipped for some time
before the Book that has come to Muhammad
Verily the one from the Quraysh who inherited Nabuwwaat and guidance
after the son of Maryam is truly the rightly guided one'

However, I did not disclose this to the people. It was after the people had returned from the Battle of Ahzaab that I was sleeping one day amongst my camels on one side of *Aqeeq* in the *Dhaatul Irq* area. I heard a voice and suddenly saw a man appear on the feather of an ostrich. He said, "Follow the light that settled on Wednesday upon the one riding the camel *Adbaa* when he was in the locality of the people of the Banu Unaqaa (in Madinah)." Another voice from the north replied to this one, saying the following couplets (which mean):

'Inform the Jinn that the reason for their bewilderment
is that the camels have laid down their carriages
and the sentinels of the heavens have begun their vigil'

I jumped up in fear, knowing that Muhammad ﷺ had already been sent (on his duty). I then mounted my horse and sped off to Rasulullaah ﷺ. After pledging my allegiance to him, I returned to *Dimaad* and set him alight. Thereafter, I returned once more to Rasulullaah ﷺ and recited to him the following couplets (which mean):

(1) Haakim (Vol.3 Pg.608). Tabraani has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.248). The narration is also reported by Hasan bin Sufyaan, Bayhaqi, Bukhaari in his Taareekh, Baghawi, Tabraani, Bayhaqi, Ibn Abi Khaythama, Rooyaani and Ibn Shaaheen, as stated in *Isaabah* (Vol.2 Pg.96).

'By your life! There was a day when I was foolish enough to
equate Dimaad a partner to the Rabb of the universe
I had forsaken Rasulullaah ﷺ while the Aws tribe were around him
They were his helpers, and what fine helpers they were!
I was like one who forsook soft and fertile land
In search of a path of difficulties to tread upon
I believe in Allaah Whom I worship
to oppose those who opt for destruction
I have turned my face towards Makkah to search
for the blessed Nabi of all honourable people
A Nabi who came to us after Isa
Speaking the truth that differentiates between the truth and falsehood
A trustworthy bearer of the Qur'aan and the first intercessor
The first to be resurrected in response to the call of the angels
He rejoined the bonds of Islaam after they had broken
Then made them secure until its injunctions were established
I am referring to you, O the best of all creation
You have the most noble of lineages and are truly the possessor of great honour
You were the purest of the Quraysh when they rose in esteem
despite their ***hunger****, and may you be blessed as long as the centuries pass*
When the Ka'b and Maalik tribes name their lineages
We will still regard you as most pure in descent[1]

Another narration states that after the first three couplets were told to Hadhrat Abbaas bin Mirdaas رضي الله عنه, he was filled with fear and went to his tribesmen. After narrating the incident to them, **he left for Madinah with three hundred of his people** from the Banu Haaritha tribe to see Rasulullaah ﷺ. Upon seeing them enter the Masjid, Rasulullaah ﷺ asked, "O Abbaas! How did you come to accept Islaam?" When he recounted the incident to Rasulullaah ﷺ, Rasulullaah ﷺ was impressed and Hadhrat Abbaas رضي الله عنه together with his entire tribe accepted Islaam. [2]

A Jinn brought the News of Rasulullaah ﷺ's Nabuwwaat to a Woman in Madinah

Hadhrat Jaabir bin Abdullaah رضي الله عنه reports that the first news of Rasulullaah ﷺ's Nabuwwaat reached Madinah because of a Jinn that a particular woman from Madinah had under her control. When it arrived in the form of a white bird and perched upon a wall, she said to it, "Will you not come down so that we may converse with each other and exchange stories?" It then said to her, "A Nabi has been sent in Makkah who forbids adultery and has deprived us of rest (because

(1) Abu Nu'aym in his Dalaa'il (Pg.34).
(2) Kharaa'iti, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.341). Abu Nu'aym has reported a similar narration in his Dalaa'il, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.342). Tabraani has also reported a similar narration, but Haythami (Vol.8 Pg.247) has commented on the chain of narrators.

we can no longer eavesdrop on the conversations of the angels)." (1)

Hadhrat Ali bin Husayn reports that the first news of Rasulullaah ﷺ's Nabuwwaat reached Madinah because of a Jinn that a particular **woman from Madinah called Faatima had under her control.** When it came to her one day and stood on a wall, she said to it, "Will you not come down?" It then said to her, "No. A Nabi has been sent who forbids adultery." (2)

A Jinn brought the News of Rasulullaah ﷺ's Nabuwwaat to a Fortune-Teller in the Vicinity of Shaam

Hadhrat Uthmaan bin Affaan رضي الله عنه reports, "We once left with a caravan to Shaam before Rasulullaah ﷺ announced his Nabuwwaat. We had just entered the borders of Shaam when a fortune-teller who lived there approached us and said, 'My companion (a Jinn) came to me and stood at my door.' When I asked him why he would not enter, he replied, 'I cannot. Ahmed (Rasulullaah ﷺ) has made his appearance and such a matter has come that is beyond our capacity.'"

Hadhrat Uthmaan رضي الله عنه continues. He says, "I then left and when I returned to Makkah, I found that Rasulullaah ﷺ had already announced his Nabuwwaat and was calling people towards Allaah تبارك وتعالى."(3)

Another Incident in this Regard

Hadhrat Mujaahid reports, "It was during the Battle of Rhodes when an old man called Ibn Isa who had lived during the Period of Ignorance related to me, "I was busy pulling a cow belonging to our family when I heard a voice from its belly saying, **'O family of Dharee! The statement is an eloquent one. A well-wishing man is calling out that there is none worthy of worship but Allaah.'"**(4)

A Shaytaan Instigates the Quraysh against Rasulullaah ﷺ and the Sahabah رضي الله عنهم

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that a caller from the Jinn once announced from the Abu Qubays mountain in Makkah (the following couplets which mean):

"May Allaah efface the judgment of the Ka'b bin Fihr (Quraysh) tribe (referring to the Muslims)
How weak has their intelligence become?!
Their religion they turn against
is the religion of their revered forefathers who gave them protection
The Jinn of Busra have opposed the rest

(1) Abu Nu'aym in his Dalaa'il (Pg.29). Ahmad and Tabraani have reported a similar narration from reliable sources as confirmed by Haythami (Vol.8 Pg.243). Ibn Sa'd (Vol.1 Pg.190) has also reported a similar narration.

(2) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.338).

(3) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.338). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.29).

(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.243).

As have the men of the place of hills and date palms (Madinah)
Is there any honourable man amongst you with a free spirit
and who has reverence for his parents and uncles?
Who would strike a blow (at the Muslims) that would teach them a lesson
and free you from anxiety and grief
You shall soon see horses racing with each other
to fight the (Muslim) people in the land of Tihaamah"

When the news of this spread in Makkah, the Mushrikeen started reciting poetry to each other, renewing their resolve to harm the Muslims. Rasulullaah ﷺ remarked, **"That was a Shaytaan named Mis'ar who was addressing the people through the idols. May Allaah disgrace him!"** it was barely three days later that another voice announced form the mountain (the following couplets which mean):

"We have killed Mis'ar
when he rebelled and was haughty
when he undermined the truth and spread evil
I decapitated him with a sword that tears and devastates
All because he blasphemed against our pure Nabi"

To this Rasulullaah ﷺ commented, "That was a powerful Jinn named Samhaj, whom I named Abdullaah after he believed in me. He informed me that he had been looking for Mis'ar for the past three days." Hadhrat Ali رضي الله تعالى عنه then remarked, "May Allaah reward him well, O Rasulullaah ﷺ!"(1)

Some Men from the Khath'am Tribe Hear A Caller from the Jinn Informing them about Rasulullaah ﷺ

Hadhrat Abdullaah bin Mahmood reports that several men from the Khath'am tribe said, "We were idol worshippers and amongst the factors that called us towards Islaam was that when we were once with an idol of ours, a group of people came to it, hoping that it would be able to settle a matter that they were disputing. Just then, a caller called out to them saying (the following couplets which mean):

'O people with bodies
who vary in age from old men to young boys!
Have you no intelligence
that you refer your decisions to the idols?
Are you all asleep in your confusion
or do you not see that which is in front of me?
It is a rising light that illuminates the darkness
which has become visible to every onlooker in Tihaamah
That is the Nabi and leader of all creation

(1) Abu Nu'aym in his Dalaa'il (Pg.30). Umawi has reported a similar narration in his Maghaazi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.348). Faakihi has also reported a similar narration in his Akhbaar Makkah, as quoted in *Isaabah* (Vol.2 Pg.78).

who has come with Islaam after Kufr
Ar Rahmaan has granted him special honour above all leaders
and all prophets with his truthful speech
He is the most just of all judges
Who instructs people to perform salaah, to fast,
to do good and to foster good family ties
He cautions people against sinning,
Against impurities, worshipping idols and all that is Haraam
He belongs to the noblest of lineages from the Banu Haashim
and is announcing his Nabuwwaat in the sacred city (Makkah)'

When we heard this, we dispersed immediately, went to Rasulullaah ﷺ and accepted Islaam." (1)

Hadhrat Tameem Daari رضي الله تعالى عنه hears a Caller from the Jinn

Hadhrat Tameem Daari رضي الله تعالى عنه says, "I was in Shaam at the time when Rasulullaah ﷺ started to announce his Nabuwwaat. I was out to do some work once when night caught up with me (somewhere on the way). (As was the custom during those times) I said, 'Tonight I am in the protection of the (Jinn) master of this valley.' When I then lay down to rest, I heard someone whom I could not see. He was calling out, 'Seek protection from Allaah because the Jinn cannot protect anyone against Allaah.' 'By Allaah!' I exclaimed, 'What are you saying?' he explained, 'The Nabi of the unlettered people has made his appearance. He is the Rasool of Allaah ﷺ and we performed salaah behind him in Hajoon, where we accepted Islaam and undertook to follow him. The ploys of the Jinn (to eavesdrop on the conversations of the angels and convey the news of future events to fortune-tellers) is over and they are now being pelted by flaming stars (whenever they attempt to eavesdrop). You had better go to Muhammad ﷺ who is the Nabi of the Rabb of the universe.'"

Hadhrat Tameem رضي الله تعالى عنه relates further. He says, "I then went to the town of Dayr Ayyoob, where I consulted a monk and related the incident to him. His response was, "They (the Jinn) have told you the truth. He (Muhammad ﷺ) will make his appearance in the Haram and the place to which he will migrate will also be a Haram. He is the best of all the Ambiyaa and do not allow anyone to beat you to him.' I then mustered up all the courage I had, went to Rasulullaah ﷺ and accepted Islaam." (2)

Hadhrat Hajjaaj bin Alaat رضي الله تعالى عنه Accepts Islaam after hearing the Call of a Jinn

Hadhrat Waathila bin Asqa رضي الله تعالى عنه reports that Hadhrat Hajjaaj bin Alaat Bahzi Sulami رضي الله تعالى عنه was introduced to Islaam when he once left for Makkah with a

(1) Kharaa'iti, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.343). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.33).
(2) Abu Nu'aym, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.350).

group of riders from his tribe. Night enveloped them when they were in a frightening valley, because of which they were terrified. "O Abu Kilaab!" Hadhrat Hajjaaj رضي الله تعالى عنه's companions said to him, "Get up and secure safety for yourself and for your companions. Hadhrat Hajjaaj رضي الله تعالى عنه therefore stood up and recited the following couplets (which mean):

"I seek protection for myself and for these companions of mine
from every Jinn in this valley
so that my companions and I may return home in safety"

They then heard someone recite the verse:

﴿يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ﴾ (سورة رحمان: آیت ٣٣)

O assembly of Jinn and man! If you are able to transcend the limits of the heavens and the earth *(in an effort to escape My punishment)*, then do so. *(However,)* You will be unable to transcend without the power *(which you can get only from Allaah).* {Surah Rahmaan, verse 33}

When the party arrived in Makkah and related what had happened, the people of the Quraysh exclaimed, "By Allaah! O Abu Kilaab, you have forsaken your religion! Those words are from that which Muhammad claims has been revealed to him." "By Allaah!" Hadhrat Hajjaaj رضي الله تعالى عنه exclaimed, "Those are the words I heard and so did all those with me."

While this discussion was taking place, Aas bin Waa'il arrived. Addressing him, the people said, "O Abu Haashim! Have you heard what Abu Kilaab has to say?" When Aasi bin Waa'il asked what it was, he was informed about the incident. "What is so surprising about that?" Aasi remarked, "The one whom he heard there (the Jinn) is the same one who tells it to Muhammad." Hadhrat Hajjaaj رضي الله تعالى عنه says, "This statement of his put my people off what I felt (that we should accept Islaam). This however increased my insight into the matter. (We then returned home and it was after a while that) I then enquired about Rasulullaah صلى الله عليه وسلم and was informed that he had left Makkah for Madinah. I then mounted my animal and left. When I reached Rasulullaah صلى الله عليه وسلم and informed him about what I had heard, he remarked, 'By Allaah! What you heard was the truth. That was definitely from the speech of my Rabb تبارك وتعالى that He revealed to me. O Abu Kilaab! You had certainly heard the absolute truth.' 'O Rasulullaah صلى الله عليه وسلم!' I said, 'Teach me Islaam.' Rasulullaah صلى الله عليه وسلم then made me testify my belief in the Kalimah of Sincerity and then said, 'Go and call your people towards that which I have called you towards because it is the truth.'"[1]

A Group of Muslims are Saved by the Kind Act of a Jinn

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه reports that a group of people once left for Makkah but got lost on the way. When they were close to death, they donned

(1) Ibn Abi Dunya in his Hawaatiful Jinn and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.163).

their burial shrouds and lay down to die. It was then that a Jinn came to them from between the trees. He said to them, "I am amongst those left who actually listened to Rasulullaah ﷺ. I heard him say, 'A Mu'min is the brother of a Mu'min. He is his eyes and his guide and never leaves him in the lurch.' Here is water and this is the road." **He then showed them where to find water and guided them to the road.** (1)

The Jinn Assist the Muslims in the Battle of Khaybar

Hadhrat Sa'eed bin Shuyaym who belonged to the Banu Saham bin Murrah tribe reports that his father was with the army of Uyaynah bin Hisn when they arrived to assist the Jews of Khaybar (against the Muslims). His father relates further, "(During the battle) We heard a voice announce in Uyaynah's army, 'O people! Your families are under attack!' Everyone then returned without even waiting for each other. We however did not see anyone make the announcement and feel that it could have come from nowhere other than from the heavens." (2)

Subjugating the Jinn and Shayaateen

Rasulullaah ﷺ Captures a Jinn

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "I was asleep one night when a Shaytaan came to interfere with me. I grabbed him by the throat and could actually feel the coldness of his tongue on my thumb. May Allaah have mercy on Sulaymaan عليه السلام. Had it not been for his prayer (to have a kingdom that no other can compare with), the Shaytaan would have been tied up this morning for you all to see."

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "A rebellious Jinn escaped last night and came to disrupt my salaah. Allaah however granted me the ability to overpower him and I grabbed hold of him. this I did with the intention of tying him up to one of the pillars of the Masjid so that you people could all see him in the morning. However, I then recalled the du'aa of my brother Sulaymaan عليه السلام who said:

﴿رَبِّ اغْفِرْلِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ﴾ (سورة ص: آيت ٣٥)

'O my Rabb! Forgive me and grant me a kingdom that cannot be had by any other after me.' {Surah Saad, verse 35}

I therefore let him off with him feeling most humiliated." Another narration from Hadhrat Abu Dardaa رضي الله تعالى عنه states that Rasulullaah ﷺ said, "Had it not been for the du'aa of our brother Sulaymaan عليه السلام, the Jinn would have been tied up this morning and even the children of Madinah would have been able to play with him." (3)

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(1) Abu Nu'aym in his Dalaa'il (Pg.128).
(2) Baghawi, as quoted in *Isaabah* (Vol.2 Pg.162).
(3) Abu Nu'aym in his Dalaa'il (Pg.130).

Hadhrat Mu'aadh bin Jabal رضي الله عنه Captures a Shaytaan During the Time of Rasulullaah ﷺ

Hadhrat Buraydah رضي الله عنه reports that when he heard that Hadhrat Mu'aadh bin Jabal رضي الله عنه had captured a Shaytaan during the time of Rasulullaah ﷺ, he approached him and asked, "I heard that you had captured a Shaytaan during the time of Rasulullaah ﷺ." Hadhrat Mu'aadh رضي الله عنه explained, "Yes, I did. When Rasulullaah ﷺ handed over the Sadaqah dates to me, I stored them all in an upper story room of mine. When I started noticing them get less every day, I reported the matter to Rasulullaah ﷺ, who said, 'That is the work of a Shaytaan. You must trap him.' I therefore lay in wait for him one night. When a short portion of the night had passed, the Shaytaan arrived in the form of an elephant. As he reached the door, he stopped and then entered through the cracks of the door in another form. Drawing close to the dates, he started making morsels out of them. It was then that I gathered my garments tightly around me and caught him red-handed. I said, 'I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah! O enemy of Allaah! You have leapt at and taken Allaah's dates whereas they are the right of the poor! I shall be taking you before Rasulullaah ﷺ and he will disgrace you. He however promised me that he will never repeat what he did (and I released him).

When I went to Rasulullaah ﷺ early next morning, Rasulullaah ﷺ asked, 'What happened to your prisoner?' 'He promised that he would not return,' I replied. 'He will be returning,' Rasulullaah ﷺ assured me, 'so wait up for him.' I therefore lay in ambush for him the second night as well. He then did as he had done and I also did as I had done. This time again I released him when he promised never to return. When I went early next morning to report to Rasulullaah ﷺ, I heard someone announce, 'Where is Mu'aadh?' 'What happened to your prisoner?' Rasulullaah ﷺ asked. 'He again promised that he would not return,' I replied. 'He will be returning,' Rasulullaah ﷺ assured me yet again, 'so wait up for him.' I then lay in ambush for him for the third night and he returned to do as he had done previously. I also did as I had done before and said to him, 'O enemy of Allaah! You had promised on two occasions that you would never return. This time I shall definitely be taking you before Rasulullaah ﷺ and he will disgrace you.'

He however pleaded to me saying, 'I am a Shaytaan who has a family to support. I have come all the way from Naseebeen[1] and would not have come had I found anything closer. We had been residing in this city of yours until your master (Rasulullaah ﷺ) was sent as a Nabi. We however had to flee from here when two portions of the Qur'aan were revealed. It was from then that we started living in Naseebeen. Whenever these two portions are recited in a house, a Shaytaan will be unable to enter it for three days. I am prepared to teach you these two

(1) A place then a part of Shaam but now part of Turkey.

portions if you let me go.' When I agreed, he informed me that they were *Aayatul Kursi* and the concluding verses of Surah Baqarah, starting from the words "آمَنَ الرَّسُوْلُ" and finishing at the end of the Surah.

Again I let him off and when I went early next morning to report to Rasulullaah ﷺ, I was surprised to again hear someone announce, 'Where is Mu'aadh bin Jabal?' 'What happened to your prisoner?' Rasulullaah ﷺ asked. I then informed Rasulullaah ﷺ that the Shaytaan promised not to return and also informed him of the rest of the incident. Rasulullaah ﷺ remarked, **'The wretch spoke the truth even though he is usually a great liar.' Thereafter, I always recited these two portions of the Qur'aan over the dates and never found them to decrease ever again."** (1)

Hadhrat Abu Hurayrah رضي الله عنه and Hadhrat Abu Ayyoob Ansaari رضي الله عنه both Capture Shayaateen During the Time of Rasulullaah ﷺ

Hadhrat Abu Hurayrah رضي الله عنه reports, "Rasulullaah ﷺ once appointed me to look after the zakaah of Ramadhaan. However, someone came and started helping himself to the food. I captured him immediately and said, 'I am going to take you to Rasulullaah ﷺ.' 'I am a needy person,' he pleaded, 'I have a family and am in great poverty.' I then let him go. The next morning, Rasulullaah ﷺ asked, 'O Abu Hurayrah! What happened to your prisoner last night?' 'O Rasulullaah ﷺ!' I explained, 'I took pity on him and let him go when he complained of his dire need and family.' Rasulullaah ﷺ however said, 'He lied to you and will be back soon.'

Because Rasulullaah ﷺ said he would be back, I was convinced that he would. I therefore waited up for him. He then returned and again started to help himself. I caught him again and when I again threatened to take him to Rasulullaah ﷺ, he pleaded to me to let him go and again complained of his poverty and family. Yet again, I felt him sorry and let him go.

'O Abu Hurayrah! What happened to your prisoner last night?' Rasulullaah ﷺ asked the next morning, 'O Rasulullaah ﷺ!' I explained, 'I took pity on him and let him go when he complained of his dire need and family.' Rasulullaah ﷺ repeated, 'He lied to you and will be back soon.' **Because Rasulullaah ﷺ said he would be back, I was convinced that he would and therefore waited up for him yet again.** He returned and again started to help himself. I caught him and said, 'This time I will definitely be taking you to Rasulullaah ﷺ. This is the last time that you will be returning after thrice promising not to.' This time he said, **'Leave me and I shall teach you some words by which Allaah will grant you tremendous benefit.' 'What are they?' I enquired. He said, 'When you lie down to sleep, recite *Aayatul Kursi from* 'اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ' up to the end of the verse because you will then have a protecting angel from Allaah with you all**

(1) Tabraani. Haythami (Vol.6 Pg.322) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.217).

the time. No Shaytaan will then be able to even come close to you until the morning.'

'O Abu Hurayrah!" Rasulullaah ﷺ asked me the next morning, 'What happened to your prisoner last night?' 'O Rasulullaah ﷺ!' I explained, 'I released him when he professed that he would teach me some words by which Allaah will grant me tremendous benefit.' 'What are they?' Rasulullaah ﷺ asked. I said, 'He said that when one lies down to sleep, if one recites *Aayatul Kursi* from ' اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ' from beginning to end, one will then have a protecting angel from Allaah all the time. No Shaytaan will then be able to even come close to one until the morning.'"

A narrator adds that the Sahabah رضي الله تعالى عنهم were always the most desirous of all people to learn things of virtue (which was why Hadhrat Abu Hurayrah رضي الله تعالى عنه released the Shaytaan on this occasion). Rasulullaah ﷺ then said to Hadhrat Abu Hurayrah رضي الله تعالى عنه, "Although he is a great liar, he has told you the truth this time. Do you know with whom you have been conversing these past three nights? It was a Shaytaan." (1)

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه reports that he had a niche in his house in which he stored dates. When a type of Jinn started coming to steal from it, he reported the matter to Rasulullaah ﷺ. Rasulullaah ﷺ advised him saying, "Go back and when you **see her again, say, 'Bismillaah!** Go and report to Rasulullaah ﷺ.'" Hadhrat Abu Ayyoob رضي الله تعالى عنه then caught her, but she promised never to return. The rest of the narration is similar to the one narrated above. (2)

A similar narration has already been quoted about Hadhrat Ubay bin Ka'b رضي الله تعالى عنه in the chapter concerning Dhikr.

Hadhrat Umar رضي الله تعالى عنه Floors a Jinn and the Shayaateen were Chained up During the Khilaafah of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abu Waa'il reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "When a Shaytaan once met a Sahabi رضي الله تعالى عنه and wrestled him, the Sahabi رضي الله تعالى عنه floored him and even bit his thumb. The Shaytaan then pleaded, **'Leave me and I will teach you a verse that causes any of us to run away as soon as we hear it.'** When the Sahabi رضي الله تعالى عنه released him, the Shaytaan refused to teach it to him. The Sahabi رضي الله تعالى عنه then again wrestled him and floored him yet again and again bit his finger. (Again the Shaytaan begged to be released, promising to teach the Sahabi رضي الله تعالى عنه the verse) However, when the Sahabi رضي الله تعالى عنه told the Shaytaan to inform him of the verse, he still refused. It was after the third wrestling bout that the Shaytaan said, **'It is the verse in Surah Baqarah from ' ' up to the end of the verse.'"**

(1) Bukhaari, as quoted in Mishkaatul Masaabeeh (Pg.185).
(2) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.33). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.217), as has Tabraani. Haythami (Vol.6 Pg.323) has commented on the chain of narrators.

"O Abu Abdur Rahmaan!" someone asked Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, "Who was the Sahabi رضي الله تعالى عنه?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "Who else but Hadhrat Umar رضي الله تعالى عنه."(1)

In another narration, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "When a man from the companions of Rasulullaah ﷺ met a man from the Jinn and they wrestled, the human floored the Jinn. The Jinn asked for another wrestling bout and this time the human floored him yet again. The human then asked, 'You appear to be extremely feeble and pale and your forearms resemble those of a dog. Are all of you Jinn like this?' 'No, By Allaah!' the Jinn replied, 'Some of us are very powerfully built. Nevertheless, wrestle me for the third time and if you manage to floor me again, I shall teach you something that will be of great benefit to you.' The human fought him again and after flooring him, said, 'Come tell me what it is.' 'Do you recite *Aayatul Kursi?*' the Jinn enquired. When the human told him that he did, the Jinn said, **'Whenever you recite it in your house, every Shaytaan vacates the house, braying like a donkey and will not enter again until the morning.'"**

"O Abu Abdur Rahmaan!" someone asked Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, "Who was that companion of Rasulullaah ﷺ?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه frowned, turned to the person and replied, "Who else could he be but Hadhrat Umar رضي الله تعالى عنه."(2)

Hadhrat Mujaahid says, "We were always told that the Shayaateen were chained up during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه. It was only after his martyrdom that they were released." (3)

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه Rebukes a Jinn

Hadhrat Aamir bin Abdullaah bin Zubayr رضي الله تعالى عنه reports that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه was returning from Umrah with a group of people belonging to the Quraysh. They were at Yanaasib when they noticed a man sitting beneath a tree. Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه went up to him and greeted him with Salaam. The man paid no heed to him and gave only a feeble reply. When Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه alighted from his animal, the man did not move and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه had to ask him to move from the shade. The man reluctantly complied.

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه himself says, "I then sat down and, holding him by the arm, I asked who he was. 'I am a man from the Jinn,' came the reply. He had hardly spoken the words when every hair on my body stood on end. I then pulled at him saying, 'You are a man from the Jinn and have the audacity to appear before me like this?!' I **noticed that he had the legs of an animal and when I rebuked him, he started to become meek.** I further said, 'You behave so

(1) Tabraani.

(2) Tabraani. Haythami (Vol.9 Pg.71) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.131).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.385).

impudently before me when you are a Dhimmi?' He then fled.

When my companions arrived, they asked, 'Where is the man who was with you?' 'He was a man from amongst the Jinn,' I replied, 'and he ran away.' Every one of them then fell from his animal and I had to take them all and tie them to their animals. I then led them for Hajj without any of them returning to their complete sense." (1)

Hadhrat Abu Sulaymaan Daaraani reports that it was a moonlit night when Hadhrat Abdullaah bin Zubayr went out on his animal and camped at Tabook. As he turned around (after alighting), he saw an old man with white hair and a white beard sitting on his animal. Hadhrat Abdullaah bin Zubayr lunged at the man and he moved off the animal. Hadhrat Abdullaah bin Zubayr then mounted the camel and rode off. The man then called out, "O Ibn Zubayr! By Allaah! Had even a hair's breadth of fear for me entered your heart tonight, I would have driven you insane." Hadhrat Abdullaah bin Zubayr replied by saying, "Should fear for you enter my heart? For you, O accursed?!" (2)

The Sahabah Hear the Voices of Inanimate Objects

Hadhrat Abu Dharr Hears the Tasbeeh of some Pebbles in the Hands of his Companions

Hadhrat Suwayd bin Zaid reports, "When I once saw Hadhrat Abu Dharr sitting alone in the Masjid, I took advantage of the opportunity and went to sit beside him. When I mentioned Hadhrat Uthmaan to him, he said, 'Never say anything about Uthmaan unless it be good because of something about him that I saw with Rasulullaah. I used to search for the moments when Rasulullaah was alone so that I could learn from him. When I went to Rasulullaah one day, I found that he had already left home, so I followed him. Rasulullaah sat down somewhere and I sat down with him. 'O Abu Dharr!' Rasulullaah asked, 'What brings you here?' 'Allaah and His Rasool,' I replied.

Abu Bakr then arrived and sat down on Rasulullaah's right side. 'O Abu Bakr!' Rasulullaah asked, 'What brings you here?' 'Allaah and His Rasool,' he replied. Umar then arrived and sat down on Abu Bakr's right side. 'What brings you here, O Umar?' Rasulullaah asked. 'Allaah and His Rasool,' he replied. Uthmaan then arrived and sat down on Umar's right side. 'What brings you here, O Uthmaan?' Rasulullaah asked. 'Allaah and His Rasool,' he replied.

Rasulullaah then picked up seven or nine pebbles that engaged in Tasbeeh in his hand so audibly that we could hear them sounding like the humming of bees. Rasulullaah then put them down and they stopped humming. He then

(1) Ibn Mubaarak.
(2) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.335).

put them in Abu Bakr رضي الله عنه's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. Abu Bakr رضي الله عنه then put them down and they stopped humming. Thereafter, Rasulullaah ﷺ put them in Uthmaan رضي الله عنه's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. When Uthmaan رضي الله عنه put them down, they stopped humming. (1)

Another narration adds that Hadhrat Abu Dharr رضي الله عنه said, "Rasulullaah ﷺ then put them in Umar رضي الله عنه's hand and again they engaged in Tasbeeh so audibly that I could hear them sounding like the humming of bees. Umar رضي الله عنه then put them down and they stopped humming." The end of this narration adds that Rasulullaah ﷺ remarked, "This denotes the successors of *Nubuwwah.*" (2)

Another narration adds that Rasulullaah ﷺ also gave the pebbles to Hadhrat Ali رضي الله عنه and (after engaging in Tasbeeh) they stopped only after he had put them down. (3)

Yet another narration adds that Hadhrat Abu Dharr رضي الله عنه said, "**Every person sitting in the gathering heard the Tasbeeh from each of them (from the four Khulafaa)...Thereafter, Rasulullaah ﷺ gave the pebbles in our hands (those of us apart from the four) and they did not engage in Tasbeeh in any of our hands.**" (4)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه Hears the Tasbeeh of Food

Hadhrat Abdullaah bin Mas'ood رضي الله عنه once said, "We viewed the miracles of Rasulullaah ﷺ as a source of blessings, while you people only see them as threats (to the Kuffaar). (One such miracle occurred when) We were once with Rasulullaah ﷺ on a journey when water ran short. Rasulullaah ﷺ asked for left-over water to be brought and the people brought whatever little amount of water they had in a container. **Rasulullaah ﷺ placed his hand in the container and announced, 'Come and get water that is pure and blessed.** The blessings are of course from Allaah تبارك وتعالى.' I then actually saw water gushing forth from between Rasulullaah ﷺ's fingers. (Another miracle occurred when) We could actually hear food engaging in Tasbeeh as it was being eaten." (5)

In the chapter discussing the du'aas that Rasulullaah ﷺ made for Hadhrat Abbaas رضي الله عنه, a narration has already been quoted which states: "To this du'aa, the doorstep and all the walls of the house said, 'Ameen! Ameen! Ameen!'" (6)

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(1) Bazzaar. Haythami (Vol.8 Pg.299) has commented on the chain of narrators.
(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.132). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.215).
(3) Tabraani in his Awsat. Haythami (Vol.5 Pg.179) has commented on the chain of narrators.
(4) Tabraani, a *Majma'uz Zawaa'id* (Vol.5 Pg.299). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.54).
(5) Bukhaari. Tirmidhi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.97).
(6) Tabraani, Bayhaqi, Abu Nu'aym in his Dalaa'il and Ibn Maajah.

The Sahabah رضي الله تعالى عنهم hear the Sobbing of a Tree Trunk

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه reports that Rasulullaah ﷺ **used to lean on a date palm when standing (to deliver the sermon) on Fridays.** Someone from the Ansaar made a suggestion saying, "O Rasulullaah ﷺ! Should we not make a pulpit for you?" "If you wish to," Rasulullaah ﷺ replied. They then built a pulpit and when Friday arrived, Rasulullaah ﷺ went towards the pulpit. The palm (against which Rasulullaah ﷺ used to lean) **then screamed like a little child.** Rasulullaah ﷺ **descended from the pulpit and embraced the palm, which continued sobbing like a little child being pacified.**

Hadhrat Jaabir رضي الله تعالى عنه says that the palm wept because of the Dhikr that it used to hear (when Rasulullaah ﷺ leaned against, which it could no longer hear).(1)

Another narration states that when the pulpit was built and Rasulullaah ﷺ was standing upon it, the Sahabah رضي الله تعالى عنهم heard the trunk of the palm make a sound like that of a camel. It was only when Rasulullaah ﷺ went up to it and placed his hand on it that it stopped. (2)

Yet another narration states that after the pulpit was made and Rasulullaah ﷺ was standing upright upon it, the trunk started to shake and sob like a camel. **Everyone in the Masjid could hear** it and it was only when Rasulullaah ﷺ descended the pulpit and embraced it that it calmed down and remained silent.(3)

A different narration states that Rasulullaah ﷺ said, "Had I not taken it into my arms, it would have wept until the Day of Qiyaamah." (4)

In his account of the construction of the pulpit, Hadhrat Anas رضي الله تعالى عنه says, "When Rasulullaah ﷺ went towards the pulpit instead of the tree trunk, I heard it start to sob like someone longing for another. It then continued to sob until Rasulullaah ﷺ descended from the pulpit, walked over to it and embraced it. Then only was it pacified." (5)

Another narration from Hadhrat Anas رضي الله تعالى عنه adds that whenever Hadhrat Hasan narrated this Hadith, he would weep and say, "O servants of Allaah! When a piece of wood can sob out of its longing for Rasulullaah ﷺ because of his esteemed status in Allaah's sight, you people ought to long to meet him even more." (6)

An extended narration adds that Rasulullaah ﷺ said, "I swear by the Being Who controls the life of Muhammad! Had I not embraced it, it would have remained like this until the Day of Qiyaamah out of its longing for Allaah's Rasool ﷺ." Rasulullaah ﷺ then had it buried. (7)

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(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.127).
(2) Bukhaari. Ahmad and Bazzaar have reported a similar narration.
(3) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.129). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol. Pg.).
(4) Abu Nu'aym in his Dalaa'il (Pg.142).
(5) Ahmad.
(6) Baghawi. Abu Nu'aym has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.127). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.2 Pg.197).
(7) Abu Ya'la and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.126). Narrations of this

Hadhrat Salmaan رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه hear the Tasbeeh of a Plate of Food

Hadhrat Abul Bakhtari reports that Hadhrat Salmaan رضي الله تعالى عنه was with Hadhrat Abu Dardaa رضي الله تعالى عنه when the latter was busy lighting a fire beneath his pot. Hadhrat Abu Dardaa رضي الله تعالى عنه suddenly heard a sound coming from the pot, which then loudly engaged in Tasbeeh in the voice of a child. The pot then fell down, toppled over and then returned to where it had been without spilling any of its contents. "O Salmaan!" Hadhrat Abu Dardaa رضي الله تعالى عنه called out, "Look at this astonishing thing! Look at something that neither you nor your father have ever seen!" Hadhrat Salmaan رضي الله تعالى عنه remarked, "Had you remained silent, you would have heard something from the great signs of Allaah." (1)

Hadhrat Qais narrates that when Hadhrat Abu Dardaa رضي الله تعالى عنه wrote to Hadhrat Salmaan رضي الله تعالى عنه or when Hadhrat Salmaan رضي الله تعالى عنه wrote to Hadhrat Abu Dardaa رضي الله تعالى عنه, they would remind each other about the miracle of the plate. Hadhrat Qais says, "It was common knowledge between us that when the two of them were once busy eating, the plate and all the food it contained engaged in Tasbeeh." (2)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Hears the Voice of a Fire

Hadhrat Ja'far bin Abu Imraan reports that Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه once heard the fire say, "Me as well." When someone asked him what this meant, he explained, "I swear by the Being Who controls my life that even fire seeks Allaah's protection from being returned to the immense fire (of Jahannam)."(3)

The Sahabah رضي الله تعالى عنهم hear People Speak in their Graves

Hadhrat Umar رضي الله تعالى عنه Hears the Words of a Devout Youngster

Hadhrat Yahya bin Ayyoob Khuzaa'ee narrates that he heard from someone that there lived a youngster during the time of Hadhrat Umar رضي الله تعالى عنه who was extremely devoted to worship and was always in the Masjid. Hadhrat Umar رضي الله تعالى عنه was very impressed with him. The youngster had a very old father and would visit his father every day after performing the Isha salaah. However, his road passed by the door of a woman who used to flaunt her charms by the roadside because she had become infatuated with him. As he passed by one

kind have also been reported by Hadhrat Ubay bin Ka'b رضي الله تعالى عنه, Hadhrat Sahl bin Sa'd رضي الله تعالى عنه, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه, Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Ummu Salamah رضي الله تعالى عنها, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.125).

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.289).

night, she made a persistent effort to seduce him until he eventually followed her. As she entered through her door and he was about to do the same, he remembered Allaah. The evil intention vanished instantly and the following verse of the Qur'aan came to his tongue:

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ﴾

(سورة اعراف: آيت ٢٠١)

Indeed when the temptation *(to do evil)* from Shaytaan reaches those who fear Allaah, they remember *(Allaah and engage in Dhikr, thinking about His punishment and recalling the rewards for abstaining from sin)* and their eyes instantly open *(they realise Shaytaan's plot and ignore the temptation)*. {Surah A'raaf, verse 201}

The youngster immediately fell unconscious. The woman then called for her maidservant and with her help, the two of them carried him to his door. He was made to sit and his father's door was knocked. When his father came out to look for him, he found him unconscious in the doorway. He summoned for some of his family members and they together carried him inside the house.

When the youngster regained consciousness after a considerable part of the night had passed, his father asked, "Dear son! How are you?" "I am well," came the reply. When his father then asked him in the name of Allaah what had happened, he informed his father about the incident. "Dear son," the father asked, "What was the verse you recited?" When the youngster recited the verse he had recited at the time, he again fell unconscious. Although the people tried to revive him, this time he had passed away. It was still night when they bathed him, shrouded him and buried him.

It was only the following morning that the people informed Hadhrat Umar رضي الله تعالى عنه about it. Hadhrat Umar رضي الله تعالى عنه immediately went to console the father. "Why did you not inform me (of the funeral)?" Hadhrat Umar رضي الله تعالى عنه enquired. "O Ameerul Mu'mineen!" the father replied, **"It happened during the night (and we did not wish to disturb you)." Hadhrat Umar رضي الله تعالى عنه then told them to accompany him to the grave and when they arrived there, Hadhrat Umar رضي الله تعالى عنه addressed the youngster by his name and recited the verse:**

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ﴾ (سورة رحمان: آيت ٤٦)

The one who fears standing in the presence of his Rabb *(on the Day of Qiyaamah)* shall have two gardens *(of Jannah)*. {Surah Rahmaan, verse 46}

The youngster responded twice from within the grave saying, "O Umar! My Rabb has already given me both these gardens in Jannah." [1]

Another narration states that the youngster said, "Dear uncle! Go to Umar, convey my Salaams to him and ask him what the reward will be for the person who fears standing before his Rabb." The end of this narration states that

(1) Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267). Ibn Asaakir has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.279).

Hadhrat Umar رضي الله عنه went to the youngster's grave and said, "You shall have two gardens of Jannah. You shall have two gardens of Jannah." (1)

Hadhrat Umar رضي الله عنه Hears the Speech of People Buried in Baqee Gharqad

Hadhrat Muhammad bin Himyar reports that when Hadhrat Umar رضي الله عنه once passed by Baqee Gharqad (the graveyard of Madinah), he said, *"As Salaamu Alaykum,* O people of the graves! The news from our side is that your spouses have remarried, others are occupying your homes, and your wealth has already been distributed." A voice then replied saying, "The news from our side is that we have found the good deeds we had sent ahead, we have seen the profits of the charity we spend and have lost out on that which we have left behind (without spending in charity)." (2)

The Sahabah رضي الله عنهم see People being Punished

Hadhrat Abdullaah bin Umar رضي الله عنه narrates, "I was passing by the fringe of the plain of Badr when I was surprised to see a man emerge from a hole. He had a chain tied around his neck and was calling out, 'O Abdullaah! Give me a drink! O Abdullaah! Give me a drink! O Abdullaah! Give me a drink!' I did not know whether he recognised me or whether he was just calling me as Arabs call people (by addressing any person as Abdullaah i.e. O servant of Allaah). Just then another man came out of the hole. This man had a whip in his hand and he said to me, 'O Abdullaah! Do not give him anything to drink because he is a Kaafir.' The man then hit the first one and he returned into the hole. I then rushed back to Rasulullaah ﷺ and when I reported it to him, he asked, 'Did you actually see him?' When I confirmed that I did, Rasulullaah ﷺ explained, 'That was Allaah's enemy Abu Jahal and that shall be his punishment until the Day of Qiyaamah.'"(3)

The Sahabah رضي الله عنهم Speak after Death

The Incident of Hadhrat Zaid bin Khaarija رضي الله عنه

Hadhrat Sa'eed bin Musayyib reports that the Ansaari Hadhrat Zaid bin Khaarija رضي الله عنه who belonged to the Banu Haarith bin Khazraj tribe passed away during the Khilaafah of Hadhrat Uthmaan bin Affaan رضي الله عنه. After wrapping him in the burial shroud, the people heard some movement in his chest. He then started to speak, saying, "Ahmad! It is the name of Ahmad (Rasulullaah ﷺ) that is written in the *Lowhul Mahfoodh.* He spoke the truth. Abu Bakr Siddeeq رضي الله عنه spoke the truth. Though he was a frail man, he was strong when it concerned Allaah's commands. Such is it written in the *Lowhul Mahfoodh.* He spoke the truth. Umar bin Khattaab رضي الله عنه spoke the truth. He was powerful and trustworthy, just as it is written in the *Lowhul Mahfoodh.* He spoke the truth. Uthmaan bin Affaan رضي الله عنه spoke the truth and is following in the pattern of the others. Four years

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267).
(2) Ibn Abi Dunya and Ibn Sam'aani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.123).
(3) Tabraani. Haythami (Vol.6 Pg.81) has commented on the chain of narrators.

have passed and the other two to come will come with trials. The strong will then devour the weak and Qiyaamah will take place. There shall soon come some startling news about your armies. And the well of Arees! What about the well of Arees?"

Hadhrat Sa'eed reports further that a man belonging to the Banu Khatmah tribe then passed away and after he was wrapped in his shroud, some movement was also heard from his chest. He then spoke and said, "Verily the man from the Banu Haarith bin Khazraj tribe spoke the truth. He spoke the truth." (1)

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه narrates that Hadhrat Zaid bin Khaarija رضي الله تعالى عنه was walking in one of the alleyways of Madinah some time between the Zuhr and Asr salaahs when he suddenly dropped down dead. He was taken to his family and shrouded with two sheets and a blanket. It was between the Maghrib and Isha salaahs that the women of the Ansaar gathered around his body and started to cry loudly. **They then heard a voice say from beneath the blanket,** "Be silent, O people!" When this was heard for a second time, the blanket was removed from his face and chest. He then said, "Muhammad ﷺ is the prophet of Allaah, the unlettered Nabi and the seal of all Ambiyaa. Such is it written in the *Lowhul Mahfoodh.*"

A while later, he again spoke and said, "He spoke the truth. Abu Bakr Siddeeq رضي الله تعالى عنه spoke the truth. He was the strong and trustworthy. Though he was a frail man, he was strong when it concerned Allaah's commands. Such is it written in the *Lowhul Mahfoodh.*"

A while later he again spoke. This time he thrice said, "He spoke the truth. The one in the middle spoke the truth. He is the servant of Allaah and the Ameerul Mu'mineen who never feared the reproach of those who reproach when acting for the pleasure of Allaah. It was he who prevented the strong from devouring the weak. Such is it written in the *Lowhul Mahfoodh.*"

A little later, he said, "Uthmaan is the Ameerul Mu'mineen. He is compassionate towards the Mu'mineen and while two years (of peace) have already passed, another four still remain. People will then start to dispute, no unity will be left and even the trees will weep (meaning that the sanctity of things will be violated). Qiyaamah will draw close and people will devour (the property and rights of) each other." (2)

Another narration, Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه says, "When Zaid bin Khaarija رضي الله تعالى عنه passed away, I was waiting for Uthmaan رضي الله تعالى عنه to come, thinking that he would perform two Rakaahs salaah. Just then, Zaid رضي الله تعالى عنه moved the shroud from his face and said, *'As Salaamu Alaykum! As Salaamu Alaykum!'* Because the people of the house were busy talking and I was performing salaah, I exclaimed, *'Subhaanallaah! Subhaanallaah!'* Zaid رضي الله تعالى عنه then said to the people, 'Be silent! Be silent!'" The rest of the narration is like the one above. (3)

(1) Bayhaqi, reporting from reliable sources, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.156). Ibn Abi Dunya and Bayhaqi have also reported a more detailed narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.293).

(2) Tabraani.

(3) Tabraani in his *Kabeer* and Awsat, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.180).

Another narration states that Hadhrat Zaid رضي الله تعالى عنه's corpse said, " The one in the middle is the strongest of the three. He never feared the reproach of those who reproach when acting for the pleasure of Allaah and he never instructed the strong to devour the weak. He is the servant of Allaah and the Ameerul Mu'mineen. He spoke the truth. He spoke the truth. Such is it written in the *Lowhul Mahfoodh."* Thereafter, he said further, "Uthmaan is the Ameerul Mu'mineen. He forgives a great deal of the sins people commit. While two years (of peace) have already passed, another four still remain. People will then start to dispute and people will devour (the property and rights of) each other. No unity will be left and even brave heroes will weep. The Mu'mineen will then start to retrogress. Such has it been decreed and recorded in Allaah's Book. O people! Turn towards your Ameer, listen to him and obey him because the blood of the person who becomes a ruler shall not be safe. Allaah's decree has been ordained and finalised. *Allaahu Akbar!* Here is Jannah and here is Jahannam and all the Ambiyaa and the *Siddeeqeen* convey their Salaams to you. O Abdullaah bin Rawaaha رضي الله تعالى عنه! Have you seen my father Khaarija and Sa'd, both of whom were martyred in the Battle of Uhud?" Finally, before his voice fell silent, he recited the verse:

﴿كَلَّا ۖ إِنَّهَا لَظَىٰ ۝ نَزَّاعَةً لِّلشَّوَىٰ ۝ تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ۝ وَجَمَعَ فَأَوْعَىٰ ۝﴾ (سورة معارج: آیت۱۵ تا ۱۸)

This will never be! *(No ransom will be accepted and none will be made to suffer for another.)* The Fire shall certainly be flaming, *(so hot that it will be capable of easily)* tearing off the scalp. It *(Jahannam)* will call the one who turned away *(from Towheed)* and was averse *(to it)*, who amassed wealth and tended it *(hoarded it without fulfilling the duties owing to Allaah).* {Surah Ma'aarij, verses 15-18}

Another narration adds that Hadhrat Zaid رضي الله تعالى عنه also said, "And this is Ahmad Rasulullaah صلى الله عليه وسلم. May Allaah's peace, mercy and blessings be showered on you, O Rasulullaah صلى الله عليه وسلم."(1)

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه says, "When a man from amongst us (Ansaar) called Zaid bin Khaarija رضي الله تعالى عنه passed away, we shrouded him and I stood up to perform salaah. Just then I heard some noises and when I turned to look, I was surprised to see the body move. It then started to speak, saying, 'The strongest of them (the Khulafaa) was the middle one. He was Allaah's servant and the Ameerul Mu'mineen Umar رضي الله تعالى عنه. He was strong in his commands and in enforcing the commands of Allaah تبارك وتعالى. Ameerul Mu'mineen Uthmaan bin Affaan رضي الله تعالى عنه. He is pure and chaste and forgives a great deal of the sins people commit. While two nights (years of peace) have already passed, another four still remain. People will then start to dispute and no unity will be left. O people! Turn towards your leader, listen to him and obey him. Here is Rasulullaah صلى الله عليه وسلم and

(1) Bayhaqi, reporting from Ibn Abi Dunya. Bayhaqi has also reported the narration from others apart from Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.157). Ibn Mandah and Abu Nu'aym have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.24).

Ibn Rawaaha رضي الله عنه. (Addressing Hadhrat Abdullaah bin Rawaaha رضي الله عنه, he then asked) What has become of (my father) Khaarija bin Zaid?'" Thereafter, before his voice fell silent, he added, "The well of Arees has been seized unjustly."[1]

Bringing the Dead back to Life

The Incident of a Woman from the Muhaajireen and her Son

Hadhrat Anas bin Maalik رضي الله عنه says, "When we once went to visit an ailing youngster of the Ansaar, he happened to pass away very quickly. We closed his eyes and drew a sheet over his face. One of us said to his mother, 'Look forward to the rewards from Allaah (for exercising patience upon the death of your son).' 'Has he passed away?' she asked. When we confirmed that he had, she raised her hands to the heavens and made du'aa saying, 'O Allaah! I have believed in You and migrated to Your Rasool ﷺ. Whenever I have been afflicted with any calamity, I have made du'aa to You and You have always removed it. **O Allaah! I am now begging You not to burden me with this calamity.' The youngster then (came back to life,) removed the sheet from his face and when we sat down to eat, he ate with us."** [2] Another narration states that the lady was Hadhrat Ummu Saa'ib رضي الله عنها and that **she was extremely old and blind.** [3]

Hadhrat Abdullaah bin Aun narrates that Hadhrat Anas رضي الله عنه once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel." "O Abu Hamzah!" the people around Hadhrat Anas رضي الله عنه said, "What are these occurrences?" Hadhrat Anas رضي الله عنه related, "We were on the *Suffa* with Rasulullaah ﷺ when a lady who had just made *Hijrah* arrived with her son who had already come of age. Rasulullaah ﷺ attached the lady to the other ladies and the boy to us.

It was not long thereafter that the boy was affected by the disease that afflicted the people of Madinah. After an illness of a few days, the boy passed away. Rasulullaah ﷺ closed the boy's eyes and instructed that burial arrangements be made. We were just about to bathe him when Rasulullaah ﷺ instructed me saying, 'O Anas! Go and inform his mother.' When I informed her, she came and sat by the boy's feet. **Holding his two feet, she made du'aa to Allaah saying,** ' O Allaah! I happily submitted to You and vehemently opposed the idols. I then migrated out of my yearning for You. **O Allaah! Do not let the idol-worshippers rejoice at my expense and do not burden me with a calamity that I am unable to bear.'"**

Hadhrat Anas رضي الله عنه says further, "By Allaah! She had hardly ended her du'aa when the boy's feet started to move and he threw the sheet off his face. **He then lived on until Rasulullaah ﷺ passed away and until his mother also passed**

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.230). Hadhrat Haashim bin Ammaar has reported a similar narration in his Kitaabul Ba'th, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.157).

(2) Ibn Abi Dunya.

(3) Bayhaqi.

away..." The narration continues further and will be related later on. [1]

Signs of Life in their Martyrs

The Incident of the Martyrs of the Battle of Uhud

Hadhrat Abu Nadhrah reports that Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه said, "The night before the Battle of Uhud was fought, my father called for me and said, 'I feel that I will certainly be amongst the very first companions of Rasulullaah ﷺ to be killed. By Allaah! Of all the people I am leaving behind, there is none after Rasulullaah ﷺ whom I love more than you. However, I have several debts, so do settle them for me. I would also like to advise you to treat your sisters well.'

The next morning, my father was the first to be martyred and I buried him with another person in the same grave. However, it did not appeal to me later on to leave him in a grave with someone else. **I therefore exhumed his body six months later and found to my surprise that everything apart from his ears were exactly as they were on the day I laid him to rest."** [2]

Another narration states that Hadhrat Jaabir رضي الله تعالى عنه said, "After six months had passed, I could not allow myself to rest until I buried my father in a grave of his own. I therefore exhumed the body from the grave and found to my surprise that apart from a tiny portion of his earlobe, the ground had not eaten any part of his body." [3]

Yet another narration states that Hadhrat Jaabir رضي الله تعالى عنه added, **"I noticed nothing different about him apart from a few strands of hair from his beard that had been touching the ground."** [4]

Hadhrat Abu Zubayr reports that Hadhrat Jaabir رضي الله تعالى عنه said, "When Mu'aawiya رضي الله تعالى عنه intended digging a canal, we were told to move the bodies of our martyrs who had been martyred at Uhud. **Although this was forty years afterwards (after their deaths), their bodies were still supple and their limbs could still be bent."** [5]

Another narration states that Hadhrat Jaabir رضي الله تعالى عنه said, "When their bodies were exhumed after forty years, they were still fresh and their limbs were still pliable." [6]

Some scholars from the Ansaar say, "When Hadhrat Mu'aawiya رضي الله تعالى عنه was digging the canal that passed by the martyrs of Uhud, it happened to burst its banks. We hurried there and exhumed the bodies of Amr (bin Jamooh رضي الله تعالى عنه) and Abdullaah رضي الله تعالى عنه. They both wore two sheets of cloth that covered their faces, while their feet were covered with some plants. As we removed the bodies from the graves, they were so supple and pliable that it appeared as if they had been buried only yesterday." [7]

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.154 & 259). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.224).
(2) Haakim (Vol.3 Pg.203).
(3) Ibn Sa'd (Vol.3 Pg.563).
(4) Ibn Sa'd, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.43).
(5) Ibn Sa'd (Vol.3 Pg.563).
(6) Abu Nu'aym in his Dalaa'il (Pg.207), as quoted in *Kanzul Ummaal* (Vol.5 Pg.274).
(7) Ibn Is'haaq in his Maghaazi, as quoted in Fat'hul Baari (Vol.3 Pg.142).

In a lengthy narration, Hadhrat Jaabir رضي الله تعالى عنه says, "it was during the Khilaafah of Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه that a man came to me saying, 'O Jaabir bin Abdullaah! BY Allaah! Some of Mu'aawiya's labourers have dug into your father's grave, causing some of his body to become exposed.' When I went there, I discovered that his body was exactly as it was when I buried him. The only parts that were not unscathed were of course those that were wounded in the battle. I then buried him again." (1)

Hadhrat Abdur Rahmaan bin Abdullaah bin Abdur Rahmaan bin Sa'sa'a reports that Hadhrat Amr bin Jamooh Sulami رضي الله تعالى عنه and Hadhrat Abdullaah bin Amr Sulami رضي الله تعالى عنه were both martyred during the Battle of Uhud and shared one grave. Because floodwaters passed by their grave, it eventually eroded their grave and the grave was subsequently dug up so that their bodies could be moved from there. Their bodies were however found to be unchanged, appearing as if they had been buried just the day before. When one of them was wounded (in the battle), he placed his hand on the wound and was buried in this posture. When his hand was then moved off the wound (as the grave was changed) and placed by his side, it returned to its former position. There was a time lapse of forty six years between the Battle of Uhud and the day their grave was dug up. (2)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه was of reddish complexion, bald and not very tall whereas Hadhrat Amr bin Jamooh رضي الله تعالى عنه was a tall man. They were both recognised by these features and buried in one grave. Floodwaters however ran by their grave and eventually started to enter it. The bodies were therefore exhumed, still shrouded in a black and white striped sheet. Hadhrat Abdullaah رضي الله تعالى عنه was wounded on the face and his hand was covering the wound. **When his hand was moved off the wound, blood poured out of it but as soon as the hand was replaced, the blood stopped.** Hadhrat Jaabir رضي الله تعالى عنه says, "When I saw my father in his grave, he appeared to be sleeping because his appearance had not changed in the least bit." "And did you see his shroud?" someone asked. Hadhrat Jaabir رضي الله تعالى عنه replied, "He was buried in a black and white striped sheet which covered his face, while his feet were covered with the rue plant. We found the sheet to be exactly as it had been and the rue plant also exactly as it had been, even though there had been a time lapse of forty six years." (3)

Hadhrat Jaabir رضي الله تعالى عنه says, "When Mu'aawiya رضي الله تعالى عنه started to dig the canal near the martyrs of Uhud forty years after the battle, we were summoned to (move) them (from their graves). **We went there and while we were busy exhuming the bodies, a spade accidentally hit the foot of Hamzah رضي الله تعالى عنه. Blood then actually started to pour out of the wound."** (4) Another narration states that when a spade hit the foot of Hadhrat Hamzah رضي الله تعالى عنه, it started to bleed even though it was after forty years (of being buried). (5)

(1) Ahmad, as quoted in Wafaa'ul Wafaa (Vol.2 Pg.116). Daarmi has reported a similar narration, as quoted in Awjaz (Vol.4 Pg.108).
(2) Maalik, as quoted in Awjaz (Vol.4 Pg.107).
(3) Ibn Sa'd (Vol.3 Pg.562).
(4) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.43).
(5) Abu Nu'aym in his Dalaa'il (Pg.207).

In his *Wafaa'ul Wafaa* [1], Sheikh Samhodi states that this incident occurred three times[2]; once after six months, again after forty years when the canal was dug and once again after forty six years when floodwaters started to enter the grave. This conclusion is based on the many narrations supporting each of the three occasions. He states[3] that this is a clear miracle of the Sahabah رضي الله تعالى عنهم and has therefore been repeated.

The Fragrance of Musk Wafts from the Graves of the Sahabah رضي الله تعالى عنهم

The Fragrance of Musk Wafts from the Grave of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه

Hadhrat Muhammad bin Shurahbeel narrates that one of the Sahabah رضي الله تعالى عنهم took a handful of sand from the grave of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and when he opened his fist, they saw to their surprise that it was musk. To this Rasulullaah ﷺ exclaimed, *"Subhaanallaah! Subhaanallaah!"* and the joy was clearly visible on his face. [4]

Another narration states, "Someone took a handful of sand from the grave of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and then left. When he looked at it afterwards, he discovered that it was actually musk. [5]

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه says, "I was amongst those who dug the grave of Sa'd bin Mu'aadh رضي الله تعالى عنه. Each time we shovelled out some sand, the fragrance of musk wafted on to us. This continued until we we reached to the bottom of the grave." [6]

Martyred Sahabah رضي الله تعالى عنهم are Raised to the heavens

Hadhrat Aamir bin Fuhayrah رضي الله تعالى عنه is Lifted to the Sky

Hadhrat Urwa رضي الله تعالى عنه reports that after many Sahabah رضي الله تعالى عنهم were martyred at Bir Ma'oonah and Hadhrat Amr bin Umayyah رضي الله تعالى عنه was taken prisoner, Aamir bin Tufayl pointed to one of the martyrs and asked, "Who is that?" When Hadhrat Amr رضي الله تعالى عنه informed him that the man was Hadhrat Aamir bin Fuhayrah رضي الله تعالى عنه, Aamir bin Tufayl remarked, "After he was killed, I actually saw him being lifted so high into the skies that I eventually saw the sky between him and the ground. Thereafter, he was brought back down again."

When the news of the massacre was brought to Rasulullaah ﷺ (by revelation),

(1) (Vol.2 Pg.116).
(2) This is supported by the author of Awjaz (Vol.4 Pg.111).
(3) (Vol.2 Pg.117).
(4) Abu Nu'aym in his Ma'rifa, as quoted in *Kanzul Ummaal* (Vol.7 Pg.41).
(5) Ibn Sa'd (Vol.3 Pg.431).
(6) Ibn Sa'd (Vol.3 Pg.431).

he informed the Sahabah رضي الله تعالى عنهم about the deaths of the martyrs, saying, "Verily your companions have been martyred. They have however made a request to their Rabb saying, 'O our Rabb! Inform our brother on our behalf that we are pleased with You and that You are pleased with us.'"

Amongst those who were martyred on that day were Hadhrat Urwa bin Asmaa bin Silt رضي الله تعالى عنه and Hadhrat Mundhir bin Amr رضي الله تعالى عنه, after whom Hadhrat Urwa (bin Zubayr رضي الله تعالى عنه) and Hadhrat Mundhir (bin Zubayr رضي الله تعالى عنه) were named. (1)

Another narration states that the person who killed Hadhrat Aamir bin Fuhayrah رضي الله تعالى عنه was a man named Jabbaar bin Sulma Kalbi. When he stabbed Hadhrat Aamir رضي الله تعالى عنه with his spear, Hadhrat Aamir رضي الله تعالى عنه shouted, **"I swear by the Rabb of the Kabah that I am successful!"** Some time after the incident took place, Jabbaar asked some of the Sahabah رضي الله تعالى عنهم what success Hadhrat Aamir رضي الله تعالى عنه was referring to. When they explained that he was referring to the success of Jannah, he exclaimed, "By Allaah! He must be right." Jabbaar then also accepted Islaam. May Allaah be pleased with him. (2)

Hadhrat Urwa reports that because the body of Hadhrat Aamir bin Fuhayrah رضي الله تعالى عنه could not be found afterwards, the Sahabah رضي الله تعالى عنهم were convinced that the angels had buried him. (3) Another narration states that Rasulullaah ﷺ said, **"The angels buried him and his soul was taken to the Illiyy*een (the p*lace where the souls of the righteous are taken)."** (4)

It is also reported that speaking about one of the Sahabah رضي الله تعالى عنهم (martyred in the battle) Aamir bin Tufayl used to say, "When he was killed, he was lifted so high between the earth and the sky that I could see the sky beneath him." He was then informed that the person was Hadhrat Aamir bin Fuhayrah رضي الله تعالى عنه.(5)

The Dead Bodies of the Sahabah رضي الله تعالى عنهم are Protected

The Body of Hadhrat Khubayb bin Adi رضي الله تعالى عنه is Protected

Hadhrat Amr bin Umayyah رضي الله تعالى عنه relates, "Rasulullaah ﷺ sent me alone as a spy to the Quraysh. I came to the pole where Khubayb رضي الله تعالى عنه was crucified and, keeping a lookout for spies (from the Quraysh), I climbed up the pole and untied the body. When he fell to the ground, I scurried away a short distance (in case anyone's attention was drawn there). (When the coast was clear) I then went back but was unable to see Khubayb رضي الله تعالى عنه. It appeared as if the earth had taken his body in and no trace was found of his body to this day." (6)

(1) Bukhaari. Bayhaqi has reported a similar narration, as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.110).
(2) Waaqidi.
(3) Moosa bin Uqba in his Maghaazi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.72). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.110).
(4) Abu Nu'aym in his Dalaa'il (Pg.186). Ibn Sa'd (Vol.3 Pg.231) has reported a similar narration.
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.110). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.186), as has Ibn Sa'd (Vol.3 Pg.231).
(6) Ahmad and Tabraani. Haythami (Vol.5 Pg.321) has commented on the chain of narrators. Bayhaqi

Hadhrat Dahhaak narrates that Rasulullaah ﷺ dispatched Hadhrat Miqdaad رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه to remove the body of Hadhrat Khubayb رضي الله تعالى عنه from the pole upon which he was crucified. When the two reached Tan'eem, they found forty drunk around the pole. They then took the body down and when Hadhrat Zubayr رضي الله تعالى عنه loaded it on his horse, it was still fresh and had not started to decompose in the least. The Mushrikeen were warned however and Hadhrat Zubayr رضي الله تعالى عنه was forced to offload the body when the Mushrikeen gained on them. **The ground then immediately took his body in. It is because of this that Hadhrat Khubayb رضي الله تعالى عنه was called '*Balee'ul Ardh'* ('the one whom the ground took in').** [1]

The Body of Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه is Protected

Hadhrat Anas رضي الله تعالى عنه once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel." ... The beginning of the narration has been quoted before[2]. Another portion of the narration states, **"It was only a short while later that he (Hadhrat Alaa رضي الله تعالى عنه) passed away.** We then dug a grave for him, bathed him and buried him. After we had finished burying him, a man came and asked who the deceased was. 'He is the best of people,' we replied, 'he is Ibnul Hadhrami.' The man said, 'This ground casts bodies to the surface. Why do you not move him a mile or two away to some ground that accommodates bodies well.' We said, 'It is certainly not fitting reward for our companion to expose him to wild animals that will devour his body.' We then undertook to exhume the body, but when **we reached the bottom of the grave, we found that he was not there.** We saw to our amazement that as far as the eyes could see, the grave was filled with sparkling light. We therefore covered the grave again and left." [3]

Another narration from Hadhrat Abu Hurayrah رضي الله تعالى عنه states, "When he passed away, we buried him in soft sand but we had not gone far when it occurred to us that wild animals would come and eat the body. We therefore returned, but could not find him anywhere." [4]

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "We then dug a grave for him with our swords without making a recess inside (within which to fit the body). After burying him and proceeding further, one of the Sahabah رضي الله تعالى عنهم said, 'We dug a grave without making a recess in it.' When we then returned to make the recess, we were unable to find the site of his grave." [5]

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has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.67), as has Abu Nu'aym in his Dalaa'il (Pg.227) and Bayhaqi, as *Isaabah* (Vol.1 Pg.419).

(1) Abu Yusuf in his Kitaabul Lataa'if, as quoted in *Isaabah* (Vol.1 Pg.419).

(2) Under the heading "Bringing the Dead back to Life" and the subheading "The Incident of a Woman from the Muhaajireen and her Son".

(3) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155) and (Vol.6 Pg.292).

(4) Tabraani in all three works. Haythami (Vol.9 Pg.376) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.208).

(5) Ibn Sa'd (Vol.4 Pg.363).

The Body of Hadhrat Aasim bin Thaabit رضي الله تعالى عنه is Protected

The incident of Hadhrat Khubayb bin Adi رضي الله تعالى عنه has been quoted in detail[1]. The narration from Hadhrat Abu Hurayra رضي الله تعالى عنه states that Rasulullaah ﷺ once sent an expedition under the command of Hadhrat Aasim bin Thaabit bin Aflah رضي الله تعالى عنه. The narration goes on further to state that Hadhrat Aasim رضي الله تعالى عنه said, "As for myself, I shall never surrender into the custody of a Kaafir." He had in fact taken a pledge with Allaah that neither would he touch any Mushrik nor will any of them ever touch him. Further on the narration states that **because Hadhrat Aasim رضي الله تعالى عنه** had killed one of the leaders of the Quraysh during the **Battle of Badr, the Quraysh sent some people to bring a portion of his body to them which they may recognise as his. However, Allaah sent a swarm of wasps to his body and they protected him from these people. It was because of this that he was called "*Hamee'ud Dabr*" *("*The one who was protected by a swarm of wasps").**[2]

Another narration from Hadhrat Urwa رضي الله تعالى عنه states that when the Mushrikeen were about to cut off his head to send to the other Mushrikeen in Makkah, Allaah sent a swarm of wasps flying into their faces, which stung them and thus prevented them from severing his head. [3]

Wild Animals are Made Subservient to the Sahabah رضي الله تعالى عنهم and Talk to them

Rasulullaah ﷺ speaks to Wolves and they Submit to him

Hadhrat Hamzah bin Abu Usayd رضي الله تعالى عنه reports that Rasulullaah ﷺ once went to the graveyard of Baqee for the funeral of an Ansaari. There however lay in the path, a wolf with its forelegs stretched out across the path. Rasulullaah ﷺ said, "This wolf has come in search of its share, so give it to him." "What is your advice, O Rasulullaah ﷺ?" the Sahabah رضي الله تعالى عنهم asked. Rasulullaah ﷺ said, "One goat should be given from each year from every grazing flock (of forty or more goats)." "That still leaves plenty behind," the Sahabah رضي الله تعالى عنهم remarked. Rasulullaah ﷺ then made a gesture to the wolf to leave them, and it left. [4]

Hadhrat Mutallib bin Abdullaah bin Hantab reports that Rasulullaah ﷺ was in Madinah one day when a wolf arrived and stood before him. Rasulullaah ﷺ said, "This is the delegate of the wild animals to you. (He comes with the proposition that) If you wish to fix a portion (of your flocks) to give to them, they will take no more than that. However, if you wish, you could leave them to be as

(1) In the chapter discussing "The Enthusiasm of the Sahabah رضي الله تعالى عنهم to Die and Give their Lives in the path of Allaah", "During the Battle of Rajee" and under the subheading " Hadhrat Aasim, Hadhrat Khubayb and their Companions رضي الله تعالى عنهم are Martyred."

(2) Bukhaari and Muslim, as quoted in *Isaabah* (Vol.2 Pg.245).

(3) Abu Nu'aym in his Dalaa'il (Pg.183).

(4) Bayhaqi,

they are and continue guarding against them. In that case, whatever they take from you will be their sustenance." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم submitted, "We do not like the idea of fixing a portion for them." Rasulullaah ﷺ then made a gesture with his three fingers to the wolf, telling it to leave them and it left with a howl. (1)

A man from the Juhaynah tribe narrates that a delegation from the wolves numbering almost a hundred once arrived at a time when Rasulullaah ﷺ was performing salaah and sat down (waiting for him). Rasulullaah ﷺ then said to the Sahabah رضي الله تعالى عنهم, "This is a delegation from the wolves who have come with the proposition that you fix a share of your flocks for them, in which case the rest of your flocks will be safe from them." When the Sahabah رضي الله تعالى عنهم raised the issue of their poverty (that they would be unable to afford the proposition), Rasulullaah ﷺ told them to then send the wolves back. The wolves all left howling. (2)

A Lion is Submissive to Rasulullaah ﷺ's Freed Slave Hadhrat Safeenah رضي الله تعالى عنه

Rasulullaah ﷺ's freed slave Hadhrat Safeenah رضي الله تعالى عنه says, "I was once on board a ship when it shipwrecked. I managed to cling on to one of its planks, which carried me to a dense forest. A lion lived in the forest and (when it saw me) it started coming towards me to attack me. I however addressed it saying, **"O Abu Haarith! I am the freed slave of Rasulullaah ﷺ."** It immediately lowered its head as it came closer and continued nudging me with its shoulder until I was clear of the forest and on a main road. It then purred, a gesture I interpreted as a word of farewell. That was the last I saw of it. (3)

In another narration, Hadhrat Safeenah رضي الله تعالى عنه says, "We were once at sea when we were shipwrecked. (When we managed to make our way to land) We were lost and did not know the road when we suddenly beheld a lion that came before us. As my companions retreated, I went towards it and said, 'I am Safeenah, a companion of Rasulullaah ﷺ and we have lost our way.' The lion then walked ahead of me until we reached the main road. Thereafter, it nudged me as if to point the road to me, but I sensed that it meant to bid us farewell." (4)

Hadhrat Ibn Munkadir reports that Rasulullaah ﷺ's freed slave Hadhrat Safeenah رضي الله تعالى عنه was once in Roman territory when he either became separated from the rest of the army or was taken prisoner. As he was searching for the army, he was suddenly confronted by a lion. He then addressed the lion saying, "O Abu Haarith! I am Rasulullaah ﷺ's freed slave." He then explained his situation and the lion came closer, with its tail wagging until it stood beside him.

(1) Waaqidi.

(2) Abu Nu'aym. Bayhaqi and Bazzaar have reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.146).

(3) Haakim (Vol.3 Pg.606), reporting from reliable sources as confirmed by Dhahabi. Bukhaari has reported a similar narration in his Taareekh (Vol.2 Pg.179), as had Abu Nu'aym in his *Hilya* (Vol.1 Pg.369) and his Dalaa'il (Pg.212). Ibn Mandah has also reported it, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.316) and so has Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.366).

(4) Bazzaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.367).

(The lion then led him on and) each time the lion heard a sound (of another animal), it would charge towards it (scaring it away) and then return to walk by Hadhrat Safeenah رضي الله تعالى عنه's side. This continued until it brought him to the army, after which it returned. (1)

A Lion is Submissive to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Wahab bin Abaan Qurashi that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was travelling on a journey when they saw a crowd of people standing by the road. "What is the matter with those people?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه enquired. "There is a lion on the road frightening them," came the reply. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه got off his animal, walked up to the lion and held its ears. He then twisted its ears, slapped its nape and moved it off the road. Thereafter, he said (to himself), "Rasulullaah صلى الله عليه وسلم did not lie to you. I heard Rasulullaah صلى الله عليه وسلم say, **'Only that which man fears will be given the upper hand over him and if he fears none besides Allaah, Allaah will not allow anything else to gain the upper hand over him. Man is also handed over to that which he entertains hopes in and if he pins his hopes in none other than Allaah, Allaah will not hand him over to anyone else."** (2)

Hadhrat Auf bin Maalik رضي الله تعالى عنه Speaks to a Lion

Hadhrat Auf bin Maalik رضي الله تعالى عنه reports, "I was sleeping in a church in Areeha, which was then already a Masjid in which salaah was performed. When I awoke, I was shocked to see a lion also in the church walking towards me. I stood up in fear and rushed for my weapons when the lion said, 'Leave that alone. I have only been sent with a message for you.' 'Who sent the message?' I asked. The lion replied, **'Allaah sent me to inform you that the extensively travelling Mu'aawiya shall be amongst the dwellers of Jannah.'** 'Which Mu'aawiya is this?' I asked. **'The son of Abu Sufyaan,' came the reply."** (3)

A Wolf Speaks to a Shepherd and Informs him about Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that a wolf once attacked a goat and took it away. The shepherd however went after it and wrestled it from the wolf. The wolf then sat down on its tail and said, "Do you not fear Allaah? You snatch away from me the sustenance that Allaah has brought to me!" "How astonishing!" the shepherd exclaimed, "A wolf speaking like a human!" "Should I tell you of something even more astonishing?" the wolf asked, "Muhammad صلى الله عليه وسلم is in Yathrib informing people of events that have occurred in the past." The shepherd then led his goats into Madinah, where he gathered them all in a corner of the town. He then went to Rasulullaah صلى الله عليه وسلم and related the incident to him.

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.147).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.59).
(3) Tabraani. Haythami (Vol.9 Pg.357) has commented on the chain of narrators.

Rasulullaah ﷺ had the announcement *"As Salaatu Jaami'ah"* made and (when the people had gathered in the Masjid), he left (his room for the Masjid). Rasulullaah ﷺ then instructed the shepherd to relate the incident to the people and when he was done, Rasulullaah ﷺ remarked, "He has spoken the truth. I swear by the Being Who controls the life of Muhammad ﷺ **that Qiyaamah will not come until wild animals talk with humans, until people speak with the ends of their whips and their shoe straps and until a man's thighs inform him about what his wife had been doing in his absence."** [1]

A similar incident occurred with Hadhrat Abu Sufyaan bin Harb رضي الله تعالى عنه and Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه. They saw a wolf chasing after a deer but as soon as the deer entered the precincts of the Haram, the wolf broke off the chase. When the two men expressed surprise at this, the wolf said, "More surprising than this is the fact that Muhammad bin Abdullaah ﷺ is in Madinah calling you towards Jannah while you are calling him towards Jahannam." To this Hadhrat Abu Sufyaan رضي الله تعالى عنه remarked, "I swear by Laat and Uzza that if you had to mention this in Makkah, the people would certainly forsake the city (and head for Madinah)." [2]

The Waters Are Made Subservient to the Sahabah رضي الله تعالى عنهم

The River Nile of Egypt is Made Subservient to Hadhrat Umar رضي الله تعالى عنه

Hadhrat Qais bin Hajjaaj reports from his teacher that after Egypt was conquered (by the Muslims), the people approached the governor Hadhrat Amr bin Al Aas رضي الله تعالى عنه when the month of *Bu'na* [3] started. "O governor!," they said, "There is a ritual (we carry out) for our Nile without which it will not flow." "What is the ritual?" Hadhrat Amr رضي الله تعالى عنه enquired. They then explained, "After twelve days of this month have passed, we look for a virgin living with her parents. After satisfying her parents (with a vast sum of money), we adorn her with the best of jewels and clothing and then throw her into the Nile." "This cannot happen in Islaam," Hadhrat Amr رضي الله تعالى عنه told them, **"Islaam wipes out all (rituals) that takes place before it."**

It so happened that the Nile did not flow and although the people stayed in Egypt all through the months of *Bu'na, Abeeb* and *Masra*, they eventually decided to leave Egypt. Hadhrat Amr رضي الله تعالى عنه wrote a letter to Hadhrat Umar رضي الله تعالى عنه and informed him about the situation. Hadhrat Umar رضي الله تعالى عنه wrote back to Hadhrat Amr رضي الله تعالى عنه saying, "Your course of action was correct because Islaam does indeed wipe out all that is practised before it. I have enclosed a note with this

(1) Ahmad and Tirmidhi, reporting from reliable sources as confirmed by Bayhaqi and quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.143). Ahmad, Bayhaqi, Haakim and Abu Nu'aym have also reported similar narrations, as quoted in detail in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.144,145).
(2) Ibn Wahab, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.146).
(3) A month in their Egyptian calendar.

letter that you should throw into the Nile as soon as the letter reaches you."
When the letter reached Hadhrat Amr رضي الله تعالى عنه, **he opened the note** and found that the following was written on it:

"From Allaah's servant Umar the Ameerul Mu'mineen
To the Nile of the Egyptian people
If you flow by your own accord, then you need not flow. However, if it is the One and All Powerful that makes you flow, then we ask the One and All Powerful to make you flow."

Hadhrat Amr رضي الله تعالى عنه threw the note into the Nile a day before the day of Saleeb. In the meantime, the Egyptians were already preparing to leave the country because it was only with the Nile that their affairs could run properly. On the morning of the day of Saleeb, the people found that the Nile was already flowing sixteen arm's length high. In this manner, Allaah cut out this evil ritual of the Egyptian people. (1)

The Ocean is Made to Submit to Hadhrat Abu Rayhaana رضي الله تعالى عنه

Hadhrat Urwa A'ma who was a freed slave of the Banu Sa'd tribe reports that Hadhrat Abu Rayhaana رضي الله تعالى عنه was once travelling by sea. He was busy mending a few notebooks of his when his needle fell into the ocean. He said, "O Rabb! I beg You in all earnestness to return my needle to me." His needle surfaces immediately and he was able to pick it up. (2)

The Ocean is Made to Submit to Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "I followed Alaa bin Hadhrami رضي الله تعالى عنه when Rasulullaah ﷺ dispatched him to Bahrain. **I witnessed three incidents with him and I cannot tell which of them was most astonishing.** When we stood by the shore on one occasion, he said, **'Recite *Bismillaah* and lunge into the ocean.'** We recited *Bismillaah,* lunged in and crossed the sea without even the hooves of our animals getting wet. On the return journey, we had to pass through an arid plain and had no water with us. When we brought this to his attention, he performed two Rakaahs salaah and then made du'aa. There suddenly appeared a cloud the size of a shield, which rained down so heavily on us that we had enough water to drink and to give to our animals. When he passed away, we buried him in some soft sand, but after travelling a short distance, it occurred to us that wild animals would (be able to easily dig up the grave and) eat up the body. We therefore returned, **but did not find his body in the grave."** (3)

(1) Ibn Abdul Hakam in his Futuh Misr, Abu Sheikh in his Adhmah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.380). Laalkaa'ee has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.464).
(2) Ibraheem bin Junayd in his Kitaabul Awliyaa, as quoted in *Isaabah* (Vol.2 Pg.157).
(3) Abu Nu'aym in his *Hilya* (Pg.207).

Another narration states that Hadhrat Abu Hurayrah رضي الله تعالى عنه added, "When Ibn Muka'bir the Persian governor saw us, he exclaimed, 'Never! By Allaah! We can never fight such people!' He then boarded one of his ships and returned to Persia." (1)

Hadhrat Anas رضي الله تعالى عنه once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel..." The narration then continues to the point where Hadhrat Anas رضي الله تعالى عنه says, "Umar رضي الله تعالى عنه then prepared an army and appointed Alaa bin Hadhrami رضي الله تعالى عنه as its commander. I was.also one of the soldiers of this army and when we reached the place where we were to fight, we discovered that the enemy had been forewarned about our arrival. They (fled the area and also) obliterated every sign of water, because of which we and our animals experienced tremendous difficulty.

It was an extremely hot Friday and as soon as the sun had crossed its meridian, Alaa رضي الله تعالى عنه led us in two Rakaahs of salaah. Thereafter, he stretched his arms out to make du'aa (for rain). We could see nothing in the sky but he had hardly lowered his hands when Allaah sent a wind and formed a cloud. The cloud rained so much that even the ponds and valleys were filled with water. We were able to drink water and give our animals to drink as well.

When we caught up with the enemy, they had already crossed the gulf and reached an island. Standing on the shore of the gulf, Alaa رضي الله تعالى عنه said:

"يَا عَلِيُّ يَا عَظِيْمُ يَا حَلِيْمُ يَا كَرِيْمُ"

Thereafter, he instructed us saying, 'Cross over with the name of Allaah!' We then crossed over without even the hooves of our animals getting wet. It was only a short while later that we managed to attack the enemy on the island. We killed many of them, took many prisoners and many slaves as well. We then returned to the shore of the gulf, Alaa رضي الله تعالى عنه said the same words and again we crossed over without even the hooves of our animals getting wet..." The narration still continues further. (2)

Another narration quotes the du'aa of Hadhrat Alaa رضي الله تعالى عنه in the following words:

"يَا عَلِيْمُ يَا حَلِيْمُ يَا عَلِيُّ يَاعَظِيْمُ اِنَّا عَبِيْدُكَ وَفِيْ سَبِيْلِكَ نُقَاتِلُ عَدُوَّكَ اَسْقِنَا غَيْثًا نَشْرَبُ مِنْهُ وَنَتَوَضَّا فَاِذَا تَرَكْنَاهُ فَلَا تَجْعَلْ لِاَحَدٍ فِيْهِ نَصِيْبًا غَيْرَنَا"

'O The All Knowing! O Most Forbearing! O The Most Exalted! O The Most High! We are Your servants. We are out in Your path, fighting Your enemy. Shower rains on us so that we may drink from it and make wudhu with it. And when we leave, do not grant anyone else a share from it.'(3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.8). Tabraani has reported a similar narration in all his three works, but Haythami (Vol.9 Pg.376) has commented on the chain of narrators.
(2) Bayhaqi.
(3) Bukhaari in his Taareekh.

Yet another narration states that he added:

"اِجْعَلْ لَنَا سَبِيْلاً اِلَى عَدُوِّكَ"

'Forge for us a path to get to your enemy.'(1)

It is also reported that when the Sahabah رضي الله عنهم entered the water, it barely reached their saddle blankets. (2)

Another narration states that Hadhrat Abu Bakr رضي الله عنه dispatched Hadhrat Alaa bin Hadhrami رضي الله عنه to fight the *Murtaddeen* in Bahrain. The narration also describes how the camels carrying the army's provisions, their tents and drink ran away and then returned with everything they were carrying. The narration also mentions how Allaah created a large pond of clear water right beside the Muslims and how they actually engaged the *Murtaddeen* in battle. (3)

There is also a narration which states that Hadhrat Alaa رضي الله عنه said to the Muslims, "Come with us to Daareen to fight the enemy there. The Muslims were quick to respond to his call and he led them to the shore of the sea, thinking that they would board some ships. However, when Hadhrat Alaa رضي الله عنه realised that the distance was too great and that the enemy would be long gone by the time they reached there with ships, he plunged into the water with his horse as he recited:

"يا ارحم الراحمين! يا حكيم! يا كريم! يا احد! يا صمد! يا حي! يا محي! يا قيوم! يا ذالجلال والاكرام! لا اله الا انت يا ربنا"

He then instructed the others to recite the same words and to plunge into the water. They did as he bade them and, by the permission of Allaah, they all crossed the gulf, walking as if there was only a shallow film of water over soft sand, which did not even submerge the hooves of their camels or reach the knees of their horses. The distance they covered would have taken an entire day and night by ship. When they reached the opposite shore, they fought the enemy, overpowered them and collected plenty of booty. They then returned and again crossed the gulf to where they had been. All this transpired within the space of a single day. (4)

The Tigris River is Subjugated for the Muslims During the Conquest of Madaa'in

Hadhrat Ibn Rufayl reports that the town of Bahurseer was on the nearer bank of the Tigris River. When Hadhrat S'ad رضي الله عنه set up camp there, he searched for boats to take the Muslim army across the river to the town on the opposite bank. He was however unable to find any and discovered that the Persians had assembled all the boats together and taken them away. He therefore stayed on in Bahurseer for several days of the month of Safar. Although the Muslims

(1) Bahr, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.7).
(3) Ibn Jareer (Vol.2 Pg.522) and in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.328).
(4) *Al Bidaayah wan Nihaayah* (Vol.6 Pg.329). Ibn Jareer (Vol.2 Pg.526) has reported a similar narration.

expressed their willingness to cross the river (without boats), he refused to allow it, fearing for their safety. In fact, even when some Kuffaar pointed out to him a crossing point in the river that would take them to the centre of the valley, Hadhrat S'ad رضي الله تعالى عنه was doubtful and refused to act.

In the meantime, the water level was rising. Hadhrat S'ad رضي الله تعالى عنه then saw a dream that the horses of the Muslims dived into the water and crossed over the river even though the water level had risen extremely high. The interpretation of this dream made him resolve to cross the river. He therefore gathered the Muslims together and after duly praising Allaah, he said, "Your enemy has been saved from you because of this river that prevents you from reaching them. They however are at liberty to get to you whenever they wish by boarding their boats and attacking you. You have of course the advantage of not having to worry about an attack from behind. I have therefore resolved to cross the river to get to them." The Muslims said in one voice, "May Allaah grant you and us the resolve to do what is right. Let us do it."

Hadhrat S'ad رضي الله تعالى عنه then prepared the army for the crossing. He first made an announcement saying, "Who will spearhead the crossing for us and secure the gorge for us so that the others may join them there and so that the enemy cannot prevent them from reaching the opposite bank?" Hadhrat Aasim bin Amr رضي الله تعالى عنه volunteered for the task and he was followed by another six hundred brave men. Hadhrat S'ad رضي الله تعالى عنه appointed Hadhrat Aasim رضي الله تعالى عنه as their commander and he led them to the bank of the Tigris. Standing at the bank, Hadhrat Aasim رضي الله تعالى عنه said, "Who will volunteer with me to secure the gorge from the enemy?" Sixty of them volunteered and Hadhrat Aasim رضي الله تعالى عنه divided them into two groups; one group on mares and the other on stallions so that the swimming would be easier for the horses. They then plunged into the Tigris.

When Hadhrat S'ad رضي الله تعالى عنه saw Hadhrat Aasim رضي الله تعالى عنه at the gorge, ready to give them cover, he permitted the rest of the army to dive into the water. He instructed them to recite:

"نَسْتَعِيْنُ بِاللّٰهِ وَنَتَوَكَّلُ عَلَيْهِ وَحَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ"

> "We seek help from Allaah and rely only on Him. Allaah is Sufficient for us and is the best of Defenders. There is no power or might except with Allaah The Elevated, the Most High"

The bulk of the army waded behind each other over the deep waters, even as the Tigris was frothing with foam and was black in colour (because of its depth and swift currents). The Muslims were even busy talking to each other as they crossed in pairs, just as people would talk to each other while walking over dry land. They caught the Persians totally by surprise by doing what they did not expect at all. The Persians were therefore forced to abandon the place in a hurry and did not even have time to take their belonging with them. It was in the month of Safar during the year 16 A.H. that the Muslims entered the town and

took possession of all of the three billion left behind in the rooms of the Emperor and all that the Emperor Sheerway and those after him had amassed. (1)

Hadhrat Abu Bakr bin Hafs bin Umar reports that the person travelling with Hadhrat Sa'd رضي الله تعالى عنه over the water was Hadhrat Salmaan Faarsi رضي الله تعالى عنه. As their horses swam across, Hadhrat Sa'd رضي الله تعالى عنه was saying, "Allaah is sufficient for us and He is the best of Defenders. By Allaah! Allaah will definitely assist His friends, make His Deen vanquish all others and defeat His enemies if the wrongs and sins of the army does not exceed their good deeds." Hadhrat Salmaan رضي الله تعالى عنه then remarked, "By Allaah! Although Islaam is new, the waters have been made subservient to the Muslims just as the land has been made such. I swear by the Being Who controls the life of Salmaan that the Muslims shall leave the waters in large droves just as they have entered."

The Muslims then skimmed across the water, as if only the banks and no water was visible. In fact, the Muslims were speaking more than if they were walking on land. Just as Hadhrat Salmaan رضي الله تعالى عنه said, they all emerged safely without anyone drowning and without even losing anything. (2)

Hadhrat Abu Uthmaan Nahdi says, "Everyone of the Muslims crossed over safely, except for a man from Baariq who was called Gharqadah. He happened to slip off his brown horse and it is as if I can still picture his horse shake off her sweat from her mane as the man floated on the water. Qa'qaa bin Amr رضي الله تعالى عنه then turned his horse towards the man, caught hold of his arm and pulled him across. **No belongings of the Muslims were also lost apart from a cup that was tied with an old rope. When the rope snapped, the waters carried the cup away. Teasing the owner of the cup, another Muslim swimming with him said, 'Fate had to have your cup.' The owner however replied by saying, 'By Allaah! I am convinced that Allaah would not take away only my cup from all of the army.'** It then happened that one of the soldiers guarding the gorge happened to see the cup as the winds and waves carried it to the shore. Using his spear, he managed to retrieve it and then took it to the army as they came across. He then announced for the owner, who was there to receive it." (3)

Hadhrat Umayr Saa'idi reports that when Hadhrat Sa'd رضي الله تعالى عنه led the army into the Tigris, they went in as pairs. Hadhrat Salmaan رضي الله تعالى عنه was Hadhrat Sa'd رضي الله تعالى عنه's companion, travelling by his side through the water. Hadhrat Sa'd رضي الله تعالى عنه recited the verse:

﴿ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ۝﴾ (سورة يٰسين: آيت ٣٨)

This is the arrangement of the Mighty, the All Knowing. {Surah Yaaseen, verse 38}

The water was turbulent and while the horses were able to stand up straight, whenever they became tired, a mound would appear for them to rest upon, as if they were on dry land. **There was never an incident more astonishing than this**

(1) Abu Nu'aym in his Dalaa'il (Pg.208). The narration is also reported in the Taareekh of Tabari (Vol.3 Pg.119) and in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.64).

(2) Abu Nu'aym in his Dalaa'il (Pg.209). Tabari (Vol.3 Pg.121) has reported a similar narration with some additions in the beginning.

(3) Abu Nu'aym in his Dalaa'il (Pg.209). Ibn Jareer (Vol.3 Pg.122) has reported a similar narration.

in the history of Madaa'in. It was a day when the water was abundant and it was therefore referred to as 'The Day of Mounds'. (1) Another narration clarifies this point when it states that because a mound would appear for them to rest every time any of them grew weary, the day was referred to as 'The Day of Mounds'. (2)

Hadhrat Qais bin Abu Haazim رضي الله تعالى عنه says, "When we entered the Tigris, it was filled to the brim. However (by Allaah's doing), when a horseman stood at the point where the water was at its deepest, it reached only up to his reins." (3)

Hadhrat Habeeb bin Suhbaan reports that one of the Muslims by the name of Hadhrat Hujr bin Adi said to the others, "What prevents you from crossing over to the enemy? Is it this little droplet?" Here he was referring to the Tigris. He then recited the verse:

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللّٰهِ كِتَابًا مُّؤَجَّلًا ۗ﴾ (سورة آل عمران: آيت١٤٥)

> A person shall die only by the command of Allaah; *(at a time that is)* recorded *(in the Lowhul Mahfoodh)*, fixed *(and therefore can neither be postponed nor delayed)*. {Surah Aal Imraan, verse 145}

He then plunged into the Tigris with his horse and, seeing him, the others followed suit. When the enemy saw them, they exclaimed, **"Madmen!" and ran away.** (4)

Hadhrat Habeeb bin Suhbaan Abu Maalik narrates that when the Persians saw the Muslims crossing the Tigris the day they conquered Madaa'in, they called out in Persian, "Mad devils are coming!" They then said to each other, **"By Allaah! It is not humans that you are fighting against, but Jinn!" In this way, they were defeated.** (5)

Hadhrat A'mash reports from a companion of his that when they reached the Tigris River, the water level was very high and the Kuffaar had already crossed over. One of the Muslims said, *"Bismillaah!"* and then plunged into the water with his horse. The horse rode over the water. The other Muslims then all said *"Bismillaah"* and plunged into the water. Their horses also rode above the water. Seeing them, the Kuffaar exclaimed, "Madmen! Madmen!" They then all fled. (6)

Fire obeys the Sahabah رضي الله تعالى عنهم

A Fire obeys Hadhrat Tameem Daari رضي الله تعالى عنه

Hadhrat Mu'aawiya bin Harmal reports, "When I arrived in Madinah, Hadhrat Tameem Daari رضي الله تعالى عنه took me home to eat. Although I ate voraciously, I did not seem to get enough because of the extreme hunger I was suffering on account of remaining three days in the Masjid without eating anything. We were sitting together one day when a fire emerging from Harra (a rocky terrain near

(1) Ibn Jareer (Vol.3 Pg.122)
(2) Abu Nu'aym in his Dalaa'il (Pg.209).
(3) Ibn Jareer (Vol.3 Pg.123) and Abu Nu'aym in his Dalaa'il (Pg.210).
(4) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.410).
(5) Abu Nu'aym in his Dalaa'il (Pg.210). Ibn Jareer (Vol.3 Pg.123) has reported a similar narration.
(6) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155).

Madinah). Hadhrat Umar رضي الله تعالى عنه then came to Hadhrat Tameem رضي الله تعالى عنه saying, 'Go and see to that fire!' 'Who am I and what am I?' Hadhrat Tameem رضي الله تعالى عنه said. Hadhrat Umar رضي الله تعالى عنه however insisted until Hadhrat Tameem رضي الله تعالى عنه went with him. Hadhrat Mu'aawiya reports that he followed them as they proceeded to the fire where **Hadhrat Tameem رضي الله تعالى عنه rounded up the fire with his bare hands until it returned into the crevice it had come out from,** with Hadhrat Tameem رضي الله تعالى عنه behind it. Hadhrat Umar رضي الله تعالى عنه then remarked, 'The one who has witnessed this can never be like the one who has not (because it serves to boost one's Imaan).'"(1)

Hadhrat Mu'aawiya bin Harmal says, "I once went to Hadhrat Umar رضي الله تعالى عنه saying, 'O Ameerul Mu'mineen! I have come to repent before being caught (for fighting by the side of Masaylama Kadhaab).' 'Who are you?' Hadhrat Umar رضي الله تعالى عنه asked. 'I am Mu'aawiya bin Harmal, Musaylama's son-in-law,' I replied. He then said to me, 'Go and stay with the best person in Madinah.' I then went to stay with Hadhrat Tameem Daari رضي الله تعالى عنه. We were busy talking one day when a fire emerged from Harra. Hadhrat Umar رضي الله تعالى عنه came to Hadhrat Tameem رضي الله تعالى عنه, saying, 'Go, O Tameem!' Humbling himself, Hadhrat Tameem رضي الله تعالى عنه said, 'Who am I? Are you not afraid that my inner self may become exposed?' He then got up and pushed the fire back through the door it came out from. He even went through the door behind it and later came out without the fire harming him in the least. (2)

Another narration states that Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Tameem رضي الله تعالى عنه, "It is for emergencies like this that we keep you hidden, O Abu Ruqayya."(3)

Light Appears for the Sahabah رضي الله تعالى عنهم

Light Appears for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "We were once performing the Isha salaah behind Rasulullaah ﷺ when Hasan رضي الله تعالى عنه and Husayn رضي الله تعالى عنه jumped on Rasulullaah ﷺ's back as he prostrated in Sajdah. When he got up from Sajdah, Rasulullaah ﷺ gently lowered them off his back but as soon as he went back into Sajdah, they again jumped on his back. When Rasulullaah ﷺ finally completed the salaah, he put them to sit on his lap. I then got up and offered, 'O Rasulullaah ﷺ! Should I take them back home?' Just then a streak of lightning flashed and Rasulullaah ﷺ said to the two boys, 'You had better be going to your mother.' The light of the lightning then remained (to guide them home on that very dark night) until they entered their mother's house." (4)

In another narration, Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "Rasulullaah ﷺ loved

(1) Abu Nu'aym in his Dalaa'il (Pg.212). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.153).
(2) Baghawi, as *Isaabah* (Vol.3 Pg.497).
(3) Abu Nu'aym in his Dalaa'il (Pg.212).
(4) Ahmad and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.181). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152).

(his grandson) Hasan رضي الله تعالى عنه very much. Hasan رضي الله تعالى عنه was with Rasulullaah ﷺ on an extremely dark night, when the boy said, 'Should I now return to my mother?' 'Should I go with him, O Rasulullaah ﷺ?' I offered. 'you need not,' Rasulullaah ﷺ replied. Just then, a flash of lightning streaked across the sky and Hasan رضي الله تعالى عنه walked in its light until he reached his mother (R.A)." (1)

Light Appears for Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه from a Branch

In a narration discussing the special moment of the day of Jumu'ah, Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that there was a heavy storm that night and when Rasulullaah ﷺ emerged for the Isha salaah, a streak of lightning flashed. In its light, Rasulullaah ﷺ saw Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه. "How did you come in the darkness, O Qataadah?" Rasulullaah ﷺ asked. Hadhrat Qataadah رضي الله تعالى عنه replied, "O Rasulullaah ﷺ! I knew that there will be few people attending the salaah tonight, so I wished to be here." Rasulullaah ﷺ then said to him, "Stay where you are after the salaah until I come pass you." When Rasulullaah ﷺ turned after the salaah, Hadhrat Rasulullaah ﷺ gave Hadhrat Qataadah رضي الله تعالى عنه a branch of a date palm saying, "Take this. It will light up ten arm's lengths in front of you and the behind you. When you then enter your house and see a black figure in the corner of the house, hit it with this branch because it is a Shaytaan." (2)

In another narration, Hadhrat Qataadah رضي الله تعالى عنه says, "Rasulullaah ﷺ gave me the branch of a date palm and said, 'Verily a Shaytaan went to your family after you left. You must therefore take this branch and continue holding it until you reach your house. You must then grab him in the corner of your house and hit him with this branch. When I then left the Masjid, the branch lit up brilliantly like a candle and I used its light to reach my home. My family were all asleep and when I looked in a corner, I saw a hedgehog. I then continued hitting it until it left the house." (3)

A Light Appears for Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and Hadhrat Abbaad bin Bishr رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه reports that when two companions of Rasulullaah ﷺ left his company one night, lights appeared in front of them like two lanterns. **When their paths split, a light went with each one of them and stayed with them until they reached their homes.** (4)

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and another Sahabi رضي الله تعالى عنه from amongst the Ansaar once happened to be discussing a need of theirs with Rasulullaah ﷺ when a considerable portion of the night passed them by. When they eventually left Rasulullaah ﷺ to return home, the

(1) Abu Nu'aym in his Dalaa'il (Pg.205).
(2) *Ahmad and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.167).*
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.40).
(4) Bukhaari.

night was extremely dark. Each one of them was carrying a staff with him and one of their staffs suddenly lit up so that the two of them could walk in its light. **When their paths split, the other person's staff also lit up and both of them were able to reach their homes in the light of their own staffs.** [1]

Another narration states that this happened to Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and Hadhrat Abbaad bin Bishr رضي الله تعالى عنه.[2]

Light Appears from the Fingers of Hadhrat Hamzah bin Amr Aslami رضي الله تعالى عنه

Hadhrat Hamzah bin Amr Aslami رضي الله تعالى عنه says, "We were with Rasulullaah ﷺ during one extremely dark night. When we left, my fingers started to shine so brightly and for so long that the others were able to round up their conveyances and whatever they had dropped." [3]

In another narration, Hadhrat Hamzah bin Amr رضي الله تعالى عنه says, "We were in **Tabook** when some of the Munaafiqeen made Rasulullaah ﷺ's camel bolt. As a result of this, some of his luggage fell off. **All five of my fingers then lit up and in its light I was able to pick up everything that had fallen, such as a whip, a rope and other such items."** [4]

A Staff Lights up for Hadhrat Abu Abs رضي الله تعالى عنه

Hadhrat Zaid bin Abu Abs narrates that his father Hadhrat Abu Abs رضي الله تعالى عنه used to return to the (locality of the) Banu Haaritha tribe after every salaah that he performed behind Rasulullaah ﷺ. It was an extremely dark and rainy night once when he left (the Masjid) and his staff suddenly lit up so much that he managed to reach the Banu Haaritha locality.(Hadhrat Abu Abs رضي الله تعالى عنه was a veteran of the Battle of Badr) [5]

Another narration states that Rasulullaah ﷺ gave Hadhrat Abu Abs bin Jabr رضي الله تعالى عنه a staff after his eyesight had become very weak. Rasulullaah ﷺ told him to use the light from it (to walk in) and it used to light up a considerable area for him. [6]

A Whip Lights up for Hadhrat Tufayl bin Amr Dowsi رضي الله تعالى عنه

Hadhrat Tufayl bin Amr Dowsi رضي الله تعالى عنه was a Sahabi for whom Rasulullaah ﷺ made du'aa so that his whip would shine brightly. He used to use the light of the

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(1) Abdur Razzaaq.

(2) Bukhaari. Nasa'ee and Bayhaqi have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152). Ibn Sa'd (Vol.3 Pg.606) has reported a similar narration, as has Abu Nu'aym in his Dalaa'il (Pg.205).

(3) Bukhaari in his Taareekh, Bayhaqi and Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152) and (Vol.8 Pg.213). Tabraani has reported from reliable sources, as confirmed by Haythami (Vol.9 Pg.411). Abu Nu'aym has also reported the narration in his Dalaa'il (Pg.206)

(4) Ibn Sa'd (Vol.4 Pg.315).

(5) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.205), as has Haakim (Vol.3 Pg.350).

(6) *Isaabah* (Vol.4 Pg.130).

whip to see in the darkness. (1)

The incident of Hadhrat Tufayl bin Amr Dowsi رضي الله تعالى عنه has already been quoted in the chapter discussing Da'wah. In that narration, Hadhrat Tufayl رضي الله تعالى عنه says that he then went to his people and was at a valley from which he could see the people present there when a light radiated from between his eyes like a lantern. He then prayed, "O Allaah! Not on my face because my people will think that this is a form of punishment affecting my face because I had left my religion." He narrates further, "The light then moved to the top of my whip. The people present then showed each other the light on my whip which resembled a suspended lantern as I descended the valley towards them."

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that (his father) Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه would often say, "Whenever I treat someone well, I see a light appear between him and I and whenever I treat someone badly, I see darkness between him and I. You must therefore ensure that you treat people well and do good because this saves you from an evil death." (2)

The Clouds Shade the Sahabah رضي الله تعالى عنهم

A freed slave of Hadhrat Ka'b رضي الله تعالى عنه says, "We were once on a journey with Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه, Hadhrat Amr bin Abasa رضي الله تعالى عنه and Hadhrat Shaafi bin Habeeb Hudhali رضي الله تعالى عنه. Hadhrat Amr bin Abasa رضي الله تعالى عنه went out to graze the animals one day and it was midday when I went to see him. I noticed to my surprise that a cloud was shading him and never parted from him (it went wherever he went). When I brought this to his notice, he said, 'If I ever find out that you have informed anyone about this, there would be serious problems between us.' By Allaah! I then never disclosed this to anyone until after he had passed away." (3)

Rain Falls by the Du'aas of Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم

Rain Falls by the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم was delivering a sermon from the pulpit on a Friday when a man entered the Masjid from a door that was directly in front of Rasulullaah صلى الله عليه وسلم. "O Rasulullaah صلى الله عليه وسلم!" the man said, "Our animals have been destroyed and all our avenues (to earning a living) have been cut off (because of the drought). Do pray to Allaah to send us rains." Rasulullaah صلى الله عليه وسلم raised his hands and made du'aa saying, "O Allaah! Give us rain. O Allaah! Give us rain. O Allaah! Give us rain."

Hadhrat Anas رضي الله تعالى عنه says, "By Allaah! We could not see any cloud, any semblance of a cloud or anything else in the sky. There were no houses or buildings between us and the Sila mountain (to obstruct our view) and we clearly

(1) Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.78).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.312).
(3) Abu Nu'aym, as quoted in *Isaabah* (Vol.3 Pg.6).

saw a cloud the size of a shield rise from behind the mountain. When it reached the centre of the sky, it spread out and started to rain. By Allaah! We did not even see the sun for the next six days."

The following Friday, Rasulullaah ﷺ was again standing and delivering the sermon when the man came in front of Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! Our animals have been destroyed and all our avenues (to earning a living) have been cut off (because of the floods). Do pray to Allaah to stop the rains.' Rasulullaah ﷺ then raised his hands and prayed, 'O Allaah! Send the rains around us and not upon us. O Allaah! Send them on the higher grounds, on the mountains and in the areas where trees and vegetation grow.' The rain stopped immediately and we were walking in the sun when we left the Masjid."

In another narration, Hadhrat Anas رضي الله تعالى عنه says, "I then saw the clouds scatter to the right and the left, and it continued raining everywhere else except on Madinah itself."

In another narration, he says, "When Rasulullaah ﷺ raised his hands, we could not see a trace of cloud in the sky. I swear by the Being Who controls my life that Rasulullaah ﷺ had barely dropped his hands when clouds the size of mountains had gathered. By the time Rasulullaah ﷺ descended from the pulpit, **I could see water dripping from his beard."** (1)

Hadhrat Abu Lubaabah bin Abdul Mundhir رضي الله تعالى عنه reports that Rasulullaah ﷺ was delivering a sermon from the pulpit one Friday when he made du'aa saying, "O Allaah! Send us rain." Hadhrat Abu Lubaabah رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! The dates are already in the granaries." To this, Rasulullaah ﷺ added, "O Allaah! Give us rain until Abu Lubaabah has to remove his clothes and plug the gutter of his granary with his loincloth." Although there were no clouds in the sky, a torrential rain started to fall and the Ansaar went to Hadhrat Abu Lubaabah رضي الله تعالى عنه saying, "O Abu Lubaabah! **The sky will never hold up until you do as Rasulullaah ﷺ mentioned."** Hadhrat Abu Lubaabah رضي الله تعالى عنه then removed his clothes and plugged the gutter of his granary with his loincloth." It was only then that the rain stopped. (2)

In the chapter discussing the hardships that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم bore(3), the narration has already been quoted stating that Rasulullaah ﷺ then raised his hands to the heavens (to make du'aa) and had not yet lowered his hands when clouds started gathering in the sky. First a drizzle fell and then the rains came pouring down. The Sahabah رضي الله تعالى عنهم filled whatever containers they had and when we left the place, we discovered that the rain had not fallen further than the area where the army was camped." (4)

(1) Bukhaari. Muslim, Abu Dawood and Ahmad have reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.88). Abu Nu'aym has also reported a similar narration in his Dalaa'il (Pg.160), as has Ibn Sa'd (Vol.1 Pg.176).

(2) Abu Nu'aym in his Dalaa'il (Pg.160). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.92).

(3) Under the heading "Enduring Thirst when Inviting People Towards Allaah and His Rasool ﷺ" and the subheading "The Intense Thirst that the Sahabah رضي الله تعالى عنهم Suffered During the Expedition to Tabook".

(4) Ibn Jareer, Bazzaar and Tabraani.

Hadhrat Abdullaah bin Abu Bakr bin Ayaash bin Sahal reports that on one morning when the Sahabah رضي الله تعالى عنهم had no water with them, they took the matter to Rasulullaah ﷺ. Rasulullaah ﷺ made du'aa to Allaah تبارك وتعالى, upon which Allaah تبارك وتعالى sent a cloud. The cloud brought so much rain that the people could satisfy themselves and were able to carry away enough water to tend to all their needs. [1]

Rains fall by the Du'aa of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Khawwaat bin Jubayr narrates that when a severe drought afflicted the people during the time of Hadhrat Umar رضي الله تعالى عنه, he took them out of the town and led them in two Rakaahs salaah. Thereafter, he overturned his shawl, bringing the right side on the left and vice versa. He then stretched out his arms and made du'aa saying, "O Allaah! We beg Your forgiveness and ask You to send us rain." Hadhrat Umar رضي الله تعالى عنه had not yet moved from his place when rain started to fall. Some days later, some Bedouins arrived (in Madinah). They went to Hadhrat Umar رضي الله تعالى عنه and explained that they were in their valley on a certain day and at a certain time when some clouds covered them and they heard a voice from the cloud say to them, "O Abu Hafs (Hadhrat Umar رضي الله تعالى عنه)! Help has come to you. O Abu Hafs! Help has come to you." [2]

Hadhrat Maalik Daar narrates that when a drought afflicted the people during the time of Hadhrat Umar رضي الله تعالى عنه, someone **went to Rasulullaah ﷺ's grave and said, "O Rasulullaah ﷺ! Beseech Allaah to send rain to your Ummah because they are being devastated.** The man then saw Rasulullaah ﷺ in a dream in which Rasulullaah ﷺ said to him, "Go to Umar and convey my Salaams to him. Inform him that rain will soon come and that he should continue applying his intelligence." When the man conveyed the message to Hadhrat Umar رضي الله تعالى عنه, the Ameerul Mu'mineen started to weep as he said, "O my Rabb! I am applying all I have, but some matters are beyond me." [3]

Hadhrat Abdur Rahmaan bin Ka'b bin Maalik reports that the Year of Ashes (of drought) brought starvation to the people of Madinah and its surroundings, *causing much devastation. It was so severe that wild animals started coming into* towns (in search of food) and people would actually not slaughter their goats seeing the poor condition of the animals even though they were so much in need of eating them. While all this was happening, Hadhrat Umar رضي الله تعالى عنه did not think of seeking food aid from the other territories (such as Egypt, Iraq and Shaam) until Hadhrat Bilaal bin Haarith Muzani رضي الله تعالى عنه arrived one day and sought permission to see Hadhrat Umar رضي الله تعالى عنه. "I am Rasulullaah ﷺ's messenger to you," he said, "Rasulullaah ﷺ says to you, 'I have always known you to be an intelligent person and you have always remained such. What has happened to you now?" "When did you see this (dream of Rasulullaah ﷺ)?" Hadhrat Umar

(1) Abu Nu'aym in his Dalaa'il (Pg.190).
(2) Ibn Abi Dunya nd Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.290).
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.289), reporting from reliable sources as confirmed in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.92).

رضي الله تعالى عنه asked. "Last night," came the reply.
Hadhrat Umar رضي الله تعالى عنه left and then had the announcement *"As Salaatu Jaami'ah!"* made. (When the people had gathered) He then led them in two Rakaahs salaah, after which he addressed them saying, "O people! I ask you in the name of Allaah to tell me whether you think I would do something that is not the best for you." "Never," they all replied in one voice. He then related to them what Hadhrat Bilaal bin Haarith رضي الله تعالى عنه said to him, to which the people's response was: "Bilaal is right. You should seek aid from Allaah and from people as well." This was the solution that Hadhrat Umar رضي الله تعالى عنه was up to this point unable to fathom. He therefore started sending messengers to the various territories. *"Allaahu Akbar!"* Hadhrat Umar رضي الله تعالى عنه exclaimed, "The calamity is drawing to an end and will soon be alleviated. **Calamities are removed from people when they are inspired to ask from Allaah." His message to the governors of the other Muslim territories was, "Assist the people of Madinah because they have reached the peak of suffering."**
Hadhrat Umar رضي الله تعالى عنه also took the people out to perform *Salaatul Istisqaa* (a special salaah to pray for rain). Hadhrat Abbaas رضي الله تعالى عنه walked with him and after delivering a brief lecture, he led the people in salaah. Hadhrat Umar رضي الله تعالى عنه then knelt down and made du'aa saying, "O Allaah! Only You do we worship and only from You do we seek assistance. O Allaah! Forgive us, have mercy on us and be pleased with us." He then left. It then rained so much that as the people were returning home, they had to wade through pools of water.
Another narration adds that when a family of Bedouins from the Muzaynah tribe requested their father to slaughter a goat for them to eat, he told them that the goats were not worth eating. They however insisted and when he eventually slaughtered it and removed the skin, all he saw inside were red bones (and no meat). To this he exclaimed, **"O Muhammad ﷺ (pray for your Ummah)." In a dreamlike state, he then saw Rasulullaah ﷺ come to him and say, "Rejoice with the news of rain.** Go to Umar, convey my Salaams to him and say, 'Your pledge with me is still strong and you have always been one who fulfils his pledges. O Umar! Apply your intelligence. **Apply your intelligence."** He then went to Hadhrat Umar رضي الله تعالى عنه and when he arrived at the door, he said to Hadhrat Umar رضي الله تعالى عنه's slave, "Seek entry for the messenger of Rasulullaah ﷺ..." The narration is then similar to the one above. [1]

Rain Falls by the Du'aa of Hadhrat Mu'aawiya رضي الله تعالى عنه and Hadhrat Yazeed bin Aswad Jurashi رضي الله تعالى عنه

Hadhrat Sulaymaan bin Aamir Khabaa'iri narrated that when a drought struck, Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه went out of the town with the people of Damascus to make du'aa for rain. When Hadhrat Mu'aawiya رضي الله تعالى عنه sat on the pulpit, he asked, "Where is Yazeed bin Aswad Jurashi رضي الله تعالى عنه?" The people called

(1) Ibn Jareer (Vol.3 Pg.192).

for Hadhrat Yazeed رضي الله تعالى عنه and he came forward, climbing over people's shoulders. By Hadhrat Mu'aawiya رضي الله تعالى عنه's commend, he also mounted the pulpit and sat a step below Hadhrat Mu'aawiya رضي الله تعالى عنه.

Hadhrat Mu'aawiya رضي الله تعالى عنه then made du'aa saying, "**O Allaah! Today we are making the best and most virtuous amongst us an intercessor before You.** O Allaah! We are making Yazeed bin Aswad Jurashi رضي الله تعالى عنه our intercessor before You. O Yazeed! Raise your hands before Allaah. Hadhrat Yazeed them raised his hands and so did all the people present. It was almost immediately that a cloud wafted into the sky from the west, a wind blew and so much rain fell that the people were almost unable to reach home. (1)

Rain Falls by the Du'aa of Hadhrat Anas رضي الله تعالى عنه

Hadhrat Thumaamah bin Abdullaah reports that the keeper of one of Hadhrat Anas رضي الله تعالى عنه's orchards once came to him during the summer months, complaining of a scarcity of water. Hadhrat Anas رضي الله تعالى عنه sent for some water, made wudhu and performed salaah. "Do you see anything (any clouds)?" Hadhrat Anas رضي الله تعالى عنه asked him. "I see nothing," the man replied. Hadhrat Anas رضي الله تعالى عنه then returned to his room and performed salaah again. This happened three or four times, after which the man informed Hadhrat Anas رضي الله تعالى عنه that he could see a cloud the size of a bird's wing. Hadhrat Anas رضي الله تعالى عنه then continued performing salaah and making du'aa until the keeper eventually came to him saying, "The sky became overcast and rain has fallen." Hadhrat Anas رضي الله تعالى عنه then said to him, "Take the horse that Bishr bin Shaghaaf sent and see up to which point the rain fell." The man did as told and saw to his surprise that the rain did not fall further than the areas of Musayyireen and Ghadbaan (where Hadhrat Anas رضي الله تعالى عنه's properties were located). Another narration clearly states that the rain did not fall any further than Hadhrat Anas رضي الله تعالى عنه's land. (2)

Rain Falls by the Du'aa of Hadhrat Hujr bin Adi رضي الله تعالى عنه

(While being held captive by Hadhrat Mu'aawiya رضي الله تعالى عنه's forces) Hadhrat Hujr bin Adi رضي الله تعالى عنه one day needed to have a bath. He therefore said to the guard, "Give me the water I am to drink so that I may purify myself and you need not give me my share tomorrow." The guard refused saying, "I fear that you may then die of thirst and Mu'aawiya رضي الله تعالى عنه would kill me for it." Hadhrat Hujr رضي الله تعالى عنه then made du'aa to Allaah and a cloud rained down on him, allowing him to have as much water as he required. (Seeing this) His companions requested him to make du'aa for their freedom. He however made du'aa saying, "O Allaah! Choose for us what is best (between freedom and martyrdom)." As a result, Hadhrat Hujr رضي الله تعالى عنه and all his companions were martyred. (3)

(1) Ibn Sa'd (Vol.7 Pg.444).
(2) Ibn Sa'd (Vol.7 Pg.21).
(3) Ibraheem bin Junayd in his Kitaabul Awliyaa, as quoted in *Isaabah* (Vol.1 Pg.315).

Rain Falls On the Graves of a Tribe of the Ansaar because of a Prior Du'aa that Rasulullaah ﷺ had made for them

Hadhrat Hasan reports that a particular tribe of the Ansaar were blessed with a du'aa that Rasulullaah ﷺ had made for them, as a result a cloud would rain upon the grave of any of them who passed away. When one of their freed slaves passed away, they said, "Today we shall see the truth of Rasulullaah ﷺ's statement that the freed slave of a tribe is one of them." Consequently, after they had buried the man, a cloud appeared and rained on his grave as well. (1)

Receiving Drink from a Bucket Suspended from the Sky

Hadhrat Uthmaan bin Qaasim narrates that when Hadhrat Ummu Ayman رضي الله تعالى عنها migrated to Madinah, she reached a place called Munsarif by the evening, which was just before Rowhaa. She had been fasting that day and was extremely thirsty, but had no water. When the thirst became unbearable, a bucket of water suspended from a white rope was lowered down to her from the sky. She took hold of it and drank to her fill. Thereafter, she would always say, "I never felt thirsty after that incident. In fact, I would even go out during midday on extremely hot days while fasting, but would not get thirsty after that drink. Fasting during very hot days therefore never made me thirsty." (2)

Blessings in Water

The Blessings in Water in Which Rasulullaah ﷺ placed his Hand and Saliva

Hadhrat Anas bin Maalik رضي الله تعالى عنه says, "The time for Asr had arrived and I saw people looking for water to make wudhu, but were unable to find any. When some water was brought for Rasulullaah ﷺ to make wudhu, he placed his hand in the utensil and instructed the people to make wudhu from it. I then actually saw water gushing forth from beneath Rasulullaah ﷺ's fingers and every single person was able to make wudhu from that water." (3)

In another narration, Hadhrat Anas رضي الله تعالى عنه says, "When the Adhaan was called out for salaah, everyone who lived close to the Masjid got up (to go home to make wudhu), while all those living far from the Masjid remained behind. A stone basin was brought to Rasulullaah ﷺ but it was too small for him to open his hand in it. Rasulullaah ﷺ therefore kept his fingers closed (placed it in the water) and then told the people there to make wudhu. (As the water flowed from Rasulullaah ﷺ's fingers) All of them were able to make wudhu." When someone asked Hadhrat Anas رضي الله تعالى عنه how many they were, he replied that they

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).
(2) Ibn Sa'd (Vol.8 Pg.224).
(3) Bukhaari, Muslim, Tirmidhi, Nasa'ee and Ahmad.

were eighty or more. (1)

Hadhrat Anas رضي الله تعالى عنه reports that a utensil was brought to Rasulullaah ﷺ when he was in a place called Zowraa. He then placed his hand in the utensil and water **started to flow from his fingers.** The people were then able to make wudhu with the water. When Hadhrat Anas رضي الله تعالى عنه was asked how many they were, he replied that they were three hundred or close to three hundred. (2)

Hadhrat Baraa bin Aazib رضي الله تعالى عنه says, **"We were fourteen hundred people at Hudaybiyyah and although Hudaybiyyah** is itself a well, we drew so much water from it that not a drop of water was left. Rasulullaah ﷺ then sat on the rim of the well, made du'aa for water, gargled his mouth and then spat the water out into the well. A short while later, we were able to draw so much water that we were satisfied and even our animals were satisfied." (3)

The detailed incident of the Treaty of Hudaybiyyah has already been quoted before(4)

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه reports that the Sahabah رضي الله تعالى عنهم suffered a shortage of water during their stay at Hudaybiyyah and only Rasulullaah ﷺ had a leather bag of water with him from which he made wudhu. The Sahabah رضي الله تعالى عنهم were close to tears when they came to Rasulullaah ﷺ, because of which he asked, "What is the matter?" They replied, "We have no water with which to make wudhu or to drink. All the water there is is that which is before you." **Rasulullaah ﷺ then placed his hand in the bag and water started to flow from between his fingers like a spring.** The Sahabah رضي الله تعالى عنهم then had enough to make wudhu and to drink. When someone asked Hadhrat Baraa رضي الله تعالى عنه how many they were, he replied, "It would have been enough even if we were a hundred thousand. **We were fifteen hundred however."** (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "We were with Rasulullaah ﷺ on a journey when the time for salaah arrived. We had only a little water with us and Rasulullaah ﷺ asked for it and poured it into a dish. He then placed his hand into the dish and water started to gush from between his fingers. He then announced, 'Come to make wudhu and get the blessings from Allaah.' The Sahabah رضي الله تعالى عنهم arrived and they all made wudhu. I beat them all to the water and drank some because Rasulullaah ﷺ said that it was blessings from Allaah." (6)

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(1) Tirmidhi. Bukhaari has reported a similar narration.

(2) Bukhaari, Muslim and Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.93). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.145), as has Ibn Sa'd (Vol.1 Pg.178).

(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.94). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.145).

(4) In the Chapter titled "Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam" and under the subheading "The Incident of the Treaty of Hudaybiyyah". Muslim has reported a similar narration from Hadhrat Salamah bin Akwa رضي الله تعالى عنه, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.97), as has Ibn Sa'd (Vol.1 Pg.179).

(5) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.96). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.144) and Ibn Sa'd in his Tabaqaat (Vol.2 Pg.98).

(6) Abu Nu'aym in his Dalaa'il (Pg.144). Bukhaari has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.97).

Blessings in the Water that Was Poured in Rasulullaah ﷺ's Utensil

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "We were with Rasulullaah ﷺ on a journey when he asked whether we had any water with us. 'Yes,' I replied, 'I have some water in the container I use for wudhu.' Rasulullaah ﷺ asked me to bring it and I did. Rasulullaah ﷺ then told us to have small sips from it, after which he made wudhu with it. When there was only a drop of water inside, Rasulullaah ﷺ said, 'O Abu Qataadah! Look after this because it will soon be big news.'

When the afternoon grew unbearably hot and Rasulullaah ﷺ checked on the Sahabah رضي الله تعالى عنهم, they said, 'O Rasulullaah ﷺ! The thirst is killing us and we will soon be destroyed.' 'No destruction will come to you,' Rasulullaah ﷺ assured them. Rasulullaah ﷺ then called for me to bring the container and when I did, Rasulullaah ﷺ said to me, 'Now open my container.' I opened Rasulullaah ﷺ's container, gave it to him and he poured the water into it. He then started to give the people to drink, but when they began to crowd around him, he said, 'O people! Be considerate (do not push). All of you will have to his heart's content.' Everyone had their fill to drink and eventually it was only Rasulullaah ﷺ and myself left. Rasulullaah ﷺ poured some water out for me saying, 'You drink, O Abu Qataadah.' 'You drink first, O Rasulullaah ﷺ,' I insisted. Rasulullaah ﷺ however said, **'The one serving drinks to people is the last to drink.'** Rasulullaah ﷺ then drank after me and there was still as much water left in my container as there had been. **The people on that day (who drank from the water) numbered seven hundred."** (1)

Blessings in the Water with Which Rasulullaah ﷺ Washed His Face and Hands

In a narration discussing combining salaahs during the expedition to Tabook, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه reports, 'Rasulullaah ﷺ said to us, 'You will *Inshaa Allaah* arrive at the spring of Tabook tomorrow at midmorning only. Whoever arrives there (early) should not touch the water until I arrive.' By the time we reached the spring, two men had already beat us to it. The spring flowed verily thinly, actually resembling the strap of a shoe. Rasulullaah ﷺ then asked the two men, 'Did you have any of the water?' When they replied that they did, Rasulullaah ﷺ rebuked them very sternly. Thereafter, (by Rasulullaah ﷺ's instruction) some people scooped water up little by little in their hands until they had collected a bit. Rasulullaah ﷺ washed his hands and face with the water and then returned it to the spring. Water then immediately started to gush forth from the spring and everyone was able to satisfy themselves. It was then that Rasulullaah ﷺ said to me, 'O Mu'aadh! Should you live long enough, you will

(1) Abu Nu'aym in his Dalaa'il (Pg.144). Ahmad and Muslim have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.98).

soon see this entire area filled with gardens.'"(1)

Blessings in Water when Rasulullaah ﷺ Touched its Container

Hadhrat Imraan bin Husayn رضي الله عنه reports, "We were on a journey with Rasulullaah ﷺ ..." The narration continues to the point where he says, "It then reached a stage when we became extremely thirsty. During the course of our journey, we came across a woman (sitting on her camel) with her legs hanging down between two large waterbags. 'Where is the water?' we asked. 'There is no water,' she replied. We then asked further, 'How far must your family travel to fetch water?' 'A day and a night,' came the reply. When we then told her that she would have to come before Rasulullaah ﷺ, she asked, 'What is Rasulullaah ﷺ?'

We did not allow her to do or say anything more until we had presented her before Rasulullaah ﷺ. She however told him only as much as she told us, apart from telling him that her child was an orphan. Rasulullaah ﷺ then sent for her two waterbags and passed his hand over them. Although we were forty thirsty men, we all drank to our fill from them and we also filled every waterbag and utensil we had until they were on bursting point. Rasulullaah ﷺ then instructed us to bring whatever we had and we complied by gathering together all the bread and dates we had (which we handed over to the woman).

When she got to her tribe, she said to them, 'I have just met with someone who is either the greatest of magicians or truly a Nabi as his companions claim. By virtue of this woman, Allaah then guided all the people on the hillside and together with her, they all became Muslims." Another narration states that Rasulullaah ﷺ then said to her, "Take this with you to your family and remember that we have not diminished your water in the least, but it was Allaah Who gave us water to drink." (2)

Blessings in Water when some Stones were thrown into it that had been in the Hands of Rasulullaah ﷺ

Hadhrat Ziyaad bin Haarith Sudaa'ee رضي الله عنه relates, "I was with Rasulullaah ﷺ on a journey when he asked me whether I had any water with me. 'I do have a little,' I replied, 'but it will not be enough for you.' 'Pour it into a utensil and then bring it to me,' Rasulullaah ﷺ said. When I did so, Rasulullaah ﷺ placed his hand into the water and I saw a fountain gush forth from between each of his fingers. Rasulullaah ﷺ then said, 'Had I not been too shy (to ask more) of my Rabb, we could have been drinking water like this all the time. Go and announce to my companions that whoever wishes to have water should come and fetch as much as he pleases.'"

(1) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.100).

(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.98). Abu Nu'aym has reported a similar narration in detail in his Dalaa'il (Pg.146).

Hadhrat Ziyaad رضي الله تعالى عنه reports further that when a delegation from his tribe came to Rasulullaah ﷺ to announce that they had accepted Islaam and were prepared to follow him, they also said, "O Rasulullaah ﷺ! We have a well provides adequately for us during winter and we then settle around it. However, when summer arrives, the water is not sufficient for us and we disperse in the vicinity to other watering places. We are unfortunately unable to do this any longer because everyone around us have become our enemies (because we are now Muslims). Do pray to Allaah to make our water sufficient for us."
Rasulullaah ﷺ sent for seven stones and when these were brought, he scattered them in his hands and made a du'aa. Thereafter, Rasulullaah ﷺ said, "When you reach your well, take the name of Allaah and throw these stones in one by one." After they did what Rasulullaah ﷺ told them, (the water became so abundant that) they were unable to ever see the depth of the well. (1)

Blessings in the Water that Hadhrat Husayn bin Ali رضي الله تعالى عنه Drank

Hadhrat Abu Awn reports that when Hadhrat Husayn bin Ali رضي الله تعالى عنه went from Madinah to Makkah, he passed by Ibn Mutee who was digging a well... The narration later mentions that Ibn Mutee said to Hadhrat Husayn رضي الله تعالى عنه, "I have drained this well (to fix it) but there are still times when the buckets come out empty. Would you please make du'aa that Allaah blesses it." **Hadhrat Husayn رضي الله تعالى عنه asked for some of its water and when it was brought in a bucket, he took some in his mouth, gargled his mouth and then returned it to the well. After this, the water of the well not only increased, but also became sweeter.**(2)

Blessings in Food During Battles

Blessings in the food of the Mujaahideen by the Du'aa of Rasulullaah ﷺ

Hadhrat Abu Amrah Ansaari رضي الله تعالى عنه reports that they were with Rasulullaah ﷺ on a military expedition when they started to feel extreme hunger. The Sahabah رضي الله تعالى عنهم then sought permission from Rasulullaah ﷺ to slaughter some of their camels, saying, "Allaah will then grant us the strength to reach our destination." However, when Hadhrat Umar رضي الله تعالى عنه noticed that Rasulullaah ﷺ was about to grant permission to slaughter the animals, he intervened by saying, "O Rasulullaah ﷺ! What will happen to us if we have to meet the enemy tomorrow while we are both hungry and (without transport) on foot? If you agree, O Rasulullaah ﷺ, you could rather ask everyone to bring whatever remaining provisions they have and after collecting all together, you could pray to Allaah to bless it. By our du'aa Allaah will certainly bless us and grant us the

(1) Abu Nu'aym in his Dalaa'il (Pg.147). Bayhaqi, Ahmad, Abu Dawood, Tirmidhi and Ibn Maajah have all reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.101).
(2) Ibn Sa'd (Vol.5 Pg.144).

strength to reach our destination."
Rasulullaah ﷺ then called for all the remaining provisions. While some people brought only a handful of food, others managed to bring a little more. The most that anyone brought was a Saa of dates. After he had collected all the food together, Rasulullaah ﷺ stood up and made du'aa for some time. Thereafter, he summoned the army to come with their utensils and instructed them to take from the food in handfuls. After everyone had filled their utensils, the food was still as much as it had been. This made Rasulullaah ﷺ smile so widely that his teeth actually showed. He then said, **"I testify that there is none worthy of worship but Allaah and I testify that I am the Rasul of Allaah. When a person meets Allaah after believing in this, he will be screened against the fire of Jahannam on the Day of Qiyaamah."** (1)

In another narration, Hadhrat Abu Khunays Ghifaari رضي الله عنه reports that they were with Rasulullaah ﷺ on an expedition to Tihaamah and it was at a place called Usfaan that the Sahabah رضي الله عنهم approached Rasulullaah ﷺ... The narration continues like the one above without the part stating that Rasulullaah ﷺ smiled. Thereafter, it states that after Rasulullaah ﷺ gave the command to leave, it started raining and Rasulullaah ﷺ together with the Sahabah رضي الله عنهم dismounted and drank from the water of the skies. (2)

Hadhrat Abu Hurayrah رضي الله عنه and Hadhrat Abu Sa'eed Khudri رضي الله عنه both report that when the Sahabah رضي الله عنهم suffered extreme hunger during the expedition to Tabook, they approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Do permit us to slaughter the camels we use for drawing water so that we can have some food and oil." "You may do so," Rasulullaah ﷺ permitted. It was then that Hadhrat Umar رضي الله عنه intervened..." The rest of the narration is like the one above narrated by Hadhrat Abu Amrah رضي الله عنه. (3)

Hadhrat Salamah رضي الله عنه reports, "We were with Rasulullaah ﷺ in the Battle of Khaybar when he instructed us to gather all our provisions of dates together. Rasulullaah ﷺ then spread out a leather tablecloth, on which we spread the provisions out. I then calculated and studied the pile, finally estimating it to be the size of a sitting goat. We numbered fourteen hundred on that day and after we had all eaten, I again calculated and studied the pile and again estimated it to be the size of a sitting goat." The narration then continues to mention an incident of blessing in their water. (4) In another narration, Hadhrat Salamah رضي الله عنه says, "We then ate to our fill and also filled our satchels. (5)

(1) Ahmad. Nasa'ee has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114), as has Ibn Sa'd (Vol.1 Pg.180). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.148) from Hadhrat Abu Hurayrah رضي الله عنه and Hadhrat Jaabir رضي الله عنه, as have Muslim, Ahmad and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.113).

(2) Bazzaar and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114). Tabraani has reported a similar narration in his Awsat, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.303), as has Haakim, as quoted in *Isaabah* (Vol.4 Pg.53).

(3) Abu Nu'aym in his Dalaa'il (Pg.149). Muslim and others has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114).

(4) Abu Ya'la.

(5) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.115).

Blessings in Food after Rasulullaah ﷺ Places his Hand over it While the trench was being Dug

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that when Rasulullaah ﷺ was busy with the digging of the trench, the Sahabah رضي الله عنهم (as well as Rasulullaah ﷺ) had rocks tied to their bellies because of the extreme hunger they were suffering. Seeing this situation, Rasulullaah ﷺ asked, "Do you know of someone who can feed us a single meal?" When someone replied that they knew of such a person, Rasulullaah ﷺ said, "Since there is no alternative, come and lead us to him." When they went to the Sahabi رضي الله عنه's house, he happened to be out digging his portion of the trench. His wife sent a message to him saying, "Come quickly because Rasulullaah ﷺ has come to see us."

The Sahabi رضي الله عنه rushed back, saying, "May my parents be sacrificed for you (O Rasulullaah ﷺ)!" The Sahabi رضي الله عنه had a goat and a kid and he quickly went to (slaughter) the goat. Rasulullaah ﷺ however said to him, "What will the kid do then without the goat." The Sahabi رضي الله عنه then slaughtered the kid while his wife took some flour, kneaded it (into dough) and made some bread. When the pot was ready (with the meat), she made some *Thareed* in a bowl and then served it to Rasulullaah ﷺ and the Sahabah رضي الله عنهم.

Rasulullaah ﷺ placed his finger into the food and said, "*Bismillaah*. O Allaah! Bless this food." He then bade the Sahabah رضي الله عنهم to eat and although they ate to their fill, they could eat only a third of the food, leaving the other two-thirds behind. Rasulullaah ﷺ then sent the ten Sahabah رضي الله عنهم with him away with the instruction to send another ten. They therefore left and when the next ten Sahabah رضي الله عنهم arrived they also ate to their fill. Rasulullaah ﷺ then got up and made du'aa for the man of the house, praying for him and his family to be blessed.

Rasulullaah ﷺ then left for the trench, saying to the Sahabah رضي الله عنهم, "Let us go to Salmaan." Hadhrat Salmaan رضي الله عنه had encountered a large boulder, which he had not the strength to shift. Rasulullaah ﷺ's instruction was, "Leave me to be the first to strike at it." Rasulullaah ﷺ then recited *"Bismillaah"* and struck the boulder, causing a third of it to break off. To this, Rasulullaah ﷺ exclaimed, "Allaah Akbar! By the Rabb of the Kabah! The palaces of Shaam!" Thereafter, Rasulullaah ﷺ struck the boulder a second time, causing another third of it to break off. To this, Rasulullaah ﷺ exclaimed, "Allaah Akbar! By the Rabb of the Kabah! The palaces of Persia!" It was then that the Munaafiqeen scoffed, **"We are busy digging a trench to safeguard ourselves, yet he is promising us the palaces of Persia and Rome!"** (1)

In the chapter discussing spending in the path of Allaah, the narration of Hadhrat Jaabir رضي الله عنه has already passed in which it is stated that Rasulullaah ﷺ fed all the Sahabah رضي الله عنهم digging the trench from a *Saa* of barley flour and a little goat. Although they numbered a thousand or close to a thousand, they all

(1) Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.100). Haythami (Vol.6 Pg.132) has commented on the chain of narrators.

managed to eat to their fill, leaving the food as much as it had originally been.

Blessings in Food When not on Journey

Blessings in a plate of Thareed Served to Rasulullaah

Hadhrat Samurah bin Jundub narrates that they were once with Rasulullaah when a plate of *Thareed* was served. Rasulullaah and all the Sahabah there ate and continued eating until it was almost time for Zuhr. They ate in turns, a group eating and then standing up to allow others to eat after them. Someone then asked Hadhrat Samurah, "Was more food being served all the time?" Hadhrat Samurah replied, "Not from the earth, but definitely from the heavens." Another narration states that when someone asked whether more food was served, Hadhrat Samurah replied, "What then would be the extraordinary part? The only place from where more food was served was from there." He then pointed to the skies. (1)

Blessings in the Food that Rasulullaah Prepared for the Men of Suffa

Hadhrat Waathila bin Asqa says, "I was one of the men of Suffa when Rasulullaah once sent for some bread, which he broke into a dish. He then added some boiling water and fat to it. Thereafter, he started to stir the mixture and then mixed it vigorously before bringing the sides together to make it into a little heap. When this was done, he said, 'Go and bring me ten people, the tenth one being yourself.' When I had brought them, Rasulullaah said, **'Eat, but ensure that you eat from beneath because blessings descend from the top.'** They all then ate until they were full." (2)

Hadhrat Waathila bin Asqa says, "I was one of the men of Suffa and when my other companions once complained to me about their severe hunger, they requested, 'O Waathila! Go to Rasulullaah and ask him to please give us some food to eat.' I then approached Rasulullaah saying, 'O Rasulullaah! My companions are complaining of extreme hunger.' Rasulullaah then asked Hadhrat Aa'isha whether she had any food with her. 'O Rasulullaah!' she submitted, 'All I have are a few pieces of bread.' Rasulullaah asked her to bring it and when she brought them along in a leather bag, Rasulullaah sent for a plate. After emptying the bread in the plate, Rasulullaah started making *Thareed* with his own hands. As he made it, the food started to increase until the entire plate was full.

Rasulullaah then said, 'O Waathila! Go and bring me ten people, the tenth one being yourself.' I then went out and brought nine of them, the tenth one

(1) Ahmad, Tirmidhi and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.112). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.153).
(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.305). Ibn Maajah has reported the end of the narration.

being myself. Rasulullaah said, 'Sit down and eat with the name of Allaah. **However, ensure that you eat from the sides and not from the top because blessings descend from the top.'** They all then ate until they were full. They then got up and left, with the plate as full as it had been.
Rasulullaah then started mixing the *Thareed* by hand and again it increased until the plate was even more full. 'O Waathila!' Rasulullaah said, 'Go and bring me another ten of your companions.' When I brought them, Rasulullaah bade them to sit and they also ate to their fill. They then got up and left and Rasulullaah instructed me to bring another ten. When I brought them, the same transpired. Rasulullaah then asked, 'Are there any more people left?' When I informed Rasulullaah that there were still ten people left, he asked me to bring them as well. When I brought them, Rasulullaah bade them to sit and they also ate to their fill. They then got up and left, with the plate still as full as it had been. Thereafter, Rasulullaah said, 'O Waathila! Now take this to Aa'isha.'"
Another similar narration states that the men of *Suffa* numbered twenty at the time. This narration mentions that some bread and milk was also served. (1)

Blessings in the Food that Hadhrat Faatima sent for her Father

Hadhrat Jaabir reports that Rasulullaah had once not had anything to eat for several days. When the hunger became unbearable, he went around to the rooms of his wives, but found no food with any of them. He then went to Hadhrat Faatima and said, "Dear daughter! Have you anything for me to eat because I am very hungry." May my parents be sacrificed for you! I swear by Allaah that I have nothing." However, when Rasulullaah had left, a neighbour of Hadhrat Faatima sent her two pieces of bread and a piece of meat. After receiving it from the neighbour, she placed the food in one of her platters, saying, "By Allaah! I shall give this to Rasulullaah rather keeping it for myself and my family." This she said despite the fact that she and her family themselves were desperately in need of food.
She then sent Hadhrat Hasan and Hadhrat Husayn to call Rasulullaah and when Rasulullaah returned, she said, "May my parents be sacrificed for you! Allaah has sent something that I have reserved for you." "Bring it then, dear daughter," Rasulullaah said. Hadhrat Faatima herself narrates further. She says, "When I then brought the platter and uncovered it, I found that it was filled with bread and meat. I was stunned to see this and immediately realised that this was blessings from Allaah. I then praised Allaah and sent salutations to His Rasool. I then placed it before Rasulullaah and when he saw it, he praised Allaah and asked, 'Where did you get this from, dear daughter?' 'Dear father,' I replied, 'It is from Allaah because Allaah provides for whomsoever He wills without counting.' **Rasulullaah**

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.305). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.150).

ﷺ then again praised Allaah saying, 'Dearest daughter! All praise belongs to Allaah Who had made you like the leader of all the women of the Bani Israa'eel (Hadhrat Maryam رضي الله تعالى عنها) because whenever she was questioned about the sustenance Allaah provided for her, she would respond by saying, 'It is from Allaah because Allaah provides for whomsoever He wills without counting.'

'Rasulullaah ﷺ then sent for Ali رضي الله تعالى عنه and together with him, Ali رضي الله تعالى عنه, myself, Hasan رضي الله تعالى عنه, Husayn رضي الله تعالى عنه and all the wives and household of Rasulullaah ﷺ ate to their fill. The platter still remained as full as it had been and Rasulullaah ﷺ told me to give it to all the neighbours. Allaah had indeed placed blessings and abundant goodness in the food." (1)

In the chapter discussing the Da'wah that Rasulullaah ﷺ gave to the Banu Haashim, Hadhrat Ali رضي الله تعالى عنه relates, "They were close to forty people and Rasulullaah ﷺ served them food equal to just a *Mudd.* Although they all ate to their fill, they left as much food as there had been. Rasulullaah ﷺ then gave them to drink from a container and although they all drank to their fill, they left as much drink as there had been. This was done for three consecutive days, after which Rasulullaah ﷺ invited them to believe in Allaah."

In the chapter discussing the hardships that the Sahabah رضي الله تعالى عنهم endured, such several incidents of the men of *Suffa* have been recounted, as reported by Hadhrat Abu Hurayrah رضي الله تعالى عنه and others. In the chapters discussing hosting guests and spending in the path of Allaah, other incidents have been related, depicting the blessings in the food that people like Hadhrat Abu Talha رضي الله تعالى عنه and Hadhrat Abu Bakr رضي الله تعالى عنه served to their guests. The incident of the marriage of Hadhrat Zaynab رضي الله تعالى عنه also showed great blessings in food.

Blessings in Seeds and Fruit

Blessings in Butter and Barley in the Story of Hadhrat Ummu Shareek رضي الله تعالى عنها

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that a lady from the Dows tribe called Hadhrat Ummu Shareek رضي الله تعالى عنها became a Muslim in Ramadhaan... The narration then goes on to describe her migration, how a Jew accompanied her and how he refused to give her any water to drink until she became a Jew. She then fell asleep and saw someone giving her something to drink in her dream. As a result, her thirst was quenched when she awoke. When she reported the incident to Rasulullaah ﷺ, he proposed for her hand in marriage, but, considering herself inadequate (as a spouse for Rasulullaah ﷺ), she declined saying, "Rather marry me to whomsoever you please." Rasulullaah ﷺ then married her to Hadhrat Zaid رضي الله تعالى عنه and instructed that she be given thirty Saa of barley. Rasulullaah ﷺ then instructed the couple to eat from it but never to weigh it.

Hadhrat Ummu Shareek رضي الله تعالى عنها had a little container of butter which she had intended to give Rasulullaah ﷺ as a gift. She instructed her maidservant to

(1) Abu Ya'la, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.360).

take it to Rasulullaah ﷺ and after she had emptied it (into Rasulullaah ﷺ's container), Rasulullaah ﷺ told her that when taking it back, she should hang it up without tying the mouth. When Hadhrat Ummu Shareek رضي الله تعالى عنها arrived and found the bag full (of butter), she asked her servant, "Did I not instruct you to take this to Rasulullaah ﷺ?" "But I did," replied the servant. When the incident was reported to Rasulullaah ﷺ, he instructed them never to tie the mouth. The bag then continued giving butter until Hadhrat Ummu Shareek رضي الله تعالى عنها (mistakenly) tied the mouth one day (because of which the butter also finished). When (after a long time) the people weighed the barley, the discovered that it still weighed thirty *Saa*, meaning that it had not depleted in the least (despite being used for many years).(1)

Hadhrat Yahya bin Sa'eed reports that when Hadhrat Ummu Shareek Dowsiyyah رضي الله تعالى عنها migrated, she met up with a Jew (and his wife) on the road. She had been fasting but the Jew warned his wife that if she gave Hadhrat Ummu Shareek رضي الله تعالى عنها anything to drink, he would chastise her most severely. Hadhrat Ummu Shareek رضي الله تعالى عنها therefore spent the night thirsty. It was towards the end of the night that she found a bucket (of water) and a bag upon her chest, from which she drank. When she then awakened the Jewish couple to continue the journey by night, the Jew noted, "I hear the voice of a woman who had had something to drink." "By Allaah!" Hadhrat Ummu Shareek رضي الله تعالى عنها remarked, "It was not your wife who gave me a drink." Hadhrat Ummu Shareek رضي الله تعالى عنها had with her a little container of butter... The narration then continues to describe the blessings in the butter. (2)

Blessings in half a Wasaq of Barley that Rasulullaah ﷺ gave Someone

Hadhrat Jaabir رضي الله تعالى عنه reports that a man once approached Rasulullaah ﷺ to ask for some food. Rasulullaah ﷺ gave him half a *Wasaq* of barley from which the man, his wife and his servant ate for a long period of time until they eventually weighed it (after which it came to an end). Rasulullaah ﷺ said to them, **"Had you not weighed it, it would have lasted for as long as you continued to eat from it."** (3)

Blessings in the Barley that Rasulullaah ﷺ gave to Hadhrat Naufal bin Haarith رضي الله تعالى عنه

Hadhrat Naufal bin Haarith bin Abdul Muttalib رضي الله تعالى عنه narrates, "When I requested Rasulullaah ﷺ for assistance in getting married, Rasulullaah ﷺ got me married but when he looked for something to give me, he could find nothing. Rasulullaah ﷺ then deputed Abu Raafi رضي الله تعالى عنه and Abu Ayyoob رضي الله تعالى عنه to pawn his armour with a Jew for thirty *Saa* of barley. Rasulullaah ﷺ handed the barley over to me and **after eating from it for half a year, we decided**

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).
(2) Ibn Sa'd (Vol.8 Pg.157).
(3) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

to weigh it. When we did so, we found that it was as much as it had been when we brought it. Upon mentioning it to Rasulullaah ﷺ, he remarked, 'Had you not weighed it, you would have eaten from it for as long as you lived.'"(1)

The Blessings in Some Barley left in Hadhrat Aa'isha رضي الله تعالى عنها's Shelf after the Demise of Rasulullaah ﷺ

Hadhrat Aa'isha رضي الله تعالى عنها says, "When Rasulullaah ﷺ passed away, I had nothing to eat apart from some barley stored on a shelf of mine. I continued eating from it for a very long time until I weighed it one day. It was only then that it came to an end." (2)

Blessings in the Dates that Hadhrat Jaabir رضي الله تعالى عنه's father Left because of a Du'aa that Rasulullaah ﷺ made

Hadhrat Jaabir رضي الله تعالى عنه states, "Because my father had many debts when he passed away, I approached Rasulullaah ﷺ saying, 'My father had left some debts for me to settle, but I have nothing apart from the produce that his orchard yields. This is however not enough to remove the years of debts due. Please come with me so that the creditors do not treat me too harshly." Rasulullaah ﷺ (accompanied him and) walked around one of the heaps of dates and made du'aa. He then walked around another heap and made du'aa. Rasulullaah ﷺ then told the creditors to take what was due to them and he paid them all off in full. Despite giving them, there was still as much left over as had been given to them all. (3)

Another narration states that Hadhrat Jaabir رضي الله تعالى عنه said, "Rasulullaah ﷺ sat on the heap and told me to call the creditors. Rasulullaah ﷺ then continued weighing (and giving the creditors) until Allaah تبارك وتعالى settled my father's debts. By Allaah! I was prepared to have all my father's debts settled even if it meant that I would not have a single date to take back to my sisters. **However, Allaah kept the entire heap of dates so intact that when I looked at the heap Rasulullaah ﷺ was sitting on, it seemed as if not even a single date had been reduced from it."** (4)

Blessings in Dates as the Trench was being Dug

The daughter of Hadhrat Basheer bin Sa'd رضي الله تعالى عنه who was also the sister of Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه reports, "(My mother) Amrah bint Rawaaha رضي الله تعالى عنها once called for me and placed a handful of dates in my garment saying,

(1) Haakim (Vol.3 Pg.246). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.119).
(2) Bukhaari, Muslim and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.165).
(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.116). Ibn Sa'd (Vol.3 Pg.563) has reported a similar narration.
(4) Abu Nu'aym in his Dalaa'il (Pg.156).

'Dear daughter! Take this lunch to your father and uncle Abdullaah bin Rawaaha رضي الله عنه.' While looking for my father and uncle, I happened to pass by Rasulullaah ﷺ, who asked, 'Come here, dear daughter. What is that with you?' I replied by saying, 'O Rasulullaah ﷺ! These are some dates that my mother has sent as lunch for my father Basheer bin Sa'd and my uncle Abdullaah bin Rawaaha.'

Rasulullaah ﷺ then asked me for them and when I poured them out into his hands, they barely filled them. Rasulullaah ﷺ then asked for a cloth, spread it out and then threw the dates on it, causing them to scatter about. He then said to someone who was with him, **'Announce to all the people digging the trench that they should come for lunch.'** When everyone had gathered by Rasulullaah ﷺ and started eating from the dates, they started to multiply so much that when everyone had left, the dates were still falling off the sides of the cloth." (1)

Blessings in Seven Dates during the Expedition to Tabook

Hadhrat Irbaadh رضي الله عنه relates, "Whether at home or on journey, I always stood guard at Rasulullaah ﷺ's door. We were at Tabook one night when we had to leave on some emergency and by the time we returned, Rasulullaah ﷺ and the others with him had already eaten supper. Rasulullaah ﷺ asked us where we had been all night and when I informed him, Ju'aal bin Suraaqa رضي الله عنه and Abdullaah bin Mughaffal Muzani رضي الله عنه also arrived. The three of us were extremely hungry, so Rasulullaah ﷺ went to Hadhrat Ummu Salamah رضي الله عنها's tent to look for something for us to eat. When he found nothing there, he called for Bilaal رضي الله عنه and asked him whether he had anything. When Bilaal رضي الله عنه shook a leather bag, he managed to gather seven dates.

Rasulullaah ﷺ placed the dates in a plate, placed his hand over it and recited *Bismillaah.* He then said, 'Eat with the name of Allaah.' As we ate, I counted each one I ate and kept the stone in my other hand. In this manner, **I counted a total of fifty four dates. My two companions did as I did, eating fifty dates each. When we had stopped eating, all seven dates were still there.** Rasulullaah ﷺ then told Bilaal رضي الله عنه to return the dates to the bag.

The following day, Rasulullaah ﷺ again placed the dates in a plate and said, 'Eat with the name of Allaah.' This time we were ten people and again we all ate to our fill. When we had finished, the same seven dates still remained as they had been. Rasulullaah ﷺ then said, 'Had I not been shy before my Rabb تبارك وتعالى, we would have eaten from these same dates until we all returned to Madinah.' When we returned to Madinah, a child from Madinah came up to Rasulullaah ﷺ. Rasulullaah ﷺ gave him the dates and he went away sucking on them." (2)

(1) Abu Nu'aym in his Dalaa'il (Pg.180). Ibn Is'haaq has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.116).
(2) Ibn Asaakir, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.118).

Blessings in the Bag of Provisions that Rasulullaah ﷺ gave to Hadhrat Abu Hurayrah رضي الله عنه

Hadhrat Abu Hurayrah رضي الله عنه says, "There were three such calamities that **afflicted me as a Muslim,** the magnitude of which I had never experienced before. **(The first is) The demise of Rasulullaah** ﷺ when I was still an inadequate companion of his, **(the second is) the assassination of Uthmaan** رضي الله عنه and **(the third is) the bag to carry provisions for a journey."** "What was the bag to carry provisions, O Abu Hurayrah رضي الله عنه?" someone asked.

Hadhrat Abu Hurayrah رضي الله عنه explained, "We were once with Rasulullaah ﷺ on a journey when Rasulullaah ﷺ asked me whether I had anything with me. 'I have some dates in my bag of provisions,' I replied. 'Bring them here,' Rasulullaah ﷺ said. When I removed the dates from the bag and gave them to him, Rasulullaah ﷺ touched them and made du'aa. He then instructed me **to call ten people** and when I did, they all ate (from the dates) until they were full. **Thereafter, another ten came** *and ate to their fill. In this manner, the entire army* ate and the same number of dates remained in my bag.

Rasulullaah ﷺ then said, 'O Abu Hurayrah! Whenever you want to take any dates from the bag, put your hand in and take some but never overturn it.' I then continued eating from the bag throughout the lifetime of Rasulullaah ﷺ, the lifetime of Abu Bakr رضي الله عنه, the lifetime of Umar رضي الله عنه and the lifetime of Uthmaan رضي الله عنه. However, when Uthmaan رضي الله عنه was martyred, everything I had was stolen, including the bag of provisions. Should I not tell you how much I ate from it? I **ate more than two W*asaq (a*pproximately 384 kg) from it."** (1)

Blessings in Hadhrat Anas رضي الله عنه's Produce by Virtue of Rasulullaah ﷺ's Du'aa

Hadhrat Anas رضي الله عنه says, "My mother once took me before Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! Please make du'aa for this little servant of yours.' Rasulullaah ﷺ made du'aa saying, 'O Allaah! Grant him an abundance in wealth and children, give him a long life and forgive his sins.' I have already buried two less than a hundred of my children or two more than a hundred of them and the fruit from my orchards are plucked twice a year. I have lived long enough to fill my heart(2) and I am now looking forward to the fourth du'aa (for my sins to be forgiven)." (3)

In another narration, Hadhrat Anas رضي الله عنه says, "(My mother) Ummu Sulaym رضي الله عنها once said, 'O Rasulullaah ﷺ! Make du'aa for Anas.' Rasulullaah ﷺ therefore prayed, 'O Allaah! Increase his wealth and children and bless him in them.' **Therefore, not counting my grandchildren, I have already buried a hundred and twenty five of my children and my orchards bear fruit twice a**

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.117). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.155), as has Tirmidhi.
(2) Hadhrat Anas رضي الله عنه passed away in Basrah in 93 A.H. at the age of 103.
(3) Ibn Sa'd (Vol.7 Pg.19).

year, whereas there are no orchards in the area that bear fruit twice a year." (1)

Blessings in Milk and Butter

Blessings in the Butter of Hadhrat Ummu Maalik Bahziyyah رضي الله تعالى عنها from the Ansaar

Hadhrat Jaabir رضي الله تعالى عنه reports that Hadhrat Ummu Maalik Bahziyyah رضي الله تعالى عنها used to give Rasulullaah ﷺ butter in a little bag that she had. When her sons once asked her for some gravy to eat, she went to the bag in which she gave Rasulullaah ﷺ the butter and (although it was previously emptied) she found butter inside. The bag then continued to give butter to make gravy for her sons until she squeezed it one day (upon which the butter finished). She then went to Rasulullaah ﷺ (and reported the incident, after which) he asked, "Did you squeeze it?" When she confirmed that she did, Rasulullaah ﷺ remarked, "Had you left it alone (without squeezing), it would have given you butter forever." (2)

Hadhrat Ummu Maalik رضي الله تعالى عنها narrates that she once brought a little bag of butter as a gift for Rasulullaah ﷺ. By Rasulullaah ﷺ's instruction, Hadhrat Bilaal رضي الله تعالى عنه squeezed out the butter (into some container) and then returned the bag to Hadhrat Ummu Maalik رضي الله تعالى عنها. however, when she returned home, she discovered that the bag was still full. She therefore returned to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Has some revelation descended concerning me?" "Why do you ask, O Ummu Maalik?" Rasulullaah ﷺ questioned. "Why then did you return my gift?" was her response.

Rasulullaah ﷺ then sent for Hadhrat Bilaal رضي الله تعالى عنه and asked him about it. Hadhrat Bilaal رضي الله تعالى عنه replied, "I swear by the Being Who sent you with the truth that I squeezed the bag until I started feeling ashamed to squeeze any more." Rasulullaah ﷺ then said, "Congratulations to you, O Ummu Maalik! Allaah has given your reward in advance." **Rasulullaah ﷺ then taught her to recite ('Subhaanallaah'), ('Al Hamdulillaah') and ('Allaahu Akbar') ten times each after every salaah.** (3)

Blessings in the Butter of Hadhrat Ummu Aws رضي الله تعالى عنها

Hadhrat Ummu Aws Bahziyyah رضي الله تعالى عنها narrates that she once made some butter, poured it into a little bag and then gave the butter as a gift to Rasulullaah ﷺ. Rasulullaah ﷺ accepted the gift, took out the butter (into his container), made du'aa for Allaah to bless her and then returned the bag to her. Hadhrat Ummu Aws رضي الله تعالى عنها saw that the bag was still full and thought that Rasulullaah ﷺ did not accept her gift. She therefore returned shrieking to Rasulullaah ﷺ. Rasulullaah ﷺ however told the Sahabah رضي الله تعالى عنهم to explain to her what had

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.9).
(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).
(3) Tabraani. Haythami (Vol.8 Pg.309) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.204), as have Ibn Abi Aasim and Muslim, as quoted in *Isaabah* (Vol.4 Pg.494).

happened (after which she understood). She then continued eating from the bag throughout the lifetime of Nabi ﷺ, throughout the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه, throughout the Khilaafah of Hadhrat Umar رضي الله تعالى عنه, throughout the Khilaafah of Hadhrat Uthmaan رضي الله تعالى عنه and until the time when there arose a dispute between Hadhrat Ali رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه.(1)

Blessings in the Butter of Hadhrat Ummu Sulaym رضي الله تعالى عنها

Hadhrat Anas رضي الله تعالى عنه reports that his mother (Hadhrat Ummu Sulaym رضي الله تعالى عنها) had a goat (which she milked) and she collected all the butter from the goat's milk in a little bag. When the bag was full, she sent it with a girl in her care to Rasulullaah ﷺ, saying, "Dear daughter! Take this bag to Rasulullaah ﷺ, so that he may use it to make his gravy." The girl took it to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Here is some butter that Ummu Sulaym has sent for you." Rasulullaah ﷺ gave the Sahabah رضي الله تعالى عنهم the instruction to empty the bag out (into one of his containers) and when this was done, the bag was returned to the girl.

Hadhrat Ummu Sulaym رضي الله تعالى عنها was inside her room when the girl returned and hung the bag onto a nail. When Hadhrat Ummu Sulaym رضي الله تعالى عنها came out, she saw the bag so full of butter that it was actually dripping out. "Dear daughter!" Hadhrat Ummu Sulaym رضي الله تعالى عنها called out, "Did I not tell you to take this to Rasulullaah ﷺ?" The girl replied by saying, "But I have done so. You may go and ask Rasulullaah ﷺ if you do not believe me."

Hadhrat Ummu Sulaym رضي الله تعالى عنها then went with the girl to Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! I had sent her with a bag full of butter for you." "She did come with it," Rasulullaah ﷺ replied. Hadhrat Ummu Sulaym رضي الله تعالى عنها then exclaimed, "I swear by the Being Who sent you with the truth and with the true religion that the bag is still so full of butter that it is actually dripping!" To this, Rasulullaah ﷺ remarked, "O Ummu Sulaym! Are you surprised that Allaah could feed you as you had fed His Nabi? Eat from it and feed others as well."

Hadhrat Ummu Sulaym رضي الله تعالى عنها says, "I then returned home and distributed the butter in a large jug and in several other containers, leaving some in the bag. This was sufficient for us to make gravy for a month or two." (2)

Blessings in the Butter of Hadhrat Ummu Shareek رضي الله تعالى عنها

Hadhrat Ummu Shareek رضي الله تعالى عنها reports that she had with her a little bag in which she gave Rasulullaah ﷺ some butter as a gift. One day when her

(1) Tabraani, Ibn Mandah and Ibn Sakan, as quoted in *Isaabah* (Vol.4 Pg.431). Haythami (Vol.8 Pg.310) has commented on the chain of narrators. Bayhaqi has reported a similar narration in greater detail, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

(2) Abu Ya'la, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.103). Tabraani and Abu Ya'la have reported a similar narration but Haythami (Vol.8 Pg.309) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.203) and Haafidh has commented on the narration in his *Isaabah* (Vol.4 Pg.320).

children asked her for some butter and she had none, she went to the bag to have a look and was surprised to see that butter was flowing from it. She poured out some for them and the family then ate from it for a long while afterwards. It was only when she one day went to see how much remained and poured all out that it finished. When she reported this to Rasulullaah ﷺ, he remarked, "Did you turn it upside down? Had you not done this, it would have lasted you a very long time." (1)

Another narration from Hadhrat Yahya bin Sa'eed states that Hadhrat Ummu Shareek رضي الله تعالى عنها used to lend her little bag to whoever came to her. When a man once approached here to sell it to him, she told him that there was now nothing left in it. She then blew into it and left it in the sun (so that all the remnants could melt and be extracted) when she was astonished to see that it was again full of butter. People therefore referred to Hadhrat Ummu Shareek رضي الله تعالى عنها 's bag of butter as one of the signs of Allaah. (2)

Other narrations about Hadhrat Ummu Shareek رضي الله تعالى عنها have already been quoted above.

Blessings in the Butter of Hadhrat Hamzah bin Amr Aslami رضي الله تعالى عنه

Hadhrat Hamzah bin Amr رضي الله تعالى عنه relates, "Rasulullaah ﷺ's companions took turns in preparing food for his other companions and someone different would bring the food each night. When my turn came one night, I prepared the food but neglected to close the mouth of the bag that contained the butter. As I was about to take the food to Rasulullaah ﷺ, the bag fell and all the butter spilled out. 'Did Rasulullaah ﷺ's food have to spill by my hands?' I lamented. (When I took the food) Rasulullaah ﷺ called me to also partake, but I refused saying, 'I really wouldn't manage to eat, O Rasulullaah ﷺ (because the food was too little).' When I returned home, I was shocked to hear the bag making the sound of droplets filling. 'Stop!' I said, 'Whatever was left over has already spilled out.' However, when I went over to have a look, I discovered that the bag was filled to its chest. I then took it to Rasulullaah ﷺ and informed him about it, to which he remarked, 'Had you left it as is, it would have filled to its mouth, after which you could have closed it.'"(3)

Another narration has already passed concerning the expedition to Tabook in which Rasulullaah ﷺ said to him, "Had you left it as is, the entire valley would have been flowing with butter."

Hadhrat Hamzah bin Amr رضي الله تعالى عنه relates, "When Rasulullaah ﷺ left for the expedition to Tabook, I was in charge of the bag containing the butter. When I once looked at the bag as I prepared Rasulullaah ﷺ's food, I noticed that there was very little butter in it. I then placed the bag in the sun and fell asleep. I was later awakened by the sound of liquid filling in the bag and when I got up, I

(1) Ibn Sa'd (Vol.8 Pg.157).
(2) Ibn Sa'd (Vol.8 Pg.157).
(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.310).

grabbed the bag by its head. (Seeing me) Rasulullaah ﷺ remarked, "Had you left it, the entire valley would have been flowing with butter." (1)

Blessings in the Goat of Hadhrat Khabbaab bin Arat رضي الله تعالى عنه after Rasulullaah ﷺ had Milked her

Hadhrat Khabbaab bin Arat رضي الله تعالى عنه's daughter reports, "When my father left on an expedition, he left us nothing apart from a goat. His instruction was that whenever we needed to have it milked, we should take it to the men of Suffa. When we then took it to them, we found Rasulullaah ﷺ sitting there. Rasulullaah ﷺ took the goat, fastened her and then started to milk her. 'Bring me the largest utensil you have,' Rasulullaah ﷺ asked. I went home and the largest I could find was the utensil in which we kneaded dough. When I brought it to Rasulullaah ﷺ, he milked the goat until he had filled the utensil. He then said to us, **'Take this milk, drink from it and give it to your neighbours to drink as well. Bring her to me whenever you wish to milk her."**

We then continued taking the goat to Rasulullaah ﷺ and until my father returned, we had plenty of milk. When my father returned and tied her up to milk her, she gave only that amount of milk as she had been giving previously. 'You have ruined our goat!' my mother remarked. 'What do you mean?' my father asked. My mother explained, 'We used to fill this utensil with milk.' 'Who was doing the milking?' my father enquired. When my mother informed him that Rasulullaah ﷺ did the milking, my father remarked, 'Are you equating me with Rasulullaah ﷺ? By Allaah! His hands are much more blessed than mine.'"(2)

In the chapter discussing the difficulties that the Sahabah رضي الله تعالى عنهم bore, the narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه has passed concerning the great blessings in milk. The narration of Hadhrat Ali رضي الله تعالى عنه in the chapter of Da'wah also discusses the same.

Blessings in Meat

Blessings in the Meat of Hadhrat Mas'ood bin Khaalid رضي الله تعالى عنه

Hadhrat Mas'ood bin Khaalid رضي الله تعالى عنه says, "I once sent a goat to Rasulullaah ﷺ and then had to leave to do something. Rasulullaah ﷺ sent a portion of the meat back to my family and when I returned to (my wife) Ummu Khunaas رضي الله تعالى عنها, I found some meat with them. 'O Ummu Khunaas!' I asked, 'What meat is this?' She replied by saying, 'Your friend Rasulullaah ﷺ has sent back a piece of the meat from the goat you sent to him.' 'Then why do you not feed it to your family?' I asked. 'I have already fed them,' she replied, 'This is what was left over.' This surprised me because sometimes even one or two goats are not sufficient for them." (3)

(1) Abu Nu'aym in his Dalaa'il (Pg.155).
(2) Ibn Sa'd (Vol.8 Pg.291).
(3) Tabraani. Haythami (Vol.8 Pg.310) has commented on the chain of narrators.

Blessings in the meat of Hadhrat Khaalid bin Abdul Uzza رضي الله تعالى عنه

Hadhrat Khaalid bin Abdul Uzza رضي الله تعالى عنه once slaughtered a goat and sent it to Rasulullaah ﷺ. Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم with him ate it and then sent what was left over back to Hadhrat Khaalid رضي الله تعالى عنه. Although Hadhrat Khaalid رضي الله تعالى عنه had a very large family, they all managed to eat from it and still have left-overs. [1]

Sustenance from Unexpected Sources

Rasulullaah ﷺ Receives Food from the Heavens

Hadhrat Salamah bin Nufayl رضي الله تعالى عنه reports that he once asked Rasulullaah ﷺ whether he received food from the heavens. When Rasulullaah ﷺ replied that he did, Hadhrat Salamah رضي الله تعالى عنه asked, **"Does anything stay over from it?" "Yes," Rasulullaah ﷺ replied. "Then what happens to it?" I asked further. "It is then lifted back to the heavens," came the reply.** [2]

Hadhrat Salamah bin Nufayl Sakooni رضي الله تعالى عنه reports that one day while they, the Sahabah رضي الله تعالى عنهم, were sitting with Rasulullaah ﷺ, a man arrived and asked, "O Nabi of Allaah ﷺ! Is food brought to you from the heavens" Rasulullaah ﷺ replied, "Food is brought to me in a steaming pot." "Is any food left over afterwards?" the man questioned further. When Rasulullaah ﷺ replied in the affirmative, the man asked, "Then what happens to it?". "It is then lifted back to the heavens," Rasulullaah ﷺ replied. Rasulullaah ﷺ then continued to say, "It has been revealed to me that I shall be remaining with you for only a short while and that after me, you people will also remain alive for a short while. However, you will live until a time arrives when (because of the strife to be witnessed) you will ask, 'How much longer (are we to live)?' **You will then fragment into many groups and start destroying each other. There will be plenty of deaths before Qiyaamah, after which will follow several years of earthquakes."** [3]

Another narration states that someone asked Rasulullaah ﷺ whether he received food from Jannah. [4]

The Sahabah رضي الله تعالى عنهم are Sustained by a Gigantic Sea Creature after Suffering Extreme Hunger

In a lengthy narration reported by Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه, he says, "When the men complained of their extreme hunger to Rasulullaah ﷺ, he said, 'Allaah shall certainly provide some food for you.' When we reached the sea shore, a massive wave threw a large creature out. We made a fire beside it, cooked some of it and roasted part of it. We then ate until we could eat no more."

(1) Ya'qoob bin Sufyaan, Hasan bin Sufyaan and Nasa'ee, as quoted in *Isaabah* (Vol.1 Pg.409).
(2) Ibn Sa'd (Vol.7 Pg.428).
(3) Haakim (Vol.4 Pg.447).
(4) *Isaabah* (Vol.2 Pg.68).

Hadhrat Jaabir رضي الله تعالى عنه then named five other Sahabah رضي الله تعالى عنهم and stated that the five of them together with himself went into the eye socket of the creature and none was even able to see them until they emerged. They then took a rib of the creature and stood it up like a bow. Thereafter, they selected the tallest person sitting upon the largest camel and the biggest carriage and the man was able to pass beneath the rib without even lowering his head. (1)

Hadhrat Jaabir رضي الله تعالى عنه also reports, "Rasulullaah صلى الله عليه وسلم once dispatched a regiment of three hundred men under the command of Abu Ubaydah bin Jarraah رضي الله تعالى عنه. I was amongst the men and we were sent to a coastal area. We were still travelling when our provisions came to an end. Abu Ubaydah رضي الله تعالى عنه instructed us to gather together all that was left of the provisions and when it was done, it amounted to only two satchels of dates. He rationed it to us little by little until it was almost finished and **we then received only a single date each (for the day)."** "Of what use was a single date," one of the narrators asked Hadhrat Jaabir رضي الله تعالى عنه. Hadhrat Jaabir رضي الله تعالى عنه replied, "When the rations were finished, we missed even that single date." Hadhrat Jaabir رضي الله تعالى عنه then continued the story saying, "We then reached the sea shore, where we were surprised to see a fish (lying on the ground which was) the size of a hill. **The army then ate from this fish for eighteen days.** Abu Ubaydah رضي الله تعالى عنه then had two of the ribs placed upright, had a carriage strapped to a camel and then passed the camel and carriage beneath the ribs. The camel passed through without touching the ribs."(2)

In another narration, Hadhrat Jaabir رضي الله تعالى عنه states, "Rasulullaah صلى الله عليه وسلم dispatched three hundred of us under the command of Abu Ubaydah bin Jarraah رضي الله تعالى عنه to ambush one of the Quraysh's caravans. (When our provisions ran out) We started to suffer such extreme hunger that we resorted to eating leaves. It was for this reason that this army was known as the Army of Leaves. Someone then slaughtered three camels (to feed the army), after which he slaughtered another three and then another three until Abu Ubaydah رضي الله تعالى عنه stopped him (because it was depriving them of transport). It was then that the sea threw out a fish called *Ambar*, from which we ate for half a month and from which we even derived oil. This eventually restored our strength..." The narration then goes on to mention the incident of the fish's ribs.(3)

In yet another narration, Hadhrat Jaabir رضي الله تعالى عنه says, "Rasulullaah صلى الله عليه وسلم dispatched us under the command of Abu Ubaydah bin Jarraah رضي الله تعالى عنه to intercept a caravan belonging to the Quraysh. Rasulullaah صلى الله عليه وسلم gave us a bag of dates as the journey's provisions because he had nothing else to give us. Abu Ubaydah رضي الله تعالى عنه would therefore give us a daily ration of one date each." When someone asked Hadhrat Jaabir رضي الله تعالى عنه how they managed with one date, he replied, "We would

(1) Muslim (Vol.2 Pg.418).
(2) Maalik (Pg.371). Bukhaari and Muslim have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276).
(3) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.214).

suck on it like a child does and then drink water. It would then suffice for us throughout the day and night. We then also used our staffs to knock leaves off trees, which we would then wet and eat.
When we arrived on the sea shore, we saw something resembling a gigantic dune. When we observed closely, we realised that it was actually a fish called *Anbar.* Abu Ubaydah رضي الله عنه's initial reaction was to say that it was carrion, but he then changed his mind and said, 'No! We are the envoys of Rasulullaah ﷺ, we are out in the path of Allaah and have reached the point of desperation. You may therefore eat.'
Although we numbered three hundred, we lived off the fish for a month until we even started to put on weight. We used large containers to scoop up oil from its eye sockets and would cut off from it pieces of meat as large as bulls. Abu Ubaydah رضي الله عنه once took thirteen men and seated them in the eye socket. He also took one of its ribs, stood it erect and then passed beneath it the tallest man, seated on a carriage on the largest camel. We took large chunks of meat with us as provisions for our journey and when we arrived in Madinah, we reported the incident to Rasulullaah ﷺ. Rasulullaah ﷺ remarked, 'It was your sustenance that Allaah had taken out for you (from the ocean). Do you have any of it with you to give us to eat?' We then sent some for Rasulullaah ﷺ and he ate it." (1)

A Sahabi رضي الله عنه and his Wife are Sustained from a Source they Never Expected

Hadhrat Abu Hurayrah رضي الله عنه reports that a Sahabi رضي الله عنه once came home but when he saw the great hunger his family was experiencing, he (was unable to bear it and) left and went outdoors. Seeing this, is wife went to the grindstone and set it up and then went to the oven and lit it. She then made du'aa saying, "O Allaah! Provide for us." When she then looked, she saw that the mixing bowl was full of dough and when she had a look at the oven, she saw that it was full of bread. Her husband returned and asked, "Did you receive anything after I had left?" "Yes," she replied, "from our Rabb." He then went to the grindstone and lifted it (because of which it stopped grinding and producing flour). When the incident was reported to Rasulullaah ﷺ, he remarked, "Had he not lifted it, it would have continued grinding until the Day of Qiyaamah." (2)
Another narration states that his wife's du'aa was: "O Allaah! Provide for us what we can grind, knead and make into bread. The bowl then suddenly filled with bread, the grindstone started to grind and the oven was full of roasted grains. Her husband returned and asked, "Do you have anything (to eat)?" "Allaah has provided sustenance for us," she replied. He then lifted the grindstone and swept

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276). Muslim, Abu Dawood and Abu Zubayr have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276). Ibn Sa'd (Vol.3 Pg.411) has reported a similar narration in brief, as has Tabraani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.52).
(2) Ahmad.

what was around it (causing it to stop grinding). Rasulullaah ﷺ said about this, "Had you left it, it would have continued grinding until the Day of Qiyaamah."(1)

Hadhrat Abu Hurayrah رضي الله عنه also reports that when a very poor man from the Ansaar once left home, his wife said, **"If I start to turn my grindstone and place some palm fronds in my oven, my neighbours will hear the grindstone and see the smoke and think that we have some food whereas we have nothing but extreme hunger."** She then lit the oven and stood by the grindstone and started to grind. When her husband returned and heard the grindstone grinding, he asked, "What are you grinding?" She then stood up to open the door for him and informed him about what she had been doing. However, when the two entered the room, they found the grindstone turning and flour pouring from it. Every utensil in their house was filled with flour. She then went to the oven, with her husband in trail and found it full of bread.

When the incident was reported to Rasulullaah ﷺ, he asked, "What then happened to the grindstone?" The husband replied, "I lifted it up and shook it out." Rasulullaah ﷺ then remarked, "Had you left it, it would have continued grinding throughout my life." It is also reported that Rasulullaah ﷺ said, "It would have continued grinding throughout your lives." (2)

Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله عنه and a Bedouin Family Receive Sustenance from an Unexpected Source

Hadhrat Abu Bakr رضي الله عنه says, "I once left Makkah with Rasulullaah ﷺ and we travelled until we reached the locality of an Arab tribe. Rasulullaah ﷺ saw a house that was detached from the rest and headed towards it. When we dismounted our animals, we found that there was none but a woman there. 'O servant of Allaah!' she said, 'I am a lone woman with none living with me. You two had rather go to the chief of the tribe if you wish to be hosted.' Rasulullaah ﷺ however gave her no reply.

It was already evening and just then her son arrived with her goats (from grazing). 'Dear son!' she said, 'Take this goat and a knife to those two men and tell them that your mother wants them to slaughter the goat, eat from it and send some for us to eat.' When the boy came to Rasulullaah ﷺ, he said, 'Take this knife back and fetch me a bowl.' The boy said, 'This goat stays away from the grazing ground and therefore has no milk.' 'Go on (and fetch the bowl),' Rasulullaah ﷺ bade the boy. When the boy brought the bowl, Rasulullaah ﷺ placed his hand on the goat's teats and milked her until the bowl was full. Rasulullaah ﷺ then instructed the boy to take the bowl to his mother and she drank until she was satisfied.

The boy brought the bowl back and Rasulullaah ﷺ told him to take the goat back and bring another. Rasulullaah ﷺ then did the same and gave me to

(1) Ahmad, Bazzaar, Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.256). Bayhaqi has reported a similar narration.
(2) *Al Bidaayah wan Nihaayah* (Vol.6 Pg.119).

drink. When another goat was brought, Rasulullaah ﷺ milked it and this time, he drank it. We then stayed for the night and then left. The woman then named Rasulullaah ﷺ Mubaarak ('The Blessed One') and her goats increased so much in number that she brought them to Madinah (to sell).

When I happened to pass by them, the son recognised me and said, 'Dear mother! There is the man who was with Mubaarak.' She got up before me and said, 'O servant of Allaah! Who was that man with you?' 'Don't you know who he is?' I asked. When she declared that she did not, I informed her that he is Nabi ﷺ. Upon her request, I then took her to Rasulullaah ﷺ. Rasulullaah ﷺ gave her a meal to eat and also gave her some cheese and wares that Bedouins use as a gift. He also gave her many more gifts and clothing. She then accepted Islaam."(1)

Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه receive Milk from a Goat that had not yet Mated

Hadhrat Abdullaah bin Mas'ood رضي الله عنه reports, "I was grazing goats for Uqba bin Abu Mu'eet when Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه passed by me. 'Dear boy!' Rasulullaah ﷺ said, 'Have you any milk (for us to drink)?' 'Yes,' I replied, 'but I have only been placed in trust (I do not own the goats and have no permission to give the milk away).' Rasulullaah ﷺ asked, 'Are there any she-goats that have not mated yet?' I then brought such a goat and when Rasulullaah ﷺ passed his hand over her teats, milk started to descend and he milked her. He then drank from the container of milk and gave Hadhrat Abu Bakr رضي الله عنه some to drink as well. Rasulullaah ﷺ then addressed the teat saying, 'Now contract' and it contracted.

Thereafter, I approached Rasulullaah ﷺ with the request, 'O Rasulullaah ﷺ! Teach me something of this speech.' Rasulullaah ﷺ then passed his hand over my head saying, **'Dear lad! May Allaah shower mercy on you because you shall be a learned and well taught person.'"**(2) Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله عنه brought Rasulullaah ﷺ a goat that was under a year old. Rasulullaah ﷺ tied her legs and made du'aa as he passed his hand over her teats. Hadhrat Abu Bakr رضي الله عنه then brought a dish and Rasulullaah ﷺ milked her in it. He then gave Hadhrat Abu Bakr رضي الله عنه to drink before drinking some himself. (3)

Hadhrat Khabbaab رضي الله عنه and his Companions are Sustained from Unexpected Sources

Hadhrat Khabbaab رضي الله عنه says, "It was during one of the expeditions on which Rasulullaah ﷺ sent us that we became extremely thirsty because we had no water with us. All of a sudden, one of our companion's camel sat down and we saw her udders so full of milk that it appeared to be a water bag. We all then drank from her milk." (4)

(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.330).
(2) Ahmad
(3) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.102).
(4) Tabraani. Haythami (Vol.6 Pg.210) has commented on the chain of narrators.

Hadhrat Khubayb رضي الله تعالى عنه Receives Grapes from Unseen Sources when he was Held Prisoner

After she had accepted Islaam, Hadhrat Maawiyya رضي الله تعالى عنها the freed slave of Hujayr bin Abu Ihaab reports, "When Khubayb رضي الله تعالى عنه was held prisoner in our house (in Makkah), I once peeped at him through a crack in the door and saw that he was eating from a bunch of grapes that was the size of a head. This was at a time when I knew that grapes could not be had anywhere." (1)

Two Companions of Rasulullaah صلى الله عليه وسلم are Fed from Unseen Sources

Hadhrat Saalim bin Abul Ja'd رضي الله تعالى عنه reports that when Rasulullaah صلى الله عليه وسلم dispatched two men for some task, they said, "O Rasulullaah صلى الله عليه وسلم! We have nothing to take with as provisions for the journey." Rasulullaah صلى الله عليه وسلم then told them to find a water bag and when they brought one, he further instructed them to fill it (with water) and then tie up the mouth. Thereafter, Rasulullaah صلى الله عليه وسلم told them to proceed to a particular place where Allaah will provide for them. When they proceeded to the place, the water bag opened by itself and they found goat's milk and cream inside. This they ate and drank until they could have no more. (2)

Drinking to Their Fill in Dreams

The Incident of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه narrates, "I went to Uthmaan رضي الله تعالى عنه when he was imprisoned in his house. 'A warm welcome to my brother,' he said. He then said, **'Last night I saw Rasulullaah صلى الله عليه وسلم by this window. 'O Uthmaan!' he said, 'Have they surrounded you?' When I replied in the affirmative, Rasulullaah صلى الله عليه وسلم further asked, 'And have they made you thirsty?' When I confirmed this, Rasulullaah صلى الله عليه وسلم held out a bucket of water from which I drank to my fill. In fact, I actually felt the coolness of the water on my chest and between my shoulders. Rasulullaah صلى الله عليه وسلم then said, 'If you wish, you may be assisted against them or alternatively, you may terminate your fast with us.' I chose to rather terminate my fast with them.' Uthmaan رضي الله تعالى عنه was then martyred that very day."** (3)

The incident of Hadhrat Ummu Shareek رضي الله تعالى عنها has already passed in which she was given water to drink in a dream and then woke up with her thirst quenched.

Wealth from Unseen Sources

Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه Receives Money from Unseen Sources

Hadhrat Dubaa'ah bint Zubayr رضي الله تعالى عنها who was married to Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه says, "People used to relieve themselves only every two or three

(1) Ibn Is'haaq, as quoted in *Isaabah* (Vol.1 Pg.419).
(2) Ibn Sa'd (Vol.1 Pg.172).
(3) Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.182).

days and would then pass stool just as camels do (because of their meagre diet). Miqdaad رضي الله تعالى عنه went out to relieve himself one day and when he reached Hajaba near Baqee Gharqad and sat down to relieve himself in an uninhabited area. As he sat there, a large rat emerged from a hole with a Dinaar. The rat then went back and forth brining Dinaar after Dinaar until it had brought seventeen Dinaars. Miqdaad رضي الله تعالى عنه took the Dinaars to Rasulullaah ﷺ and informed him of the incident. 'Did you put your hand into the hole (to remove the Dinaars)?' Rasulullaah ﷺ asked. Miqdaad رضي الله تعالى عنه replied, 'I swear by the Being Who sent you with the truth that I did not.' 'Then there shall be no Sadaqah (*Khums*) due from you. May Allaah bless you in it.' Allaah then blessed them so much that they finished only when I saw bags of silver in Miqdaad رضي الله تعالى عنه's house." (1)

Wealth comes to Hadhrat Saa'ib bin Aqra رضي الله تعالى عنه and other Muslims from Unseen Sources

Hadhrat Saa'ib bin Aqra رضي الله تعالى عنه reports, "When Hadhrat Umar رضي الله تعالى عنه appointed me governor of Madaa'in, I was once sitting in the throne room of the Persian Emperor when I noticed a figurine pointing its finger in a particular direction. The thought then occurred to me that it was pointing towards a treasure, so I dug at the spot and discovered a huge treasure. I then wrote to Hadhrat Umar رضي الله تعالى عنه to inform him of the incident and told him that it amounted to booty that Allaah had given to me without the help of the other Muslims. Hadhrat Umar رضي الله تعالى عنه however wrote back to tell me that since I was governor of the Muslims, I should distribute the treasure amongst the Muslims." (2)

Hadhrat Sha'bi reports that Hadhrat Saa'ib رضي الله تعالى عنه participated in the Conquest of Mihrijaan and when he entered the chambers of Hurmuzaan, he saw a lime figurine of a deer with its foreleg outstretched. To this, he said, "I swear by Allaah that this is definitely pointing towards something." Upon investigation, he discovered the treasure of Hurmuzaan that included several bags of gems. (3)

An Incident of Hadhrat Abu Umaamah رضي الله تعالى عنه in this Regard

Hadhrat Abdur Rahmaan bin Yazeed bin Jaabir reports that a slave woman of Hadhrat Abu Umaamah رضي الله تعالى عنه (who was a Christian) once related to him, "Abu Umaamah رضي الله تعالى عنه loved to spend in Sadaqah and would actually save money to do so. He would never send a beggar away empty-handed, even though it meant giving him an onion, a date or anything else to eat (if that was all he could afford). A beggar once came to him at a time **when he had nothing but three Dinaars with him**. When the beggar asked for something, Abu Umaamah رضي الله تعالى عنه gave him a Dinaar. Another beggar then came and he gave him the second Dinaar. A third beggar also came and Abu Umaamah رضي الله تعالى عنه gave him the last

(1) Abu Nu'aym in his Dalaa'il (Pg.165)
(2) Khateeb, as quoted in *Kanzul Ummaal* (Vol.3 Pg.305).
(3) *Isaabah* (Vol.2 Pg.8).

Dinaar. This made me very angry and I protested, 'You have left nothing for us?' He then put his head down and had his afternoon nap. When Adhaan was called out for the Zuhr salaah, I woke him up. He performed wudhu and then left for the Masjid. Because he was fasting, I felt sorry for him and took a loan to prepare supper for him and to light a lamp. When I then went to make his bed, I was surprised to find some gold coins there. I counted three hundred of them and said, 'He did what he did only because he could rely on what he had left behind.' He returned after the Isha salaah and when he saw the supper and the light, he smiled, saying, 'This is the bounty of Allaah.' I remained standing by him as he finished his supper, after which I said, 'May Allaah have mercy on you. You had left all that money in a place where it could have easily gotten lost without even telling me so that I could use it. ' 'What money?' he enquired, 'I had left nothing behind.' When I then lifted the bedding and he saw it, he was overjoyed. I then got up, cut off my cross and accepted Islaam."

Hadhrat Ibn Jaabir says, "I saw her (Hadhrat Abu Umaamah رضي الله تعالى عنه's slave woman) in the Masjid of Damascus where she was busy teaching the women Qur'aan, the Sunnah, the Faraa'idh and educating them about Deen." (1)

Blessings in Wealth

Blessings in the Money Rasulullaah صلى الله عليه وسلم gave Hadhrat Salmaan رضي الله تعالى عنه to Purchase his Freedom

In a lengthy narration discussing how he accepted Islaam, Hadhrat Salmaan رضي الله تعالى عنه says, "When I was still left owing something, a gold nugget resembling a fowl's eggs came to Rasulullaah صلى الله عليه وسلم from some mine. 'What has happened to the Persian *Mukaatab* slave?' When I was called before Rasulullaah صلى الله عليه وسلم, he said, "Take this, O Salmaan, and pay the balance of your debt off.' I said, 'How will this (meagre amount) pay off the amount due from me?' 'Take it,' Rasulullaah صلى الله عليه وسلم insisted, 'because it will surely pay off what you owe.' I then took it and I swear by the Being Who controls my life that when it was weighed, it amounted to forty Awqiya. I was therefore able to pay them off in full and become a free man." (2)

In another narration, Hadhrat Salmaan رضي الله تعالى عنه says, "When I said 'How will this (meagre amount) pay off the amount due from me?' Rasulullaah صلى الله عليه وسلم turned the gold around on his tongue and then said, 'Take it pay them off all the forty *Awqiya* due to them.'"(3)

Blessings in the Wealth of Hadhrat Urwa Baariqi رضي الله تعالى عنه because of the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Urwa Baariqi رضي الله تعالى عنه reports, "When Rasulullaah صلى الله عليه وسلم met a trade caravan, he gave me a Dinaar to purchase a goat. I managed to purchase two

(1) Abu Nu'aym in his *Hilya* (Vol.10 Pg.129).
(2) Ahmad.
(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.236). Ibn Sa'd (Vol.4 Pg.75) and Bazzaar have also reported a similar narration.

goats for the Dinaar and when I met someone, I sold him one of the goats for a Dinaar. I then returned to Rasulullaah ﷺ with a Dinaar and a goat. Rasulullaah ﷺ then made du'aa saying, 'May Allaah bless you in your trade.' **Now (because of this du'aa) if I have to stand in the Kunaasah marketplace (in Kufa), I will not return home without earning a profit of forty thousand."** Another narration states that he said, "I saw times when I stood in the Kunaasah marketplace in Kufa and returned home with a profit of forty thousand Dinaars." (1)

Yet another narration states that because of Rasulullaah ﷺ's du'aa for him, even if Hadhrat Urwa رضي الله تعالى عنه had to buy sand, he would make a profit out of it.(2)

Blessings in the Wealth of Hadhrat Abdullaah bin Hishaam رضي الله تعالى عنه because of the Du'aa of Rasulullaah ﷺ

Hadhrat Abu Aqeel reports that his grandfather Hadhrat Abdullaah bin Hishaam رضي الله تعالى عنه would take him out to the marketplace, where he would buy some grains (to resell). Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would then meet him and say, "Please make us partners in your business because Rasulullaah ﷺ made du'aa for you to be blessed." He would then make them partners and it was often that he would earn a profit of a camel, which he would then send home. (3)

Being Cured from Diseases

Hadhrat Abdullaah bin Unays رضي الله تعالى عنه Recovers from a Head Wound through Rasulullaah ﷺ's Saliva

Hadhrat Abdullaah bin Unays رضي الله تعالى عنه says, "The Jew Mustaneer bin Rizaam struck my face with his bent staff made from the *Showhat* tree. The wound was so severe that it fractured my skull and exposed it. I then went to show it to Rasulullaah ﷺ, who opened it up and applied his saliva to it. (It healed immediately and so effectively that) When I then looked at it, I could see nothing of the wound." (4)

Hadhrat Mukhallad bin Uqba رضي الله تعالى عنه's Boil Heals by the Saliva of Rasulullaah ﷺ

Hadhrat Mukhallad bin Uqba رضي الله تعالى عنه reports, "I went to Rasulullaah ﷺ at a time when I had a boil on my palm. 'O Rasulullaah ﷺ!' I said, 'This boil has developed on my palm which hinders me holding a sword properly and from holding the reins of my animal.' Rasulullaah ﷺ bade me to come closer and when I did, he opened up my palm and applied some of his saliva to it. He then

(1) Abu Nu'aym in his Dalaa'il (Pg.165), as quoted in *Isaabah* (Vol.2 Pg.476).
(2) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.7 Pg.63).
(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).
(4) Tabraani. Haythami (Vol.8 Pg.298) has commented on the chain of narrators.

placed his hand on the boil and continued rubbing it with his palm until I could see no trace of it." (1)

Hadhrat Abyadh bin Hammaal رضي الله تعالى عنه is Cured of a Ringworm Infection by the Touch and Du'aa of Rasulullaah ﷺ

Hadhrat Abyadh bin Hammaal Maaribi رضي الله تعالى عنه reports that he once had a ringworm infection on his face, which covered his entire nose. Rasulullaah ﷺ sent for him and passed his blessed hand over his face, after which no trace of the infection remained. (2)

Hadhrat Raafi bin Khudayj رضي الله تعالى عنه is Cured of Stomach Pain by the touch of Rasulullaah ﷺ

Hadhrat Raafi bin Khudayj رضي الله تعالى عنه relates, "I once went to Rasulullaah ﷺ at a time when a large pot of meat was being cooked. A delicious piece of fat caught my eye, so I took it and quickly ate it up. I then remained ill for a complete year. When I mentioned this to Rasulullaah ﷺ, he said, "Seven people had their hearts in that piece of fat." Rasulullaah ﷺ then passed his hand over my stomach and I vomited it out as a green lump. I swear by the Being Who sent Rasulullaah ﷺ with the truth that to this day, I have never had any stomach pains." (3)

Hadhrat Ali رضي الله تعالى عنه is Cured by the Du'aa of Rasulullaah ﷺ

Hadhrat Ali رضي الله تعالى عنه reports, "I was ill one day when I happened to pass by Rasulullaah ﷺ saying, 'O Allaah! If my death is near, do grant me relief (from this illness by death). If my death is for a later time, then relieve me of this illness and if it be a test, do grant me the perseverance.' Rasulullaah ﷺ then asked me, 'what was it you were saying?' When I repeated my words, Rasulullaah ﷺ gave me a little kick saying, 'O Allaah! Cure him.' I never had cause to complain of any pain after that day." (4)

In the Chapter discussing Da'wah(5), the narration of Hadhrat Sahl رضي الله تعالى عنه has passed, which states that during the Battle of Khaybar, Rasulullaah ﷺ applied some of his blessed saliva onto Hadhrat Ali رضي الله تعالى عنه's eyes and prayed for him. His eyed were immediately cured and it appeared as if he had never suffered any pain at all.

In the chapter discussing Nusrah(6), the narration of Hadhrat Baraa رضي الله تعالى عنه has

(1) Tabraani. Haythami (Vol.8 Pg.298) has commented on the chain of narrators.
(2) Abu Nu'aym in his Dalaa'il (Pg.223) and Ibn Sa'd (Vol.5 Pg.524).
(3) Abu Nu'aym in his Dalaa'il (Pg.223).
(4) Abu Nu'aym in his Dalaa'il (Pg.161).
(5) Under the heading "Love for Da'wah and Preoccupation with it" and the subheading "Rasulullaah ﷺ Commands Hadhrat Ali رضي الله تعالى عنه to First call People towards Islaam During the Battle of Khaybar".
(6) Under the heading "How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam" and the subheading "Abu Raafi Sallaam bin Abul Huqayq is Killed".

also passed detailing how Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه broke his leg when he went to kill Abu Raafi. Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه says in the narration states, "When I got back to Rasulullaah ﷺ and informed him about the events, he asked me to stretch out my leg. When I did so, he passed his hand over my leg and it (was cured so well that it) felt as if nothing was ever wrong with it."

Hadhrat Handhala bin Hadheem رضي الله تعالى عنه Heals the Ill through the Blessings he Received from Rasulullaah ﷺ

Hadhrat Handhala bin Hadheem رضي الله تعالى عنه says, "I accompanied my grandfather with a delegation to Rasulullaah ﷺ. My grandfather said, 'O Rasulullaah ﷺ! I have several sons (and grandsons), some of whom have beards while others do not. This is the youngest of them all.' Rasulullaah ﷺ then asked me to come closer, passed his hand over my head and made du'aa saying, 'May Allaah bless you.'"

(One of the narrators) Hadhrat Dhayyaal says, "I saw a man with a swollen face and a goat with inflamed teats brought to Hadhrat Handhala رضي الله تعالى عنه. All he did was pass his hand over them saying, **'In the name of Allaah and with the blessings of the place where Rasulullaah ﷺ placed his palm.'** The inflammation would then instantly disappear." (1)

Another narration quotes that Hadhrat Dhayyaal said, "I saw that when a man with an inflamed face was brought to Hadhrat Handhala رضي الله تعالى عنه, he applied some saliva on his hand, recited *'Bismillaah'* and placed his hand on the man's head. He then passed his hand over the inflamed area as he said, 'With the blessings of the place where Rasulullaah ﷺ placed his palm.' The inflammation would then instantly disappear." (2)

A Camel of Hadhrat Abdullaah bin Qurt رضي الله تعالى عنه is Cured by his Du'aa

Hadhrat Abdullaah bin Qurt رضي الله تعالى عنه reports, "Because my camel started to walk extremely slowly and sat down (because of exhaustion) as I rode with Khaalid bin Waleed رضي الله تعالى عنه, I intended to abandon it. I however made du'aa to Allaah and Allaah made it stand up straight so that I could ride it once again." (3)

Rendering the effects of Poison Useless

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه is Unaffected by the Poison he Drinks

Hadhrat Abu Safar reports that when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه arrived

(1) Tabraani and Ahmad, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.408).
(2) Ahmad, Hasan bin Sufyaan, Tabraani, Abu Ya'la, Ya'qoob bin Sufyaan and Minjaneeqi, as quoted in *Isaabah* (Vol.1 Pg.359). Ibn Sa'd (Vol.7 Pg.72) has reported a similar narration.
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.185).

in Heera, he stayed with the Persian governor. Some people however warned him saying, "Be careful that the non-Muslims do not give you poison to drink." Hadhrat Khaalid رضي الله تعالى عنه then asked them to bring the poison and when they did, he took it and swallowed it, saying, "Bismillaah". The poison had no effect on him whatsoever. (1)

Another narration states that when the poison was brought to Hadhrat Khaalid رضي الله تعالى عنه, he placed it on his palm, recited "Bismillaah" and then swallowed it. It did him no harm at all. (2)

Hadhrat Dhul Jowshan Dhibaabi رضي الله تعالى عنه and others report that Amr bin Buqayla had his servant with him, who carried a little bag around his waist. Hadhrat Khaalid رضي الله تعالى عنه took the bag, emptied the contents onto his palm and asked Amr what is was. Amr replied, "I swear by Allaah that this is poison that kills in an instant." "Why do you carry poison around with you?" Hadhrat Khaalid رضي الله تعالى عنه asked. "Because," Amr explained, "I feared that you people would not be as I expected, in which case I would rather commit suicide because death is more beloved to me than bringing disgrace to my people and countrymen."

Hadhrat Khaalid رضي الله تعالى عنه then said to him, "No soul can die until its term is up." He then recited the du'aa:

"بِسْمِ اللّٰهِ خَيْرِ الْاَسْمَاءِ رَبِّ الْاَرْضِ وَرَبِّ السَّمَاءِ الَّذِىْ لَيْسَ يَضُرُّ مَعَ اِسْمِهِ دَاءٌ الرَّحْمٰنِ الرَّحِيْمِ"

"In the name of Allaah, which is the best of names, the Rabb of the earth and the heavens, with Whose name no disease can cause any harm. He is the Most Kind and Most Merciful."

The people leapt forward to try to stop Hadhrat Khaalid رضي الله تعالى عنه, but he beat them and swallowed the poison (which did him no harm). To this, Amr remarked, "O assembly of Arabs! I swear by Allaah that you will be able to control any land you please as long as someone from this generation (the Sahabah رضي الله تعالى عنهم) are amongst you." He then returned to the people of Heera saying, "To this day have I not seen anything more inviting." (3)

Rendering the effects of Heat and Cold Useless

Heat and Cold have no Effect on Hadhrat Ali رضي الله تعالى عنه by the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Abdur Rahmaan bin Abu Layla reports, "Hadhrat Ali رضي الله تعالى عنه used to walk about during winter wearing only his loincloth and an upper garment, both made from thin material. Then in summer he would wear a padded cloak and thick clothing. Some people therefore asked me to request my father to ask Hadhrat

(1) Abu Ya'la and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.350). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.159).
(2) Abu Ya'la, as quoted in *Isaabah* (Vol.1 Pg.414).
(3) Ibn Jareer (Vol.2 Pg.567).

Ali رضي الله تعالى عنه about this because he usually spoke to him at nights. I therefore spoke to my father saying, 'Dear father! The people have noticed something about the Ameerul Mu'mineen that they find strange.' When my father asked what it was, I explained, 'In the scorching heat, he comes out wearing a padded cloak and thick clothing without a bother and during icy cold days he comes out wearing only two light garments. He seems not to bother about the cold or to protect himself against it. Have you heard anything about it? The people have asked me to request you to enquire about this when you speak to him at night.'

My father then discussed this with Hadhrat Ali رضي الله تعالى عنه at night. 'O Ameerul Mu'mineen!' he said, 'The people wish to ask you something.' 'What is that?' Hadhrat Ali رضي الله تعالى عنه asked. My father said, 'In the scorching heat, you come out wearing a padded cloak and thick clothing without a bother and during icy cold days you come out wearing only two light garments. You seem not to bother about the cold or to protect yourself against it.'

'Were you not with us at Khaybar, O Abu Layla?' Hadhrat Ali رضي الله تعالى عنه asked. 'By Allaah!' my father replied, 'Of course I was with you.' Hadhrat Ali رضي الله تعالى عنه then explained, 'Rasulullaah صلى الله عليه وسلم sent Abu Bakr رضي الله تعالى عنه to lead the army, but he was unable to conquer the fortress and he returned to Rasulullaah صلى الله عليه وسلم. Rasulullaah صلى الله عليه وسلم then sent Umar رضي الله تعالى عنه to lead the army, but he was also unable to conquer the fortress and he returned to Rasulullaah صلى الله عليه وسلم. Thereafter, Rasulullaah صلى الله عليه وسلم announced, 'I shall now hand the flag over to someone who loves Allaah and His Rasool صلى الله عليه وسلم and who never flees the battlefield. Allaah will grant victory at his hands.' Rasulullaah صلى الله عليه وسلم then sent for me and when I arrived, I was suffering so much pain in my eye that I could see nothing. Rasulullaah صلى الله عليه وسلم applied his saliva to my eye (because of which it was cured) and then made du'aa saying, **'O Allaah! Protect him against heat and cold.' After that du'aa, heat and cold have never affected me.'"**(1)

In another narration, Hadhrat Ali رضي الله تعالى عنه states, "Rasulullaah صلى الله عليه وسلم then spat in his palm and applied the saliva to my eyes, saying, 'O Allaah! Remove all heat and cold from him.' I swear by the Being Who sent Rasulullaah صلى الله عليه وسلم with the truth that to this day I have never felt either of the two (heat and cold)." (2)

Hadhrat Suwayd bin Ghafalah رضي الله تعالى عنه says, "When we once met Ali رضي الله تعالى عنه wearing two (light) garments during winter, we said to him, 'Do not be deceived by our land because it is extremely cold, unlike the land you come from.' His reply was, "I was a person who used to feel extremely cold. When Rasulullaah صلى الله عليه وسلم sent me to (lead the assault at) Khaybar, I told him about the pain in my eyes and he applied some of his saliva to my eyes. Thereafter, I never experienced any pain in my eyes, neither did I ever feel any heat or any cold.'"(3)

(1) Ibn Abi Shaybah, Ahmad, Ibn Maajah, Bazzaar, Ibn Jareer, Tabraani, Haakim and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.44).
(2) Abu Nu'aym in his Dalaa'il (Pg.166). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.122).
(3) Tabraani and Bazzaar. Haythami (Vol.9 Pg.124) has commented on Bazzaar's chain of narrators.

The Cold has no Effect on the Sahabah رضي الله تعالى عنهم one Night by the Du'aa of Rasulullaah ﷺ

Hadhrat Bilaal رضي الله تعالى عنه reports, "I called out the Fajr Adhaan one icy winter morning but no one came for salaah. I then called out the Adhaan again, but still no one arrived. 'What is the matter with them, O Bilaal?' Rasulullaah ﷺ enquired. 'May my parents be sacrificed for you!' I said, 'The cold must be too challenging for them.' Rasulullaah ﷺ then made du'aa saying, 'O Allaah! Take the cold away from them.' I then saw the people arrive for the Fajr and *Duha* (midmorning) salaah with great ease and comfort." (1)

A narration from Hadhrat Hudhayfah رضي الله تعالى عنه discussing the Battle of Khandaq also highlights the same point.

The Effects of Hunger are Removed

The Incident of Hadhrat Faatima رضي الله تعالى عنها in this Regard

Hadhrat Imraan bin Husayn رضي الله تعالى عنه reports, "I was sitting with Rasulullaah ﷺ when Faatima رضي الله تعالى عنها arrived and stood facing towards him. 'Come closer, O Faatima,' Rasulullaah ﷺ said. When she moved a little closer, Rasulullaah ﷺ bade her to come even closer. When she moved a little more, Rasulullaah ﷺ asked her to come even closer. She then stood right in front of him. I could see that her face had become extremely pale and all the blood seemed to have left it. Rasulullaah ﷺ spread out his fingers and placed his hand on her chest. He then lifted her head and prayed, 'O Allaah The One Who satiates the hungry, Who fulfils needs and who elevates the lowly ones! Do not allow Faatima the daughter of Muhammad ﷺ to suffer hunger.' I then saw the paleness caused by her hunger disappear from her face and the blood return to her cheeks. When I asked her about it later on, she said, 'Imraan, I have never experienced hunger after that day.'"(2)

The Effects of Old Age are Reversed

The Effects of Old Age are Reversed for Hadhrat Abu Zaid Ansaari رضي الله تعالى عنه through the Du'aa of Rasulullaah ﷺ

Hadhrat Abu Zaid Ansaari رضي الله تعالى عنه narrates that Rasulullaah ﷺ once told him to draw closer and when he did, Rasulullaah ﷺ passed his hand over his head saying, "O Allaah! Grant him good looks and perpetuate his looks." Hadhrat Abu Zaid رضي الله تعالى عنه then lived to over a hundred years and until his death, he had only a few strands of white hairs on his beard and his face remained youthful without

(1) Abu Nu'aym in his Dalaa'il (Pg.166) and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).

(2) Tabraani. Haythami (Vol.9 Pg.204) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.166).

any wrinkles. [1]

In another narration, Hadhrat Abu Zaid رضي الله تعالى عنه says, "Rasulullaah ﷺ once asked for some water and I brought him a cupful. There was a strand of hair in the water and when I removed it, Rasulullaah ﷺ made du'aa saying, 'O Allaah! Grant him good looks.'"

The narrator of the report Hadhrat Abu Nuhayk says that when he saw Hadhrat Abu Zaid رضي الله تعالى عنه at the age of ninety four, he had not a single white hair on his beard. [2] Yet another narration states that at the age of ninety three, Hadhrat Abu Zaid رضي الله تعالى عنه had not a single white hair on either his head or his beard. [3]

The Effects of Old Age are Removed from the Face of Hadhrat Qataadah bin Milhaan رضي الله تعالى عنه through the Touch of Rasulullaah ﷺ

Hadhrat Abul A'laa says, "I was with Hadhrat Qataadah bin Milhaan رضي الله تعالى عنه at the place where he passed away. When someone passed by at the back of the room, I saw his reflection on the face of Hadhrat Qataadah رضي الله تعالى عنه. Rasulullaah ﷺ once passed his hand over Hadhrat Qataadah رضي الله تعالى عنه's face because of which his face appeared to be oiled every time I looked at him." [4]

Hadhrat Hayyaan bin Umayr reports, "Rasulullaah ﷺ passed his hand over the face of Hadhrat Qataadah bin Milhaan رضي الله تعالى عنه, because of which every part of his body showed signs of ageing as he grew older except for his face. I was present at the time of his death and when a woman passed by (behind me), I saw her reflection on his face just as I would have seen it in a mirror." [5]

The Effects of Old Age are Reversed for Hadhrat Naabigha Ja'di رضي الله تعالى عنه through the Du'aa of Rasulullaah ﷺ

Hadhrat Naabigha Ja'di رضي الله تعالى عنه reports that he once recited the following couplet before Rasulullaah ﷺ:

"While our honour and status have reached the skies
we still aspire to transcend to greater heights"

"And where do these greater heights lead to, O Abu Layla?" Rasulullaah ﷺ asked. "To Jannah," came the reply. To this, Rasulullaah ﷺ remarked, "That's right, *Inshaa Allaah*." (Hadhrat Naabigha رضي الله تعالى عنه then recited the following couplets as well:)

"There is no good in tolerance when it does not have
some hasty deeds that protect the best of them from being polluted
There is also no good in haste when it does not have

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).
(2) Ahmad, as quoted in *Isaabah* (Vol.4 Pg.78), reporting from reliable sources as confirmed by Ibn Hibbaan and Haakim.
(3) Abu Nu'aym in his Dalaa'il (Pg.164).
(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).
(5) Ibn Shaaheen, as quoted in *Isaabah* (Vol.3 Pg.225).

some perseverance to complete a deed after commencing it"
Rasulullaah ﷺ commended him saying, "You have spoken well. May Allaah never allow your teeth to fall out." A narrator by the name of Ya'la says, "I saw Hadhrat Naabigha رضي الله تعالى عنه when he was over a hundred years of age, yet none of his teeth had fallen out. (1) "
Hadhrat Abdullaah bin Jaraad reports that Hadhrat Naabigha Ja'di رضي الله تعالى عنه said, "When I recited to Rasulullaah ﷺ the couplet *'While our honour and status...'* Rasulullaah ﷺ became angry and asked, "And where do these greater heights lead to, O Abu Layla?' 'To Jannah,' I replied. To this, Rasulullaah ﷺ remarked, 'That's alright, *Inshaa Allaah.* Recite to me another of your couplets.' I then recited to him *"There is no good in tolerance..."* (the two couplets quoted above). Rasulullaah ﷺ then commended me saying, 'You have spoken well. May Allaah never allow your teeth to fall out.'"
Hadhrat Abdullaah bin Jaraad says, "I saw that Hadhrat Naabigha رضي الله تعالى عنه's teeth (even as an old man) were as white as hailstones and not one of them had even broken or become crooked." (2) Another narration adds, **"Throughout his life, he always had the best set of teeth. Whenever a tooth fell out, it was replaced by another and he lived to very old age."** (3)

Eradicating The Effect Of Trauma

The Incident of Hadhrat Ummu Is'haaq رضي الله تعالى عنها in this Regard

Hadhrat Ummu Is'haaq رضي الله تعالى عنها relates, "I was migrating to Rasulullaah ﷺ in Madinah with my brother when he said, 'Sit here, O Ummu Is'haaq because I have forgotten my money in Makkah.' I said, 'I fear that the wretch (my husband) will harm you.' He confidently replied, 'Inshaa Allaah, he will never be able to.' I stayed there for a few days when a man passed by who recognised me but whose name I do not know. 'O Ummu Is'haaq!' he said, 'What keeps you here?' 'I am waiting for my brother,' I replied. 'You have no brother after this day,' he said, 'Your husband has killed him.'
I made myself strong and finally arrived in Madinah. I went to Rasulullaah ﷺ at a time when he was busy making wudhu and stood before him. 'O Rasulullaah ﷺ!' I said, 'My brother Is'haaq has been murdered.' I noticed that Rasulullaah ﷺ bent down (towards the water) while making wudhu. **Rasulullaah ﷺ then took a handful of water and sprinkled it on my face."**
A narrator named Bashaar reports that his grandmother said, "(By the blessing of this water) Whenever Hadhrat Ummu Is'haaq رضي الله تعالى عنها was struck by a calamity,

(1) Abu Nu'aym in his Dalaa'il (Pg.164). Bayhaqi and Bazzaar have reported a similar narration with slight changes in the wording of the first couplet, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.168).
(2) Hasan bin Sufyaan, Abu Nu'aym in his Taareekh Isfahaan, Shiraazi in his Alqaab. The incident is also narrated in Khattaabi's Ghareebul Hadith, in Marhabi's Kitaabul Ilm, Daar Qutni's Al Mu'talaf wal Mukhtalaf, Ibn Sakan's Sahabah and in other works.
(3) *Isaabah* (Vol.3 Pg.539).

her tears never ran down her cheeks even though her eyes would well up with them." (1)

Another narration states that Hadhrat Ummu Is'haaq رضي الله تعالى عنها said, "I said, 'O Rasulullaah صلى الله عليه وسلم! I keep weeping about the murder of (my brother) Is'haaq.' Rasulullaah صلى الله عليه وسلم then took a handful of water and sprinkled it on my face." Hadhrat Ummu Hakeem says, "Even when enormous tragedies struck Ummu Is'haaq رضي الله تعالى عنها, you would see tears well up in her eyes, but they never flowed on to her cheeks." (2)

Protection from Rain By Du'aa

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports, "Hadhrat Umar bin Khattaab رضي الله تعالى عنه once instructed us to ride with him to the countryside where his tribe resided. We then left and Ubay bin Ka'b رضي الله تعالى عنه and I were behind the others. When a cloud started to thunder (and rain started to pour), Ubay رضي الله تعالى عنه made du'aa saying, 'O Allaah! Avert its harm from us.' When we caught up with the rest, their carriages were soaking wet (while we were dry). Hadhrat Umar رضي الله تعالى عنه asked, 'Did the rain that fell on us not fall on you?' I replied, 'Abu Mundhir (Ubay رضي الله تعالى عنه) prayed to Allaah to avert the harm of it from us.' 'Why did you not pray for us as well?' Hadhrat Umar رضي الله تعالى عنه remarked." (3)

A Branch is Turned into a Sword

Hadhrat Zaid bin Aslam رضي الله تعالى عنه and others have narrated that when Hadhrat Ukaasha bin Mihsin رضي الله تعالى عنه's sword broke during the Battle of Badr, Rasulullaah صلى الله عليه وسلم gave him a branch, which transformed into a sturdy and sparkling sword while in his hand. (4)

Wine becomes Vinegar By Du'aa

Hadhrat Khaythama reports that a man once came to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه with a casket of wine. Hadhrat Khaalid رضي الله تعالى عنه made du'aa saying, "O Allaah! Transform it into honey." The wine then turned into honey.

Another narration states that when a man passed by Hadhrat Khaalid bin Waleed رضي الله تعالى عنه with a casket of wine, Hadhrat Khaalid رضي الله تعالى عنه asked him what it was. When the man (lied and) said that it was vinegar, Hadhrat Khaalid رضي الله تعالى عنه said, **"May Allaah make it vinegar." When the people then looked at it, they found that it was vinegar even though it had been wine.** (5)

Yet another narration states that when a man passed by Hadhrat Khaalid bin Waleed رضي الله تعالى عنه with a casket of wine, Hadhrat Khaalid رضي الله تعالى عنه asked him what it was. When the man (lied and) said that it was honey, Hadhrat Khaalid رضي الله تعالى عنه said, "May Allaah make it vinegar." The man then returned to his friends and said,

(1) Abu Nu'aym in his Dalaa'il (Pg.168). Bukhaari has reported a similar narration in his Taareekh, as have Samway, Abu Ya'la and others, as quoted in *Isaabah* (Vol.1 Pg.32).
(2) *Isaabah* (Vol.4 Pg.430). Haafidh has commented on Bashaar in his *Isaabah* (Vol.1 Pg.32).
(3) Ibn Abi Dunya and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.132).
(4) Ibn Sa'd (Vol.1 Pg.188).
(5) Ibn Abi Dunya, as quoted in *Isaabah* (Vol.1 Pg.414).

"I have brought you wine that no Arab has drunk before." However, when he opened the casket, he found that it was full of vinegar. To this, he remarked, "By Allaah! The du'aa of Khaalid has struck it." (1)

Prisoners are Rescued from Captivity

The Incident of Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه in this Regard

Muhammad bin Is'haaq reports that Hadhrat Maalik Ashja'ee رضي الله تعالى عنه once came to Rasulullaah ﷺ and said, "My son Awf has been taken captive." Rasulullaah ﷺ then sent a message to Hadhrat Awf رضي الله تعالى عنه that he should profusely recite:(لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illaa Billaah'). When the messenger conveyed the message to Hadhrat Awf رضي الله تعالى عنه, he continuously recited: (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ)('Laa Howla wa Laa Quwwata Illaa Billaah'). Hadhrat Awf رضي الله تعالى عنه was tied with leather straps. The straps eventually broke and he walked free. As he came out, he found a camel belonging to his captors and rode it away. As he rode further, he found their other camels grazing. He then screamed out to them and rounded them all up.

His father was alerted (of his arrival) only when he called out at the door. "By the Rabb of the Kabah!" his father exclaimed, "(Can that be) Awf?!" "O dear!" his mother sighed, "Awf is suffering the pain of the straps (it cannot be him)!" his father and servant however leapt towards the door, where Awf had already filled the yard with camels. Hadhrat Awf رضي الله تعالى عنه then related his experience to his father together with the details of how he came by the camels. His father then went to Rasulullaah ﷺ and related to him what had happened to Awf and how he brought the camels along. "Do as you please with the camels," Rasulullaah ﷺ advised, "and treat them as you treat your own camels." It was then that Allaah revealed the verse:

﴿وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ﴾ (سورة طلاق: آيت٣)

Allaah shall create an escape *(from difficulties)* for the one who fears *(disobeying)* Allaah *(one who has Taqwa)* and shall provide for him *(what he requires)* from sources that he never expected. Allaah is Sufficient *(to solve all problems)* for the one who trusts in Him *(who is convinced that only Allaah can assist him).* {Surah Talaaq, verses 2,3}(2)

Another narration states that whenever Hadhrat Awf رضي الله تعالى عنه's father went to Rasulullaah ﷺ, he lamented about the situation his son was in and the difficulty he was suffering. Rasulullaah ﷺ advised him to exercise patience, saying, "Allaah shall soon create an escape for him." (3)

(1) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.114).
(2) Aadam bin Abu Ayaas in his *Tafseer*, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.105). Ibn Abi Haatim has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.380).
(3) Ibn Jareer (Vol.28 Pg.89).

What Happened to the Transgressors who Harmed Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم

What Happened to Two Persons who Disobeyed Rasulullaah ﷺ

Hadhrat Abbaas bin Sahl bin Sa'd Saa'idi reports that when Rasulullaah ﷺ was passing by the area of *Hijr* (where the Thamud tribe were destroyed), he dismounted and the Sahabah رضي الله تعالى عنهم drew water from the well that was there. When they were done, Rasulullaah ﷺ instructed the Sahabah رضي الله تعالى عنهم saying, "Do not drink from this water, do not make wudhu with it for salaah and if any dough was made with it, it should be fed to the animals. In addition to this, none of you should leave the camp tonight unless accompanied by another."

All of the Sahabah رضي الله تعالى عنهم complied with the instruction except for two of them, both of whom belonged to the Banu Saa'idah tribe. While one left the camp to relieve himself, the other went out in search of his camel. The one who went out to relieve himself was throttled (by a Jinn) and the other who was searching for his camel was swept up by a tempest and thrown between the two mountains of the Banu Tay tribe (in Yemen). When Rasulullaah ﷺ was informed of this, he said, "Did I not forbid you all from leaving the camp unless accompanied by another?" Rasulullaah ﷺ then made du'aa for the one who was throttled and he was cured. The other Sahabi رضي الله تعالى عنه rejoined Rasulullaah ﷺ at Tabook. Another narration states the Banu Tay tribe sent him back to Rasulullaah ﷺ after Rasulullaah ﷺ had returned to Madinah. (1)

What Happened to Jahjaa Ghifaari because he Harmed Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Hadhrat Uthmaan رضي الله تعالى عنه was delivering a sermon from the pulpit when Hadhrat Jahjaa Ghifaari رضي الله تعالى عنه stood up, grabbed Hadhrat Uthmaan رضي الله تعالى عنه's staff and struck his knee so hard that the staff broke and Hadhrat Uthmaan رضي الله تعالى عنه's knee was seriously injured. Within the same year, Allaah afflicted Hadhrat Jahjaa رضي الله تعالى عنه with a disease that affected his arm and actually ate away the flesh. He passed away with this condition. (2)

Another narration states that Hadhrat Jahjaa bin Sa'eed Ghifaari رضي الله تعالى عنه once confronted Hadhrat Uthmaan رضي الله تعالى عنه, snatched his stick from his hand and struck him so hard on his knee that the stick broke. The people were outraged, but Hadhrat Uthmaan رضي الله تعالى عنه merely got off the pulpit and went home. Allaah then afflicted Hadhrat Jahjaa Ghifaari رضي الله تعالى عنه's knee with a disease that killed him before the year had ended. (3)

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.11). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.190).
(2) Abu Nu'aym in his Dalaa'il (Pg.221).
(3) Ibnus Sakan and Baawardi, as quoted in *Isaabah* (Vol.1 Pg.253).

What Happened to a Man who Hurt Hadhrat Sa'd رضي الله تعالى عنه during the Battle of Qaadisiyyah

Hadhrat Abdul Malik bin Umayr reports that a Muslim man once came up to Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه and directed the following couplets at him (which mean):

"We fight until Allaah sends his assistance
whereas Sa'd clings on to the gate of Qaadisiyyah
When we return, many of our wives have become widows
whereas no wife of Sa'd's has been widowed"

When Hadhrat Sa'd رضي الله تعالى عنه heard this, he raised his hands and made du'aa saying, "O Allaah! You restrain his hand and tongue against me in a manner You see fit." It then happened that during the Battle of Qaadisiyyah, the man was struck by an arrow, his tongue was cut out, his hand was cut off and he was killed. (1)

Another narration quotes the same two couplets, but the first line of the couplets read:

"Do you not see that Allaah has sent His assistance?"

It states further that when Hadhrat Sa'd رضي الله تعالى عنه heard the man's words, he remarked, "May his tongue and hand be paralysed." It then occurred that an arrow struck the man's mouth, rendering him dumb, after which his hand was cut off in the battle. (During the fighting) Hadhrat Sa'd رضي الله تعالى عنه asked the others to carry him to the gate (of the city) and when he was carried there, his back was exposed, revealing many injuries. In this way, the people came to know that he was truly excused from fighting and they regarded him as such, knowing with certainty that he was not a coward (as the man had claimed). (2)

A Previously Quoted Incident in this Regard Concerning Hadhrat Sa'd رضي الله تعالى عنه

In the chapter entitled "Getting Annoyed for the Sake of One's Elders", the narration of Hadhrat Aamir bin Sa'd has passed which states that Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه cursed a man who was speaking ill of Hadhrat Ali رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه. (As a result of his curse) A Bactrian camel then came running and the people gave her way until she trampled the man (and killed him)."

Another narration from Hadhrat Qais bin Abu Haazim speaks about how Hadhrat Sa'd رضي الله تعالى عنه cursed a person who reviled Hadhrat Ali رضي الله تعالى عنه. In the narration, Hadhrat Qais says, "By Allaah! We had not yet dispersed when the animal started sinking in the ground and it threw him off. He landed head first on the stones, causing him to die as his head burst open."

A narration from Hadhrat Sa'eed bin Musayyib states that an infuriated camel then ran through the people and when it reached the man (who spoke ill of

(1) Abu Nu'aym in his Dalaa'il (Pg.207).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.154).

the Sahabah رضي الله تعالى عنهم), it struck him down, sat on him and continued crushing him between its chest and the ground until it broke his body into bits. Hadhrat Sa'eed says, "I then saw the people running up to Hadhrat Sa'd رضي الله تعالى عنه, saying, 'Congratulations on the acceptance of your du'aa.'"[1]

What Happened to Ziyaad because of the Du'aa of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Ibn Showdhab reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه heard that Ziyaad wanted governorship over Hijaaz, he disapproved of his being governor. He therefore made du'aa, saying, "O Allaah! Verily you make the killing of whomsoever You wish a means of atoning for their sins. Therefore grant death to the (Ziyaad) the son of Sumayya without him being killed." A debilitating infection then started on Ziyaad's thumb and he died before the next Friday arrived. [2]

What Happened to the Person who Harmed Hadhrat Husayn رضي الله تعالى عنه

Hadhrat Ibn Waa'il or Hadhrat Abu Waa'il who was present at Karbala reports, "A man then stood up and said, 'Is Husayn amongst you?' When the people replied that he was, the man remarked, 'The good news is that you will be ending up in Jahannam!' Hadhrat Husayn رضي الله تعالى عنه replied, 'I have been given the good news of a Merciful Rabb and an intercessor (Rasulullaah ﷺ) whose intercession is certainly accepted.' 'Who are you?' the people asked the man. He informed them that he was Ibn Juwayra or Ibn Juwayza. Hadhrat Husayn رضي الله تعالى عنه then made du'aa saying, 'O Allaah! Take him in pieces to Jahannam!' Just then, his animal bolted and when the man fell off, his foot got caught in the stirrup. By Allaah! (As the animal ran off) There was eventually nothing of the man apart from his leg."[3]

Hadhrat Kalbi reports that Hadhrat Husayn رضي الله تعالى عنه was drinking water when a man shot an arrow at him, which paralysed his jaw. "May Allaah never quench your thirst!" Hadhrat Husayn رضي الله تعالى عنه said. (Unable to quench his thirst) The man then drank so much water that his stomach actually burst. [4]

Ubaydullah bin Ziyaad's doorkeeper reports, "After Ubaydullah had martyred Hadhrat Husayn رضي الله تعالى عنه, I entered the palace behind. A flame suddenly leapt into Ubaydullah's face and he had to shield it with his sleeve. 'Did you see that?' Ubaydullah asked the doorkeeper. When I replied that I did, he told me to keep it a secret." [5]

Hadhrat Sufyaan reports from his grandmother that there were two men from the Ju'fi tribe who participated in the martyrdom of Hadhrat Husayn رضي الله تعالى عنه. The private organ of one of them became so grotesquely large that he had to fold it,

(1) Abu Nu'aym in his Dalaa'il (Pg.206).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.231).
(3) Tabraani. Haythami (Vol.9 Pg.193) has commented on the chain of narrators.
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.193).
(5) Tabraani. Haythami (Vol.9 Pg.196) has commented on the chain of narrators.

while the other would suffer such great thirst that he would finish a large jar of water in a gulp. Hadhrat Sufyaan says that he also saw that the son of one of them was insane. (1)

Hadhrat A'mash narrates that when a man once defecated on the grave of Hadhrat Husayn رضي الله تعالى عنه, his entire family was struck with insanity, leprosy, white liver and poverty. (2)

The Environmental Changes that Took Place when the Sahabah رضي الله تعالى عنهم were Killed

Fresh Blood Rains down during the "Year of Jamaa'ah"

Hadhrat Rabee'ah bin Qusayt reports, "I was with Hadhrat Amr bin Al Aas رضي الله تعالى عنه during the "Year of Jamaa'ah" (the year in which the armies of Hadhrat Ali رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه clashed in battle). The army was returning when there came a downpour of fresh blood. I saw myself holding up a utensil that was filled with blood and everyone knew that this was the blood of each other that they had spilled. Hadhrat Amr bin Al Aas رضي الله تعالى عنه then stood up, duly praised Allaah and said, 'O people! Mend your relationship with Allaah and even if these two mountains have to collide, you will not be harmed in the least.'"(3)

Blood is Discovered beneath Stones when Hadhrat Husayn رضي الله تعالى عنه was Martyred

Hadhrat Zuhri reports, " Abdul Malik once said to me, 'If you can tell me what was the sign of Hadhrat Husayn رضي الله تعالى عنه's martyrdom, you can truly be called a great scholar.' I replied, 'Fresh blood was found beneath every stone lifted in Baytul Maqdas.' Abdul Malik then said to me, 'You and I are contemporaries in this narration." (4)

Another narration, he says, "The day Hadhrat Husayn عليه السلام was martyred, every stone lifted in Shaam gave way to blood." (5)

The Sky Turns Red and Eclipses the day Hadhrat Husayn was Martyred

Hadhrat Ummu Hakeem رضي الله تعالى عنها says, "I was still a little girl when Hadhrat Husayn رضي الله تعالى عنه was martyred. For a few days afterwards, the sky remained the colour of a blood clot." (6)

Hadhrat Abu Qubayl says, "When Hadhrat Husayn رضي الله تعالى عنه was martyred, the sun eclipsed so extraordinarily that stars were visible at noon and we really thought

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.291).
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.196).
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.196).
(6) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).

that Qiyaamah had arrived." [1] In his *Al Bidaayah wan Nihaayah* (Vol.8 Pg.201), Allaama Ibn Katheer has cited all the above narrations apart from the first as weak, categorising them as fabrications of the Shias. Allaah knows best.

The Jinn Wail and Lament the Death of the Sahabah رضي الله تعالى عنهم

The Jinn Mourn the Death of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Maalik bin Dinaar reports that when Hadhrat Umar رضي الله تعالى عنه was martyred, a voice (of a Jinn) was heard coming from the Tabaalah mountains (in Yemen). It recited the following couplets (which mean):

"I stand at the service of whoever wished to weep over (the adherents to) Islaam because their destruction is imminent even though much time has not yet elapsed
This world is leaving with all its good
And those people have lost interest in this world who aspire for the Aakhirah"

When the people looked to see where the voice came from, they could see no one.[2]

Hadhrat Ma'roof Mowsili narrates that he heard a voice reciting some couplets when Hadhrat Umar رضي الله تعالى عنه was martyred. The narration then proceeds to quote the above two couplets. [3]

Hadhrat Aa'isha رضي الله تعالى عنها says, "Although I could see no one, I heard someone lamenting the death of Hadhrat Umar رضي الله تعالى عنه one night as he recited the following couplets (which mean):

"May Allaah reward the Ameerul Mu'mineen with the best rewards
and may Allaah's hand bless the skin that has been ripped apart
(O Ameerul Mu'mineen) Whoever walks or rides to achieve the accomplishments you have attained
to catch up with what you have accomplished in the past, he will surely be beaten
You have accomplished tremendous feats but then left behind
such tragedies, the buds of which have still to bloom" [4]

Hadhrat Sulaymaan bin Yasaar reports that the Jinn mourned the death of Hadhrat Umar رضي الله تعالى عنه by reciting the following couplets (which mean):

"Peace be on the Ameerul Mu'mineen
and may Allaah's hand bless the skin that has been ripped apart
(O Ameerul Mu'mineen) You have accomplished tremendous feats but then left behind
such tragedies, the buds of which have still to bloom

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).
(2) Haakim (Vol.3 Pg.94).
(3) Abu Nu'aym in his Dalaa'il (Pg.210). Tabraani has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.79).
(4) Ibn Sa'd (Vol.3 Pg.374).

Whoever walks or rides to achieve the accomplishments you have attained
to catch up with what you have accomplished in the past, he will surely be beaten
The martyrdom of such a personality in Madinah has caused darkness to loom over the earth
After this, can the acacia tree ever allow its branches to sway in the breeze?"(1)

In another narration, Hadhrat Aa'isha رضي الله تعالى عنها quotes the above four couplets in a different sequence, but then adds another couplet (which means):

"(O Ameerul Mu'mineen) May my Rabb meet you with salutations in Jannah
and with the garments of Firdous that never tear"(2)

The Jinn Mourn the Death of Hadhrat Husayn bin Ali رضي الله تعالى عنه

(Ummul Mu'mineen) Hadhrat Ummu Salamah رضي الله تعالى عنها says, "The Jinn were heard bewailing the death of Husayn bin Ali رضي الله تعالى عنه." (3)

Another narration states that Hadhrat Ummu Salamah رضي الله تعالى عنها once said, "Since the demise of Rasulullaah صلى الله عليه وسلم, I have never heard the Jinn lament the death of anyone as I hear them do tonight. I think that my son (Hadhrat Husayn رضي الله تعالى عنه) is now deceased." She then instructed her maid servant to make enquiries, after which she learnt that Hadhrat Husayn رضي الله تعالى عنه had been martyred. She further reports that a lady from the Jinn was then heard reciting the following couplets (which mean):

"O my eye! Take careful note of my exertion
because (if I do not) who will weep after me
over that group of people whose deaths lead them
to tyrants in the service of mere slaves"(4)

(Ummul Mu'mineen) Hadhrat Maymoona رضي الله تعالى عنها says, "The Jinn were heard lamenting the death of Husayn bin Ali رضي الله تعالى عنه." (5)

The Sahabah رضي الله تعالى عنهم See Rasulullaah صلى الله عليه وسلم in their Dreams

Hadhrat Abu Moosa رضي الله تعالى عنه Sees Rasulullaah صلى الله عليه وسلم in a Dream

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه says, "I saw myself at place where there were many roads. All the roads started to vanish until there was only one left. I then took the road, which led me to a mountain. On top of the mountain stood Rasulullaah صلى الله عليه وسلم, with Abu Bakr رضي الله تعالى عنه beside him. Rasulullaah صلى الله عليه وسلم was gesturing to Hadhrat Umar رضي الله تعالى عنه to come there. I then said to myself, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I swear by Allaah that Ameerul Mu'mineen will

(1) Ibn Sa'd (Vol.3 Pg.374).
(2) Abu Nu'aym in his Dalaa'il (Pg.210).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.199).
(4) Tabraani. Haythami (Vol.9 Pg.199) has commented on the chain of narrators.
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.199).

be leaving this world.'"

To this, Hadhrat Anas رضي الله تعالى عنه said, "Why do you not write to Ameerul Mu'mineen about this." Hadhrat Abu Moosa رضي الله تعالى عنه replied, "I cannot inform him of his own death." (1)

Hadhrat Uthmaan رضي الله تعالى عنه Sees Nabi صلى الله عليه وسلم in a Dream

Hadhrat Katheer bin Silt narrates, "On the day Hadhrat Uthmaan رضي الله تعالى عنه was martyred, he happened to fall asleep (during the day). He then woke up an said, 'I would inform you of something had it not been for people saying that Uthmaan wishes to stir trouble.' 'May Allaah mend your affairs,' we said, 'Please do inform us because we will not say what other people say.' He then related, **'I saw Rasulullaah صلى الله عليه وسلم in the sleep I just had and he said to me, 'You will be with us this Friday.'"(2) Another narration adds that that very day was Friday.** (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Hadhrat Uthmaan رضي الله تعالى عنه related to them one morning that he saw Nabi صلى الله عليه وسلم telling him in a dream, "O Uthmaan! Terminate your fast with us." Hadhrat Uthmaan رضي الله تعالى عنه therefore fasted that day and it was on that very day that he was martyred. (4)

Hadhrat Muslim Abu Sa'eed who was a freed slave of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه says, "**Hadhrat Uthmaan رضي الله تعالى عنه set twenty slaves free and then asked for a pair of trousers, which he wore, even though he never wore trousers at any time before Islaam or after becoming a Muslim.** He then said, 'Last night I saw Rasulullaah صلى الله عليه وسلم, Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. They said to me, 'Be patient because you will terminate your fast with us tomorrow evening.' He then asked for his Qur'aan and opened it before him (to recite). He was later martyred with the Qur'aan still in front of him." (5)

Hadhrat Ali رضي الله تعالى عنه Sees Nabi صلى الله عليه وسلم in a Dream

Hadhrat Hasan رضي الله تعالى عنه or Hadhrat Husayn رضي الله تعالى عنه reports that (their father) Hadhrat Ali رضي الله تعالى عنه once said, "I met my beloved friend (Nabi صلى الله عليه وسلم) in a dream and when I complained of the problems I am having with the people of Iraq after he had left this world, he promised me deliverance from them in the near future." It was barely three days later that he passed away. (6)

Hadhrat Abu Saalih says, "Hadhrat Ali رضي الله تعالى عنه once said, 'I saw Nabi صلى الله عليه وسلم in a dream and complained to him about the way in which his Ummah are falsifying me and harming me. When I started to cry, Rasulullaah صلى الله عليه وسلم said, 'Do not cry, O

(1) Ibn Sa'd (Vol.3 Pg.332).
(2) Haakim (Vol.3 Pg.99), reporting from reliable sources as confirmed by Dhahabi.
(3) Ibn Sa'd (Vol.3 Pg.75). Abu Ya'la has reported a similar narration, but Haythami (Vol.7 Pg.232) has commented on the chain of narrators.
(4) Haakim (Vol.3 Pg.103), reporting from reliable sources as confirmed by Dhahabi. Abu Ya'la and Bazzaar have reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.232). Ibn Sa'd (Vol.3 Pg.74) has also reported a similar narration.
(5) Abdullaah and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.232). *Majma'uz Zawaa'id* and *Al Bidaayah wan Nihaayah* state several other narrations of the same.
(6) Adani.

Ali. Turn around.' When I turned around, I saw two men[1] bound in fetters, whose heads were being crushed by boulders. Each time, their heads were crushed, they were then restored, after which the process continued.'

The following day, I was proceeding on my way to meet Hadhrat Ali رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ as I did every day, but as I was passing by the place where butchers gathered, I met some people who informed me that the Ameerul Mu'mineen had been assassinated." [2]

Hadhrat Hasan bin Ali رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ sees Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ in a Dream

Hadhrat Filfila Ju'fi reports that he heard Hadhrat Hasan bin Ali رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ say, "I saw in a dream that Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ was holding on to the Arsh. I then saw that Abu Bakr رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ was holding on to Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ's waist, that Umar رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ was holding on to Abu Bakr رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ's waist and that Uthmaan رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ was holding on to Umar رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ's waist. Then I saw blood extending from the sky to the earth." When Hadhrat Hasan رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ was relating this dream, there happened to be some members of the Shia sect with him, who then asked, "Did you not see Ali رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ?" Hadhrat Hasan رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ replied, "There is none I would not have loved to see holding Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ's waist more than Ali رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ. Nevertheless, that was the dream that I saw..." The narration continued further. [3]

Hadhrat Hasan رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ once said, "O people! I saw a most remarkable thing in my dream last night. I saw the Rabb the Most High upon the Arsh. Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ then arrived and stood by one of the feet of the Arsh. Thereafter, Abu Bakr رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ arrived and placed his hand upon Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ's shoulder. He was followed by Umar رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ, who placed his hand upon Abu Bakr رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ's shoulder, after which Uthmaan رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ arrived and placed his hand upon Hadhrat Umar رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ's shoulder. Uthmaan رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ then gestured with his hand and said, 'O my Rabb! Ask Your servants why they killed me.' Two downpipes of blood then started to flow from the sky to the earth."

Someone reported this to Hadhrat Ali رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ, saying, "Do you not see what (your son) Hasan رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ is saying?" Hadhrat Ali رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ's reply was, "He is only relating what he saw."

Another narration states that Hadhrat Hasan رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ added, "I shall not fight again after the dream that I saw..." The narration then proceeds like the one above, but with the difference that he said, "I then saw Uthmaan رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ with his hand upon Umar رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ's shoulder. Thereafter, I saw a lot of blood behind them. 'What is this?' I enquired. I was then informed that this was the blood of Uthmaan رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ, for which he was asking redress from Allaah." [4]

(1) These two were probably Hadhrat Ali رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ's assassin Ibn Muljim and his accomplice.
(2) Abu Ya'la, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).
(3) Tabraani in his Awsat and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.96).
(4) Abu Ya'la. Haythami (Vol.9 Pg.96) has commented on the chain of narrators.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Sees Nabi صلى الله عليه وسلم in a Dream

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports, "In my afternoon sleep, I saw Rasulullaah صلى الله عليه وسلم with dishevelled hair and with a glass in his hand. 'What is this glass for?' I asked. 'The blood of Husayn رضي الله تعالى عنه and his companions. I have been picking it up all day.' When we then saw the date, we found it to be the same day in which Husayn رضي الله تعالى عنه was martyred." (1)

The Sahabah رضي الله تعالى عنهم See Each other in their Dreams

Hadhrat Abbaas رضي الله تعالى عنه and his son Hadhrat Abdullaah رضي الله تعالى عنه see Hadhrat Umar رضي الله تعالى عنه in their Dreams

Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه says, "I was the neighbour of Umar bin Khattaab رضي الله تعالى عنه and have never seen anyone better than him. His nights were spent in salaah and his days were spent fasting and tending to the needs of people. When he passed away, I asked Allaah to show him to me in a dream. In a dream one night I saw him coming form the marketplace of Madinah with his shawl draped over his neck. After exchanging greetings, I asked, 'How are you?' 'I am well,' he replied. 'What did you find?' I asked further. He replied, **'My reckoning is now over. Had I not found a Merciful Rabb, my honour would have fallen.'"**(2)

Hadhrat Abbaas رضي الله تعالى عنه relates, "Umar bin Khattaab رضي الله تعالى عنه was my very good friend. After he passed away, I made du'aa to Allaah for a complete year to show me Umar رضي الله تعالى عنه in a dream. **The year had just come to an end when I saw him wiping perspiration from his forehead.** 'O Ameerul Mu'mineen!' I said, 'How did your Rabb treat you?' 'My reckoning is now over,' he replied, 'Had I not found a Forgiving and Merciful Rabb, I would have fallen in honour.'"(3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "I made du'aa to Allaah for a year to show me Umar bin Khattaab رضي الله تعالى عنه in a dream. When I saw him in a dream, I asked, 'How was your experience?' He replied, 'I found a Most Forgiving and Merciful Rabb. Had it not been for His mercy, I would have fallen in honour.'"(4)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and an Ansaari see Hadhrat Umar رضي الله تعالى عنه in a Dream

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "There was nothing I wanted more than to know what had happened to Umar رضي الله تعالى عنه (in the next life). I then saw a

(1) Khateeb in his Taareekh (Vol.1 Pg.142). Ibn Abdul Birr has reported a similar narration in his *Isti'aab* (Vol.1 Pg.381).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).
(3) Ibn Sa'd (Vol.3 Pg.375).
(4) Ibn Sa'd (Vol.3 Pg.375).

palace in a dream and when I asked whom it belonged to, I was informed that it belonged to Umar bin Khattaab رضي الله تعالى عنه. He then came out of the palace wearing a shawl, appearing as if he had just taken a bath. 'What has happened to you?' I asked. 'I have been well,' he replied, 'but had I not found a Forgiving Rabb, I would have fallen in honour.' He then asked, 'How long ago did I separate from you?' 'It is twelve years now,' I replied. He then said, 'I have just now returned from my reckoning.'"(1)

Hadhrat Saalim bin Abdullaah reports that he once heard an Ansaari رضي الله تعالى عنه say, "I had always prayed to Allaah to show me Umar bin Khattaab رضي الله تعالى عنه in a dream. It was after ten years that I did see him wiping perspiration from his brow. 'O Ameerul Mu'mineen!' I said, 'What has happened to you?' He replied by saying, 'I have just completed my reckoning and had it not been for the mercy of my Rabb, I would surely have been destroyed.'"(2)

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه sees Hadhrat Umar رضي الله تعالى عنه in a Dream

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was returning from Hajj when he (set up camp and) fell asleep at a place called Suqya. When he woke up, he said, "I just saw Umar رضي الله تعالى عنه (in a dream). He walked up to me and used his foot to nudge (my wife) Ummu Kulthoom bint Uqba who was asleep beside me. This woke her up and he then went away. As the others went out in search of him, I also got my clothing, dressed and went out to search with them. Although I was the first to catch up with him, I swear by Allaah that I found him only after I had thoroughly exhausted myself. 'O Ameerul Mu'mineen!' I said, 'You have really made it difficult for the people (to keep up with you). By Allaah! One can only catch up with you after thoroughly exhausting themselves. In fact, it was only after I had thoroughly exhausted myself that I managed to catch up with you.' To this, he said, 'But I do not think that I had been going fast at all.'

I swear by the Being Who controls the life of Abdur Rahmaan that this (lead over the rest of us) was because of his deeds." (3)

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه sees Hadhrat Salmaan رضي الله تعالى عنه in a Dream

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه reports that Hadhrat Salmaan رضي الله تعالى عنه once said to him, "Dear brother! Whichever of us dies first should make an attempt to see his brother." "Is such a thing possible?" Hadhrat Abdullaah رضي الله تعالى عنه asked. Hadhrat Salmaan رضي الله تعالى عنه replied, **"Certainly. (After death) The soul of a Mu'min is free to roam wherever it wills on earth, whereas the soul of a Kaafir is locked in captivity."**

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه says, "Salmaan رضي الله تعالى عنه passed away and I was lying on my bed one afternoon when I happened to fall asleep. Salmaan

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).
(2) Ibn Sa'd (Vol.3 Pg.376).
(3) Ibn Sa'd (Vol.3 Pg.376).

رضي الله تعالى عنه then appeared in my dream and greeted me saying, 'As Salaamu Alayka wa Rahmatullaah.' I responded by saying, 'As Salaamu Alayka wa Rahmatullaah, O Abu Abdullaah. How have you found your destination?' He replied, 'It is excellent. Hold fast to Tawakkul because Tawakkul is a most excellent virtue! Hold fast to Tawakkul because Tawakkul is a most excellent virtue! Hold fast to Tawakkul because Tawakkul is a most excellent virtue!.'"(1)

Another narration states that when Hadhrat Abdullaah رضي الله تعالى عنه saw Hadhrat Salmaan رضي الله تعالى عنه in a dream, he asked, "How are you faring, O Abu Abdullaah?" "I am well," came the reply. "Which deed did you find to be most virtuous?" Hadhrat Abdullaah رضي الله تعالى عنه asked. Hadhrat Salmaan رضي الله تعالى عنه replied, **"I have found Tawakkul to be most remarkable."** (2)

Hadhrat Auf bin Maalik رضي الله تعالى عنه sees Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه in a Dream

Hadhrat Auf bin Maalik رضي الله تعالى عنه relates, "I saw a leather tent and a green pasture in a dream. Around the tent there sat goats that ruminated and excreted Ajwa dates. When I asked whom the tent belonged to, I was informed that it belonged to Abdur Rahmaan bin Auf رضي الله تعالى عنه. We then waited for him to emerge and when he did, he said, 'O Auf! This is what Allaah has given me because of the Qur'aan. If you look yonder over that valley, you will see things that your eyes have never seen before, that your ears have never heard of and the thought of which has never crossed your heart. Allaah has prepared it for Abu Dardaa رضي الله تعالى عنه because he used to shove the world away with both his hands and chest.'"(3)

Hadhrat Abdullaah bin Amr bin Haraam رضي الله تعالى عنه sees Mubashir bin Abdul Mundhir رضي الله تعالى عنه in a Dream

Hadhrat Abdullaah bin Amr bin Haraam رضي الله تعالى عنه says, "Before the Battle of Uhud I saw Mubashir bin Abdul Mundhir رضي الله تعالى عنه in a dream. He said to me, 'You will be coming to us in a few days.' 'Where are you?' I enquired. He replied, 'In Jannah where we are able to roam wherever we please.' I then asked him, 'Were you not killed in the Battle of Badr?' 'Yes,' he replied, 'but we were then brought back to life...'" When this was reported to Rasulullaah صلى الله عليه وسلم, he remarked, 'Such is martyrdom, O Abu Jaabir." (4)

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(1) Ibn Sa'd (Vol.3 Pg.4).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.205).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.210).
(4) Haakim (Vol.3 Pg.204).
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Chapter Nineteen

The Chapter Concerning the Reasons behind the Unseen Assistance that the Sahabah رضي الله تعالى عنهم Received

This chapter discusses the reasons why Nabi ﷺ and the Sahabah رضي الله تعالى عنهم received unseen assistance, how they adhered to these and turned their gazes away from the material means and the temporary commodities of this world.

Enduring Difficulties and Hardships

The Narration of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه about how the Sahabah رضي الله تعالى عنهم found Good in Difficulties and Hardships

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه says, "Islaam came with many hardships and difficulties, but we always found the best of the good in things that seem unpleasant. When we left Makkah with Rasulullaah ﷺ, we found status and victory. Then we marched to Badr. Allaah describes it in the words:

﴿وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۝ يُجَادِلُوْنَكَ فِي الْحَقِّ بَعْدَ مَاتَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَهُمْ يَنْظُرُوْنَ ۝ وَاِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآئِفَتَيْنِ اَنَّهَا لَكُمْ وَتَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ﴾ (سورة انفال: آیت ٥ تا ٧)

...while there was certainly a group of the Mu'mineen who were unhappy. They *(some Sahabah رضي الله تعالى عنهم)* differed with you *(O Rasulullaah ﷺ)* regarding the truth *(the necessity to fight)* after it was made clear to them *(that they had to face the enemy in battle)*, as if they were being driven towards death while they looked on *(as if they were looking at their deaths approaching)*. *(Remember the time)* When Allaah promised you *(Muslims)* that one of the two groups *(either the caravan or the Mushrikeen army)* will certainly be yours and you wished that the one without strength *(the Quraysh caravan)* be yours *(rather than fighting a heavily armed army)*. {Surah Anfaal, verses 5-7}

The party without strength refers to (the caravan of) the Quraysh. Allaah then gave us status and victory in this. We therefore found the best of the good in

such things that seemed most unpleasant." [1]

The Letter Hadhrat Abu Bakr رضي الله تعالى عنه Wrote to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه in this Regard

In his narration discussing the time when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه was finished with the Battle of Yamaamah, Hadhrat Muhammad bin Is'haaq bin Yasaar continues to narrate that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه was still camped at Yamaamah when Hadhrat Abu Bakr رضي الله تعالى عنه wrote a letter to him saying:

"From the servant of Allaah Abu Bakr
To Khaalid bin Waleed, the Muhaajireen and Ansaar with him and all those who follow them with devotion
Salaamun Alaykum
Before you do I praise that Allaah besides Whom there is none worthy of worship
All praise belongs to Allaah Who has fulfilled His promise, assisted his servant, honoured His friend, humiliated His enemy and defeated the opposing armies by Himself.
That Allaah besides Whom there is none worthy of worship declares:

﴿وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ط يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝﴾ (سورة نور: آيت٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. And He will certainly grant *(great)* strength to the Deen that He has chosen for them and will certainly replace their fear with peace *(on condition that)* they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. {Surah Noor, verse 55}
This is a promise from Allaah, which will never be broken and a statement in which there can be no doubt. Allaah has made Jihaad compulsory on the Mu'mineen. He says:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ج﴾ (سورة بقره: آيت٢١٦)

Jihaad *(for the pleasure of Allaah against the enemies of Islaam)* has been made obligatory for you *(when necessary)* though you may dislike it *(because of the hardship involved)*. {Surah Baqara, verse 216}
You must therefore seek to have Allaah's promise to you fulfilled (by fulfilling the necessary requirements). Obey Him in all that He has

(1) Bazzaar. Haythami (Vol.7 Pg.27) has commented on the chain of narrators.

made compulsory for you even though you my have to undergo difficulty, tolerate calamities, undertake arduous journeys or even suffer losses to your wealth and health. These are all insignificant in comparison to the tremendous rewards from Allaah. May Allaah shower His mercy on you all! Fight in the path of Allaah whether you are enjoying prosperity or poverty and strive with your wealth and lives. (Hadhrat Abu Bakr رضي الله تعالى عنه then included relevant verses of the Qur'aan).

I have given Khaalid bin Waleed رضي الله تعالى عنه the command to march to Iraq and to remain there until he receives my next command. You should all march with him and not cling heavily to the ground because this is a path in which Allaah grants immense rewards for those whose intentions are good and who aspire for good. When you arrive in Iraq, remain there until further instructions from me.

May Allaah take care of all our and your concerns for this world and the Aakhirah. Was Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh." (1)

Narrations concerning the difficulties and hardships that the Sahabah رضي الله تعالى عنهم bore have already been quoted in the chapter discussing enduring difficulties and hardships, the chapter discussing *Hijrah,* the chapter discussing *Nusrah,* the chapter discussing Jihaad and several others, which provide much detail.

Carrying out Orders even though they Appeared to Contradict what was Apparent

Hadhrat Utba bin Abd Sulami رضي الله تعالى عنه reports that when Rasulullaah ﷺ instructed the Sahabah رضي الله تعالى عنهم to stand up and fight in battle, they responded by saying, "Certainly, O Rasulullaah ﷺ! We will not tell you what the Bani Israa'eel told Hadhrat Moosa عليه السلام when they said:

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هٰهُنَا قٰعِدُوْنَ ۝﴾ (سورة مائده: آيت٢٤)

So you and your Rabb both go ahead and fight. We shall remain sitting here. {Surah Maa'idah, verse 24}

You and your Rabb go ahead, O Muhammad ﷺ, and we will be there to fight right beside you." (2)

A similar statement of Hadhrat Miqdaad رضي الله تعالى عنه has passed in the chapter of Jihaad, as reported by Ibn Abi Haatim, Ibn Mardway and others. Also quoted earlier(3) is the statement of Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه who said, **"I swear by the Being Who controls my life! If you command us to ride our animals into the sea, we shall readily do so and if you command us to travel to (the distant city of) Barkul Ghimaad (in Yemen), we shall certainly do so."**

(1) Bayhaqi in his Sunan (Vol.9 Pg.179).
(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.75).
(3) Under the heading "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah رضي الله تعالى عنهم".

The statement of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه has also passed, when he said to Rasulullaah ﷺ, "I swear by the Being Who has honoured you and revealed the Qur'aan to you that although I have never travelled the road and have no knowledge about it, we shall definitely travel with you even if you were to travel up to Barkul Ghimaad which lies in Yemen. We shall also not be like those people who said to Moosa عليه السلام, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' We shall rather say, 'You and your Rabb both go ahead and fight. We shall be there right behind you.' You had possibly left for a purpose after which Allaah intended you to do something else. Look into the matter that Allaah intends you to do and then do it. You may join ties with whoever you please, severe ties with whoever you please, initiate hostilities towards whoever you please, enter into peace treaties with whoever you please and take as much of our wealth as you please." It was with reference to this statement of Hadhrat Sa'd رضي الله تعالى عنه that Allaah revealed the following verse of the Qur'aan:

﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ﴾

(سورۃ انفال: آیت ٥)

Just as your Rabb took you *(O Muhammad ﷺ)* from your home *(Madinah)* with the truth *(with good cause to fight the battle)* while there was certainly a group of the Mu'mineen who were unhappy *(to fight the Kuffaar because they were not prepared for battle)*. {Surah Anfaal, verse 5}

Another narration states that Hadhrat Sa'd رضي الله تعالى عنه also said to Rasulullaah ﷺ, "Take as much of our wealth as you please and leave as much as you please but what you take from us is more beloved to us than what you leave. Our wills are subservient to the commands you give us."

Trusting in Allaah and Disbelieving what the People of Falsehood Propagate

The Incident of Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه and a Fortune Teller in this Regard

Hadhrat Abdullaah bin Auf bin Ahmar reports that when Hadhrat Ali رضي الله تعالى عنه was leaving Ambaar to go to Nahrwaan, Musaafir bin Auf bin Ahmar said to him, "O Ameerul Mu'mineen! Do not leave right now, but leave after three portions of the day have passed." "Why is that?" Hadhrat Ali رضي الله تعالى عنه enquired. Musaafir replied, "If you leave right now, you and your companions will come to harm. However, if you leave in the time I have suggested to you, you will be successful, victorious, earn plenty of booty and achieve your objectives."

Hadhrat Ali رضي الله تعالى عنه remarked, "Neither did Muhammad ﷺ have a fortune teller, nor do we need any after him. Do you know what is in the belly of this horse of mine?" "I will be able to know by my calculations," came the reply. Hadhrat Ali رضي الله تعالى عنه then asserted, "Whoever believes you disbelieves in the Qur'aan because

Allaah says:

﴿إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾ (سورة لقمان: آيت٣٤)

Verily the knowledge of the Hour is only with Allaah. He sends the rains and knows *(the details of)* what is in the wombs. {Surah Luqmaan, verse 34}

Muhammad ﷺ never claimed to know what you claim to know. Do you claim to possess the knowledge of what good or harm will come to someone who travels in any given hour?" "Yes, I do," he replied. Hadhrat Ali رضي الله تعالى عنه then said, "Whoever believes you seems to have no need for Allaah to avert harm from his way. Furthermore, the one who does not travel because of your instruction has handed over his affairs to you rather than to his Rabb. This is because you claim that you are able to show him that hour in which no harm will come to the person who travels in it. I fear that the person who believes in your word is just like the one who ascribes a counterpart and partner to Allaah. O Allaah! There is no evil foreboding except that which You decree, there is no good except that which You ordain and there is none worthy of worship but You. (O Musaafir!) We do not believe in what you say. In fact, we shall oppose you and travel in the very hour that you are stopping us from."

Hadhrat Ali رضي الله تعالى عنه then addressed the people saying, "O people! Be warned against studying the stars unless it be for the purpose of navigating in the darkness of land and sea. The astrologer[1] is like a Kaafir and the Kaafir shall end up in Jahannam. (He then addressed Musaafir saying,) By Allaah! If the news ever reaches me that you are still practising and implementing your findings in astrology, I shall have you imprisoned for as long I live and as long as you live. I shall also deprive you of all state allowances for as long as I am in authority."

Hadhrat Ali رضي الله تعالى عنه then marched in the very hour that Musaafir was stopping him from and then marched to Nahrwaan, where he defeated the enemy. Thereafter, he said, "Had we set out during the time that he advised us to and attained victory, people would have said, 'Ameerul Mu'mineen left at the time that the fortune teller advised (because of which he was victorious).'

Neither did Muhammad ﷺ have a fortune teller, nor do we need any after him. Despite this, Allaah has given us victory over the emperors of Rome and Persia and various other lands. O people! Trust in Allaah and rely only on Him because with Him you will need no other." [2]

Seeking Honour Where Allaah has Placed Honour

Incidents of Ameerul Mu'mineen Hadhrat Umar bin Khattaab رضي الله تعالى عنه in this Regard

Hadhrat Taariq bin Ziyaad reports that when Hadhrat Umar رضي الله تعالى عنه was travelling

(1) Note that there is a marked difference between astrology and astronomy, thus the like difference between an astrologer and an astronomer.

(2) Haarith and Khateeb in his Kitaabun Nujoom, as quoted in *Kanzul Ummaal* (Vol.5 Pg.235).

to Shaam, Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه was accompanying him. When they arrived at a point where they had to wade across, Hadhrat Umar رضي الله عنه alighted from his camel, removed his leather socks and threw them over his shoulders. He then took hold of the reins of the camel and waded through.

"O Ameerul Mu'mineen!" Hadhrat Abu Ubaydah رضي الله عنه said, "Are you doing that?! Do you also remove your leather socks, throw them over your shoulders, take hold of the reins of the camel and then wade through?! I would not like the people of that city (where we are headed) to see you like this."

"O, Oh!" Hadhrat Umar رضي الله عنه exclaimed, "Had anyone other than Abu Ubaydah made such a statement, I would have made him a lesson for the Ummah of Muhammad صلى الله عليه وسلم. **We were once amongst the lowest of people, but Allaah gave us honour because of Islaam. As soon as we start to seek honour in avenues other than that in which Allaah has granted us honour, Allaah will then humiliate us."** (1)

Another narration states that when Hadhrat Umar رضي الله عنه arrived in Shaam and was to be received by the army, he was wearing his loincloth, leather socks and a turban. He was holding the head of his camel and wading across some water. Someone then said, "O Ameerul Mu'mineen! The army and the general of Shaam's army are here to meet you and you are in this condition?" Hadhrat Umar رضي الله عنه remarked, **"We are a nation whom Allaah has given honour through Islaam, so we shall not seek honour in other avenues."** (2)

Yet another narration states that Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه said to Hadhrat Umar رضي الله عنه, "O Ameerul Mu'mineen! You have done something that the people of these parts regard as a something degrading. **You have removed your socks, led your camel while on foot and waded through water on foot."** Hadhrat Umar رضي الله عنه struck Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه on the chest and said, "O dear! If only someone other than you had made that statement, **O Abu Ubaydah! You people (Arabs) were the smallest in number and the most degraded of people before Allaah gave you honour through Islaam. When you start to seek honour in anything else other than Islaam, Allaah will certainly degrade you."** (3)

Hadhrat Qais narrates that when Hadhrat Umar رضي الله عنه arrived in Shaam and was received bythepeople,hewasridingacamel. "O Ameerul Mu'mineen!" someone said, "If only you would ride a Turkish horse because the leaders and prominent people of the city would be meeting you." To this, Hadhrat Umar رضي الله عنه remarked, "I do not see your honour lying here (in the things of this world), but (pointing to the sky) everything comes from there. Let my camel go." (4)

Hadhrat Abul Aaliya Shaami reports that Hadhrat Umar رضي الله عنه arrived in Jaabiya from the Aleppo road, riding a brown camel. The bald part of his head

(1) Haakim (Vol.1 Pg.61). reporting from reliable sources as confirmed by Dhahabi.
(2) Haakim (Vol.1 Pg.62).
(3) Haakim (Vol.3 Pg.82). Abu Nu'aym in his *Hilya* (Vol.1 Pg.47) has reported a similar narration, as have Ibn Mubaarak, Hannaad and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.47).

shone in the sun because he wore neither a hat nor a turban. Since there were no stirrups, his legs dangled loosely on either side of the carriage. His saddle blanket when he rode was a woollen blanket made in Ambijaan, which doubled as a bedding when he camped. His satchel was striped cloth filled with the bark of a date palm, which doubled as his pillow when he was not riding. He wore a thick white cotton Qamees which was patched and torn on the side.

"Send the leader of these people to me," Hadhrat Umar رضي الله تعالى عنه commanded. When the people sent for the head priest, Hadhrat Umar رضي الله تعالى عنه said to him, "Please wash my Qamees, mend it and borrow me a Qamees or some clothing. A Qamees made from *Kattaan* (a very fine and expensive cloth) was then brought to Hadhrat Umar رضي الله تعالى عنه. "What is this?" Hadhrat Umar رضي الله تعالى عنه enquired. When the people told him that it was *Kattaan*, he asked, "And what is *Kattaan*?" After they explained to him what it was, he removed his Qamees and it was washed and patched. When it was returned to him, he took off the *Kattaan* one and wore his own.

The head priest then said to him, "Because you are the king of the Arabs, it is not befitting that you ride a camel in these parts. If you ride a Turkish horse and wear some other clothing, it would command more respect in the eyes of the Romans. Hadhrat Umar رضي الله تعالى عنه however said, "We are people who have been given respect because of Islaam and therefore do not wish any substitute."

A Turkish horse was then brought and rather than a saddle or carriage, a mere saddle blanket was thrown over it. Hadhrat Umar رضي الله تعالى عنه rode it but (when it started to strut) he called out, "Stop it! Stop it! I have never seen people riding a Shaytaan before this (because riding it brings pride in the rider)." Hadhrat Umar رضي الله تعالى عنه's camel was then brought and he rode it. [1]

Giving Consideration to the Dhimmi Community when in a position of Honour

Hadhrat Abu Nuhayk and Hadhrat Abdullaah bin Handhala report, "We were with Hadhrat Salmaan رضي الله تعالى عنه in an army when someone recited Surah Maryam. Another man (probably a Jew) then started to vilify Hadhrat Maryam رضي الله تعالى عنها and her son (Hadhrat Isa عليه السلام). We then assaulted the man and hit him until he was bleeding. Since every person who was wronged in any way complained to Hadhrat Salmaan رضي الله تعالى عنه, this man also complained to him even though he had never done so before. Hadhrat Salmaan رضي الله تعالى عنه therefore approached us and asked why we had assaulted the man. 'We were reciting Surah Maryam,' we explained, 'when he started to vilify Hadhrat Maryam رضي الله تعالى عنها and her son (Hadhrat Isa عليه السلام).' Hadhrat Salmaan رضي الله تعالى عنه rebuked us saying, 'Then why did you make him listen to it? Did you not hear what Allaah تبارك وتعالى says? (Allaah says:)

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾ (سورة انعام: آیت۱۰۸)

(1) Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.60).

Do not insult *(abuse, swear)* those whom they *(the non-Muslims)* worship instead of Allaah, for then they shall insult *(speak ill of)* Allaah out of enmity and without knowledge *(without realising the consequences of their actions)*. {Surah An'aam, verse 108}

O assembly of Arabs! Did you not have the worst of religions, the most inhospitable of lands and the worst lives? Did Allaah not then grant you honour and give you in abundance? Do you now wish to pick on people because Allaah had given you honour? **By Allaah! You must stop this, otherwise Allaah shall take away everything in your hands and give it to someone else.**'

Hadhrat Salmaan رضي الله تعالى عنه then started to teach us. He said, "Perform (Nafl) salaah between the Maghrib and Isha salaahs because (by reciting extra Qur'aan during these Rakaahs) this will lighten the fixed daily recitations (of the Qur'aan) that he recites. It will also safeguard against wasting time during the beginning of the night because this time-wasting destroys one's Aakhirah." (1)

Taking a Lesson from those who have Forsaken Allaah's Commands

Hadhrat Jubayr bin Nufayr رضي الله تعالى عنه says, "When Cyprus was conquered, its inhabitants were separated from each other, because of which they cried for each other. I then saw Hadhrat Abu Dardaa رضي الله تعالى عنه sitting alone and weeping. 'O Abu Dardaa رضي الله تعالى عنه,' I said, 'What makes you weep on a day in which Allaah has granted honour to Islaam and its adherents?' 'Shame on you, O Jubayr,' he said, 'How disgraced is that nation in the sight of Allaah who forsake His commands! These people were once a powerful and victorious nation who possessed sovereignty. However, once they forsook Allaah's commands, they were degraded to the state you can now see." (2) Another narration states that Hadhrat Abu Dardaa رضي الله تعالى عنه added, "They were then degraded to the state you can now see. They became obsessed with taking others as their slaves and as soon as a nation takes to this obsession, Allaah has no need for them." (3)

Making the Intention Solely for Allaah and Making the Aakhirah the Objective

What Hadhrat Mu'aadh رضي الله تعالى عنه told Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Ibn Abu Maryam reports that when Hadhrat Umar رضي الله تعالى عنه once passed by Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, he asked, "What are the factors that will hold the foundations of this Ummah steady?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, **"There are three factors and they will ensure salvation.** (The first is) Sincerity, which is the nature upon which Allaah has created people, (the second is) **salaah,**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.201).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).
(3) Ibn Jareer (Vol.3 Pg.318).

which is a fundamental pillar of Deen and (the third is) **obedience** (to the Muslim leader), in which lies one's protection." "What you say is true," Hadhrat Umar رضي الله تعالى عنه acknowledged.

When Hadhrat Umar رضي الله تعالى عنه had passed by, Hadhrat Mu'aadh رضي الله تعالى عنه turned to those sitting with him and said, "(O Umar!) Your time is better than those afterwards because great disputes shall arise after you. (Then addressing those with him, he said) He (Hadhrat Umar رضي الله تعالى عنه) will be living on for only a short while." (1)

The Incident of Hadhrat Aamir bin Abd Qais in this Regard

Hadhrat Abu Abdah Ambari reports that when the Muslims arrived (as conquerors) in Madaa'in and were gathering the booty together, a man arrived with a dish (full of precious gems) and handed it over to the person in charge of the distribution of the booty. Those with him exclaimed, "We have never seen anything like this! Let alone equalling the value of everything else we have gathered, all of it does not even come close to the value of this!" They then asked the man, "Have you taken anything from this?" "Listen well!" he said to them, "By Allaah! Had it not been for the fear of Allaah, I would not have brought this to you in the first place."

When they realised that this was a very special person, they asked who he was. "By Allaah!" he responded, "I shall not inform you for you to praise me, nor shall I inform anyone else for them to praise me falsely. I prefer to rather praise Allaah and be content with His rewards." One of the people however followed the man to his companions and asked them who he was. He turned out to be none other than Aamir bin Abd e Qays. (2)

Hadhrat Sa'd رضي الله تعالى عنه and Hadhrat Jaabir رضي الله تعالى عنه Attest to the Integrity of the Army at Qaadisiyyah

Hadhrat Muhammad, Hadhrat Talha, Hadhrat Muhallab and several others reports that Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه said (on the occasion of the Battle of Qaadisiyyah), "By Allaah! This army is a truly trustworthy one. Had it not been for the excellence that the veterans of Badr have already been noted for, I would swear by Allaah that the men in this army also have the same excellence. After closely examining many groups of people, I found that they were deficient in distributing booty. I have however neither seen nor heard of such deficiencies in this army." (3)

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه said, "I swear in the name of Allaah besides Whom there is none worthy of worship that we found no one amongst the army fighting at Qaadisiyyah who desired the world together with the Aakhirah. We did however have doubts about three of them (from amongst the many thousands),

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.226).
(2) Ibn Jareer (Vol.3 Pg.128).
(3) Ibn Jareer (Vol.3 Pg.128).

but they also turned out to be most trustworthy and abstinent. They are Tulayha bin Khuwaylid رضي الله تعالى عنه, Amr bin Ma'dikarib رضي الله تعالى عنه and Qais bin Makshooh رضي الله تعالى عنه."(1)

Hadhrat Umar رضي الله تعالى عنه's Statement about those who Brought to him the Jewels and Sword of the Persian Emperor

Hadhrat Qais Ijli narrates that when the Persian Emperor's sword, belt and jewels were brought to Hadhrat Umar رضي الله تعالى عنه, he remarked, "Those who have brought this must truly be trustworthy people." To this, Hadhrat Ali رضي الله تعالى عنه pointed out, "It is because you are trustworthy that your subjects are also trustworthy." (2)

Seeking Allaah's Assistance through the Glorious Qur'aan and Adhkaar

The Letter Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه Concerning Seeking Assistance from Allaah

Hadhrat Zaid bin Aslam رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه felt that Egypt was taking too long to conquer, he wrote the following letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه (who led the military operations in Egypt):

> "It surprises me to see how long it is taking you to conquer Egypt. You are already fighting there for several years now. The only reason for this is because you people have started to do things differently and have developed love for this world just as your enemy has. Allaah assists people only when their intentions are sincere.
>
> I am sending four persons to you and am informing you that as far as I know, each of them is worth a thousand others, unless they are also affected by that which affects others. When this letter reaches you, I want you to address the people, to encourage them to fight the enemy, to be steadfast and to correct their intentions. Keep these four ahead of all the others and command the army to attack the enemy all at once like a single person. The attack should take place just after midday on Friday because this is the time when Allaah's mercy descends and du'aas are accepted. Everyone should cry before Allaah and beg His assistance against the enemy."

When the letter reached Hadhrat Amr رضي الله تعالى عنه, he gathered the army, read the letter out to them and then sent for the four men. He placed them in front of the others, commanded everyone to make wudhu, to perform two Rakaahs salaah, to turn to Allaah and to beg Him for assistance. When this was done, Allaah granted them victory.

(1) ibn Jareer (Vol.3 Pg.128).
(2) ibn Jareer (Vol.3 Pg.128).

Another narration states that when Hadhrat Amr bin Al Aas رضي الله تعالى عنه felt that it was taking too long for him to conquer Egypt, he wrote to Hadhrat Umar رضي الله تعالى عنه to ask for reinforcements. Hadhrat Umar رضي الله تعالى عنه sent four thousand troops, with a commander appointed over every thousand troops. Hadhrat Umar رضي الله تعالى عنه also wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه saying:

"I have sent you four thousand troops as reinforcements and appointed a commander for every thousand troops. The commander of every thousand troops is a man who is himself equivalent to a thousand troops; (they are) Zubayr bin Awaam رضي الله تعالى عنه, Miqdaad bin Aswad bin Amr رضي الله تعالى عنه, Ubaadah bin Saamit رضي الله تعالى عنه and Maslamah bin Mukhallad رضي الله تعالى عنه. Remember that you have twelve thousand troops with you and **an army of twelve thousand can never be defeated for want of numbers."** (1)

The Letter Hadhrat Umar رضي الله تعالى عنه Wrote to the Commanders in Shaam in this Regard

Hadhrat Iyaadh Ash'ari reports that he was present during the Battle of Yarmook where there were five commanders over the Muslim army (because the five armies had merged there to fight together); (the five were) Hadhrat Abu Ubaydah رضي الله تعالى عنه, Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه, Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه, Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and Hadhrat Iyaadh رضي الله تعالى عنه (who is not the one reporting this narration). Hadhrat Umar رضي الله تعالى عنه's instruction was that Hadhrat Abu Ubaydah رضي الله تعالى عنه should be the commander-in-chief if a battle took place. The army then wrote a letter to Hadhrat Umar رضي الله تعالى عنه, informing him that death was storming towards them (because the enemy outnumbered them) and he should reinforce them with more troops.

Hadhrat Umar رضي الله تعالى عنه replied to their letter by writing:

"Your letter requesting me for reinforcements has reached me. I shall therefore refer you to one who is a more powerful helper and who has a ready army. He is Allaah تبارك وتعالى. Ask Him for assistance because Muhammad صلى الله عليه وسلم was assisted at Badr when his forces were less than yours." (2)

Another narration states that Hadhrat Umar رضي الله تعالى عنه added, "When this letter reaches you, I want you to fight them without writing back to me." The narrator says, "We then fought them and defeated all of them within a distance of four *Farsakh* (approximately twelve miles). We also earned a large amount of booty. When we discuss the matter, Hadhrat Iyaadh رضي الله تعالى عنه proposed that we exchange ten of the enemy prisoners for each one of ours.

Hadhrat Abu Ubaydah رضي الله تعالى عنه then asked for someone to race him. A youngster volunteered saying, 'I would like to, if you don't mind.' The youngster managed to beat Hadhrat Abu Ubaydah رضي الله تعالى عنه and I watched him trail behind on his bare-backed horse with his two locks of hair flying furiously behind him." (3)

(1) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.151).
(2) *Kanzul Ummaal* (Vol.3 Pg.145).
(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.213) and Ibn Katheer in his *Tafseer* (Vol.1 Pg.400).

The Muslims Seek Allaah's Assistance using the Qur'aan during the Battle of Qaadisiyyah

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad all report that after leading the Zuhr salaah, Hadhrat Sa'd رضي الله تعالى عنه instructed a youngster to **recite the Surah of Jihaad (Surah Anfaal)**. The youngster was from amongst the *Qurra* (learned scholars of the Qur'aan) and Hadhrat Umar رضي الله تعالى عنه had appointed him to be with Hadhrat Sa'd رضي الله تعالى عنه all the time. All the Muslims there had learnt the Surah of Jihaad and when the youngster recited it to the soldiers beside him, soon it was recited in the entire regiment. This lighted up the hearts and eyes of the Muslims and they all derived tranquillity from reciting it.

Another narration states that because the Muslims had learnt the Surah of Jihaad, Hadhrat Sa'd رضي الله تعالى عنه commanded them to recite it to each other. (1)

Rasulullaah صلى الله عليه وسلم Teaches the Sahabah رضي الله تعالى عنهم to Seek Allaah's Assistance Through the Verses of the Qur'aan

Hadhrat Ibraheem bin Haarith Tameemi رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم once sent them on an expedition and instructed them to recite the following verse every morning and evening:

﴿اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا﴾ (سورة مؤمنين: آيت ١١٥)

Did you think that We had created you in vain *(for no purpose)*. {Surah Mu'minoon, verse 115}

When they recited the verse, they earned plenty of booty and remained safe. (2)

Hadhrat Sa'd رضي الله تعالى عنه Commands the Muslims to Seek Allaah's Assistance by Reciting "Allaahu Akbar" and "Laa Howla wa Laa Quwwata Illa Billaah" during the Battle of Badr

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad all report that Hadhrat Sa'd رضي الله تعالى عنه commanded the Muslims saying, "Remain in your positions and do not move until after you have performed the Zuhr salaah. When I call out (اَللّٰهُ اَكْبَر) ('Allaahu Akbar'), you should all also say (اَللّٰهُ اَكْبَر)('Allaahu Akbar') and then start preparation for the battle. Remember that the words (اَللّٰهُ اَكْبَر)('Allaahu Akbar') was not granted to any nation before you and it was granted to you to give you strength. When you then hear me call out (اَللّٰهُ اَكْبَر)('Allaahu Akbar') for the second time, you should again call out the same and complete your preparations. Thereafter when I call out (اَللّٰهُ اَكْبَر)('Allaahu Akbar') for the third time, you should again call out the same and those on horseback should proceed to the battlefield and launch the offensive to give courage to the infantry. When I then call out

(1) Ibn Jareer (Vol.3 Pg.47).
(2) Abu Nu'aym in his Ma'rifah and Ibn Mandah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.327) and *Isaabah* (Vol.1 Pg.15).

('Allaahu Akbar') for the fourth time, you must all assault the enemy and engage them in close combat. You should also then recite:

(لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰه) ('Laa Howla wa Laa Quwwata Illa Billaah')." (1)

Another narration states that when the Qurraa had completed (reciting the verses of Jihaad), Hadhrat Sa'd رضي الله تعالى عنه called out (اَللّٰهُ اَكْبَر)('Allaahu Akbar'). Those closest to him then also called out the *Takbeer* (اَللّٰهُ اَكْبَر) and in this manner, the rest of them called out the *Takbeer* by hearing it from the others. The soldiers were then mobilised (and started preparing). When the second *Takbeer* was called out, the preparations were rounded up and when (اَللّٰهُ اَكْبَر)('Allaahu Akbar') was called out for the third time, the most courageous ones confronted the enemy and started the battle... The narration still continues further. (2)

Seeking Allaah's Assistance through the Agency of Rasulullaah ﷺ's Hair

Hadhrat Ja'far bin Abdullaah bin Hakam reports that when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه lost his hat during the Battle of Yarmook, he gave the order for it to be found. When the people failed to find it, he again gave the command for them to search for it. This time, they managed to find it. It happened to be an old hat, so Hadhrat Khaalid رضي الله تعالى عنه explained. He said, "When Rasulullaah ﷺ performed Umrah and had his hair shaved off, people raced around him (to get some of it). I **managed to beat them to the forelocks and kept it in this hat. Whenever I participate in battle with these hairs on me, I am always granted victory."** (3)

Another narration states that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه had a hat in which were the hairs of Rasulullaah ﷺ. Hadhrat Khaalid رضي الله تعالى عنه used to say, **"Whenever I confront an enemy with this hat on my head, I am always granted victory."** (4)

Competing with Each other in Doing Good Deeds

Hadhrat Shaqeeq says, "We started off the Battle of Qaadisiyyah at the beginning of the day and the time for Zuhr had arrived by the time we returned (from the battlefield). Since the *Mu'adhin* was injured, all the others wanted the opportunity (to call out the Adhaan). They were all so keen that they were close to coming to blows with their swords. Hadhrat Sa'd رضي الله تعالى عنه then drew lots and the opportunity fell to the lot of someone, who then called out the Adhaan." (5)

Thinking Nothing of the Glamour and Glitter of this World

The Incident of Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه and the Persian Ruler Dhul Haajibayn

Hadhrat Ma'qal bin Yasaar رضي الله تعالى عنه reports a lengthy narration concerning the

(1) Ibn Jareer (Vol.3 Pg.47).
(2) Ibn Jareer (Vol.3 Pg.47).
(3) Tabraani and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.349). Haakim (Vol.3 Pg.299) has reported a similar narration, as has Abu Nu'aym in his Dalaa'il (Pg.159).
(4) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.31).
(5) Ibn Jareer (Vol.3 Pg.70).

conquest of Isfahaan which took place under the command of Hadhrat Nu'maan bin Muqarrin رضي الله عنه. Part of the narration states that when Hadhrat Nu'maan رضي الله عنه (and his army) arrived (at Isfahan), there was a river separating him from the city. Hadhrat Nu'maan رضي الله عنه sent Hadhrat Mughiera bin Shu'ba رضي الله عنه as an envoy.

The Persian ruler of the area was Dhul Haajibayn. He consulted with his courtiers saying, "Do you think that I should sit before him in battledress or with the pomp and splendour of a king?" When they advised him to rather sit with the pomp and ceremony of a king, he did so. He sat on his throne, placed his crown upon his head and was surrounded by two rows of his courtiers dressed in velvet and wearing earrings and bangles.

When Hadhrat Mughiera رضي الله عنه arrived, he walked briskly with his head lowered. He carried a spear and shield with him and started poking holes in the carpet upon which the courtiers stood in their rows. In this way, he tore the carpet so that the people may take it as an ill omen (a foreboding that their kingdom will also be torn apart).

Addressing Hadhrat Mughiera رضي الله عنه, Dhul Haajibayn said, "You Arabs have been afflicted with starvation and hardships, because of which you have left your land (and come here). If you please, we shall supply you with grains and you may return to your land."

Hadhrat Mughiera رضي الله عنه then started to talk. After duly praising Allaah, he said, "We, the Arab people, used to consume carrion and although others wielded power over us, we never wielded power over anyone. Allaah then raised a Nabi from amongst us, who was amongst our most noble people, of the highest lineage and the most truthful. He promised us that these lands will fall to us and we have always found his promises to be true. Now that I have seen the exquisite garments you have here and the fine luxuries, I do not think that any of the people with me will want to leave without them..." The narration still continues further. (1)

The Incidents of Hadhrat Rib'ee رضي الله عنه, Hadhrat Hudhayfah رضي الله عنه and Hadhrat Mughiera رضي الله عنه with Rustam at Qaadisiyyah

Hadhrat Muhammad ﷺ, Hadhrat Talha, Hadhrat Amr and Hadhrat Ziyaad all reports that Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه sent for Hadhrat Mughiera رضي الله عنه and few others and said to them, "I intend sending you to those people (the Persians). What have you to say about it?" They all said in one voice, "We shall do as you command and do no more. If a situation arises concerning which there are no directives from you, we shall look for what is best and most beneficial for the people and discuss that with them."

Hadhrat Sa'd رضي الله عنه then said to them, "Such is the behaviour of intelligent and

(1) Haakim (Vol.3 Pg.293). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.6 Pg.217).

experienced people. Go and get ready." Hadhrat Rib'ee bin Aamir رضي الله عنه then said, **"The non-Arabs have their own peculiar ideas and etiquette and if we all go to them, they will feel that we are placing them on a pedestal. Do not send more than one person."** When the other agreed with this, Hadhrat Rib'ee رضي الله عنه volunteered to go first. Hadhrat Sa'd رضي الله عنه then sent him and Hadhrat Rib'ee رضي الله عنه left to meet Rustam in his cantonment.

However, the sentries at the bridge stopped Hadhrat Rib'ee رضي الله عنه and sent a message to Rustam, informing him of the arrival. Rustam consulted with some leaders of Persia, asking, "What are your opinions? Should we boast only about our military superiority or should we make them feel worthless (by displaying our wealth and riches)?" They were all unanimous about making the Muslims seem worthless, so they made a display of their opulent commodities, they laid out exquisite carpets and cushions and spared nothing in their effort. A golden throne was made for Rustam and he dressed most lavishly. Expensive rugs and cushions woven with gold thread were also laid out.

Hadhrat Rib'ee رضي الله عنه arrived on his short, long-haired horse, carrying a shining sword. His scabbard was a pouch made of old cloth and his spear was tied with a leather strap. He also carried a shield made of cow's hide, the face of which had round patches of red leather that resembled rotis(1). He also carried his bow and arrows with him. When he came to the court and reached the first of the rugs, he was told to alight from his horse. He however rode the horse on the rug and alighted only when it stood properly on the rug. He then tore up two cushions, pierced the horse's reins through them and tied the horse up. All this while, the people there were unable to stop him. Hadhrat Rib'ee رضي الله عنه knew well that they were displaying everything to him to make him feel inferior, so he wished to get the upper hand over them (because of which he did what he did to show them that their wealth held no attraction for him).

The armour Hadhrat Rib'ee رضي الله عنه was wearing flowed over him like a dam and he wore the hide of a camel over it like a cloak. He had made a hole in the hide, drew it over his head and tied it about his waist with a cord made from plant fibres. Hadhrat Rib'ee رضي الله عنه was amongst the hairiest of all Arabs and his hair was tied with the leather reins of a camel. His hair was separated into four locks that stood like the horns of a mountain goat.

The people told him to put down his weapons, to which he replied, "I have not come here by my own accord, so you cannot instruct me to drop my weapons. It is you who have sent for me, so if you do not want me to come as I please, I might as well go back." When this was reported to Rustam, he said, "Allow him in. He is but one person." Hadhrat Rib'ee رضي الله عنه arrived, leaning on his spear that had a sharp head. He took short steps and tore the rugs and cushions (with the spear) as he walked. There was no cushion or rug that he did not ruin, leaving them all torn and tattered after him.

When he came up to Rustam, the sentries surrounded him. Hadhrat Rib'ee

(1) Round unleavened bread commonly eaten in Eastern countries.

رضي الله تعالى عنه then sat on the ground and stuck his spear into the rug. "What made you do that?" they asked, Hadhrat Rib'ee رضي الله تعالى عنه replied, "We do not like to sit on those decorated places of yours." Rustam then addressed Hadhrat Rib'ee رضي الله تعالى عنه saying, "What brings you here?" "Allaah has sent us," Hadhrat Rib'ee رضي الله تعالى عنه replied, **"Allaah has sent us to remove whoever He wills from servitude to man and to lead him to the servitude of Allaah. Allaah has sent us to remove them from the narrowness of this world towards its vastness and from the oppression of other religions towards the justice of Islaam..."** The narration then continues, as has been quoted in the chapter discussing the Da'wah that the Sahabah رضي الله تعالى عنهم gave during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه. The narration proceeds to state that Rustam said to the courtiers (when they criticised Hadhrat Rib'ee رضي الله تعالى عنه's appearance), "Shame on you! Do not look at clothing but rather look at the prudence, the speech and the personality. The Arabs care little for clothing and food but are covetous about their lineage. They do not dress like you and have different tastes."

The Persians then approached Hadhrat Rib'ee رضي الله تعالى عنه to have a look at his weapons, regarding them to be inferior. He said to them, "Do you wish to show me your military prowess and I shall show you mine?" He then drew his sword from his cloth pouch and it flashed like a flame of fire. "Sheath it!" they called out (in terror). He then sheathed his sword. They then fired arrows at his shield while he fired arrows at theirs. Their shield was shattered while his shield remained intact. He then addressed them saying, "O Persians! While you have given great importance to food and drink, we treat it with little ceremony." He then went back after giving them time (three days) to consider their position.

The following day, the Persians sent a message saying that they wanted the same person sent back to them. Hadhrat Sa'd رضي الله تعالى عنه however sent Hadhrat Hudhayfah bin Mihsin رضي الله تعالى عنه. He also arrived in simple attire as Hadhrat Rib'ee رضي الله تعالى عنه wore. When he also came to the first rug, he was told to alight from his animal. He however said, "That I would have done if I had come to you for my own needs. Ask your king whether I have come for his need or for mine. If he says that it is for my own need, he is lying and I shall return and leave you alone. However, if he says that it is for his own need, then I shall come as I please."

Rustam instructed the sentries to allow Hadhrat Hudhayfah رضي الله تعالى عنه in and he rode up to Rustam who was seated on his throne. "You may get off your animal," Rustam said. "I shall not," Hadhrat Hudhayfah رضي الله تعالى عنه replied. When he saw that Hadhrat Hudhayfah رضي الله تعالى عنه would not get off the animal, Rustam asked, "What is the matter that you have come and not your companion who came yesterday?" Hadhrat Hudhayfah رضي الله تعالى عنه replied, "Our leader wishes to treat us equally in favourable and adverse conditions. It is my turn today."

"What brings you people here?" Rustam asked. Hadhrat Hudhayfah رضي الله تعالى عنه replied, "Allaah تبارك وتعالى has favoured us with His religion and shown us His signs until we realised that it was the truth even though we had been opposed to it. He then commanded us to invite people to one of three options. We shall accept any of

the three options they choose. Either you accept Islaam and we shall leave you alone. Otherwise, you may choose to pay the Jizya and we shall stand in your defence whenever the need arises. The next option is battle." "Do we have a few days to enter into an agreement?" Rustam asked. Hadhrat Hudhayfah رضي الله تعالى عنه replied, "You have three days which started yesterday."

When Rustam received from Hadhrat Hudhayfah رضي الله تعالى عنه nothing more than he got from Hadhrat Rib'ee رضي الله تعالى عنه, he sent him away and addressed his companions saying, "Shame on you people! Do you not see what I see? The first man came to us yesterday and defeated us on our premises. He degraded what we were enamoured with, stood his horse on our opulence and even tied his horse to it. He took a good omen from what he did and returned to his people, taking some of our soil with him. That was apart from his superior intelligence. Today this other man arrived and stood over us, also taking a good omen from it by taking our land after expelling us from it." Rustam however infuriated the others and they also infuriated him (by refusing to listen to him).

The following day, the Persians again asked for someone to be sent to them and this time, Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه was sent. [1] Another narration continues the narrative, staying that when Hadhrat Mughiera رضي الله تعالى عنه reached the bridge to cross over into Persian territory, he was halted by the sentries who first sought permission from Rustam to allow him in. The Persians, however, did not leave out any of the pomp and ceremony in their effort to make the Arabs feel inferior. Therefore, when Hadhrat Mughiera رضي الله تعالى عنه arrived, the Persians still boasted their opulence. They wore crowns, garments woven from gold threads and carpets were laid out the distance that an arrow travelled. The only way to reach the king was over this length of carpet.

Hadhrat Mughiera رضي الله تعالى عنه who also wore four locks of hair walked up to Rustam and sat with him on his throne and cushion. The courtiers sprang up, grabbed at him and brought him down, even hitting him mildly. Hadhrat Mughiera رضي الله تعالى عنه addressed them saying, "We have always heard that you people were intelligent, but I do not think that there is any nation more foolish than you. We Arabs treat each other as equals and do not make slaves of each other unless circumstances of war demand. I had always thought that you people also practice equality amongst yourselves just as we do. Rather than doing what you just did, it would have been better if you just told me that some of you prevail as masters over others. If sitting beside Rustam was not palatable to you, we will then not do so again. I would have not come to you had you not sent for me, but today I can see that your sovereignty is soon to vanish and that you will be vanquished because no power can survive with such a way of life and with such a mentality."

(Hearing this) The common people shouted, "The Arab is right!" To this, the leaders remarked, "By Allaah! He has made a statement towards which our slaves will always be referring us! May Allaah destroy our elders! How foolish were they to regard these people (the Arabs) as insignificant (they should have realised the

(1) Ibn Jareer (Vol.3 Pg.33).

threat and wiped them out a long time ago)..." The narration then continues to mention the questions Rustam asked and the replies Hadhrat Mughiera رضي الله تعالى عنه gave him. (1)

Paying no Heed to the Numbers of the Enemy and their Resources

What Hadhrat Thaabit bin Aqram رضي الله تعالى عنه said to Hadhrat Abu Hurayrah رضي الله تعالى عنه about this on the Occasion of the Battle of Mu'ta

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "I participated in the Battle of Mu'ta. When the Mushrikeen arrived, we saw what none of us could ever hope to match. Their numbers were overwhelming, as were their weapons, their horses, their velvet, silk and gold. The sight actually made my eyes squint. It was then that Thaabit bin Aqram رضي الله تعالى عنه said, 'O Abu Hurayrah! It appears that you are seeing an overwhelming adversary?' 'I certainly am,' I replied. He then said, 'You were not with us at Badr. It is not with large numbers that we are assisted (but by the power of Allaah).'"(2)

The Letter Hadhrat Abu Bakr رضي الله تعالى عنه Wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه in this regard

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنهما reports that Hadhrat Abu Bakr رضي الله تعالى عنه wrote the following letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه:

> "Salaamun Alayk
> Your letter detailing the enormous force that the Romans have gathered has reached me. When we were with Nabi ﷺ, Allaah never assisted us with large numbers and a large concentration of troops. There were times when we fought with Rasulullaah ﷺ with only two horses and our condition was so poor that we had to share camels. When we were with Rasulullaah ﷺ in the Battle of Uhud, we had only one horse, which Rasulullaah ﷺ rode. Despite this, Allaah granted us victory and assistance against our enemies. O Amr! Remember that the one who is most obedient to Allaah is the one who most detests sin. Obey Allaah and command your companions to obey Allaah as well." (3)

The Statement of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه about this on the Occasion of the Battle of Yarmook

Hadhrat Ubaadah رضي الله تعالى عنه and Hadhrat Khaalid رضي الله تعالى عنه both report that a man

(1) Ibn Jareer (Vol.3 Pg.36).
(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.244). Waaqidi has reported a similar narration in brief, as quoted in *Isaabah* (Vol.1 Pg.190).
(3) Tayaalisi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Tabraani has reported a similar narration in his Awsat but Haythami (Vol.6 Pg.117) has commented on the chain of narrators.

once said to Hadhrat Khaalid رضي الله عنه, "The Romans are so many and the Muslims so few!" To this, Hadhrat Khaalid رضي الله عنه remarked, "The Muslims are so many and the Romans so few! **An army is large only when they receive Allaah's assistance and they are few when Allaah does not assist them.** Numbers do not matter. By Allaah! I wish that my (horse) Ashqar recovers from his injury (incurred because of the long and speedy journey from Iraq to Shaam) and that the Romans were double in number." (1)

What the Enemy had to Say about the Sahabah رضي الله عنهم Gaining Victory over them

The Statement of one of the Apostates Concerning the Valour of the Sahabah رضي الله عنهم

Hadhrat Zuhri reports that after Hadhrat Abu Bakr رضي الله عنه assumed the office of Khilaafah, some Arabs left the fold of Islaam. Hadhrat Abu Bakr رضي الله عنه then personally marched against them, but when he reached a watering place near Baqee, he sensed that the safety of Madinah would be jeopardised. He therefore returned to Madinah and placed Allaah's Sword Hadhrat Khaalid bin Waleed bin Mughiera رضي الله عنه in command of an army. Others were recruited to join him and Hadhrat Abu Bakr رضي الله عنه's instruction to him was to march to the locality of the Mudhar tribe, where he was to wage war against all those who forsook Islaam. He was then to march to Yamaamah to fight Musaylama Kadhaab (false prophet). Hadhrat Khaalid رضي الله عنه left and it so happened that he first fought Tulayha Kadhaab Asadi (another false prophet), who was joined by Uyaynah bin Hisn bin Hudhayfah Fazaari. Allaah gave the Muslims victory. When Tulayha saw how badly defeated his troops were, he exclaimed, "Shame on you! Why are you being defeated so?" One of his men replied saying, "I shall inform you of the reason for our defeat. There is not a single man amongst us who does not want his companion to be killed before him. On the other hand, we are fighting people who would love to be killed before their companions."

Tulayha was a furious fighter and martyred both Hadhrat Ukaasha bin Mihsin رضي الله عنه and Hadhrat Ibn Aqram رضي الله عنه on that day. However, when the truth dawned on Tulayha, he left the battlefield on foot and went on to accept Islaam and enter into the Ihraam for Umrah... The narration still goes on. (2)

The Statement the King of Alexandria made to Hadhrat Amr bin Al Aas رضي الله عنه in this regard

Hadhrat Amr bin Al Aas رضي الله عنه says, "I was the commander of the Muslim army that marched to Alexandria. The king of the city made a request saying, 'Send out one of your men to me so that I can speak to him and he can speak to me.' 'None but I shall go to him,' I said and I left. Both he and I had a translator and two

(1) Ibn Jareer (Vol.2 Pg.594).
(2) Bayhaqi (Vol.8 Pg.175).

stages were set up for us. 'Who are you people?' he asked. My reply was: 'We are Arabs. We are people accustomed to thorns and acacia trees (not lush gardens). We are also the custodians of Allaah's House. We had the most inhospitable of lands, led the harshest of lives, ate carrion and looted each other. We led the worst of lives anyone could ever lead until a man emerged from amongst us. He was not the most prominent of us, neither was he the wealthiest. He told us that he was Allaah's Nabi and commanded us to do things that we did not know about. He also forbade us from doing what we had been doing and what our forefathers had been doing. We therefore opposed him, falsified him and refused to accept his words.

Eventually people from outside came out and said to him, 'We believe in you, we believe what you say, are prepared to follow you and to fight whoever fights you. He therefore went to them. We then went after him and fought him, but he prevailed over us and defeated us. He then turned to the other Arabs around him and defeated them as well. If those behind me know what luxurious lives you people lead, every one of them would come here to you and join you in it.'

The king laughed and said, 'Your prophet told you the truth. Our prophets also came to us with the same message your prophet brought and we remained steadfast on their teachings until kings started to preside over us. Their behaviour with us conformed with their whims rather than with the teachings of the prophets. If you people adhere to the teachings of your prophet, you will prevail over everyone you engage in battle and you will defeat anyone who tries to attack you. However, as soon as you do what we did by forsaking the teachings of the prophets and by acting on your desires, you will become just like us. You will then neither be more than us in number nor any stronger.'"

Hadhrat Amr bin Al Aas رضي الله تعالى عنه says, "I have not spoken to anyone afterwards who gave me any better advice than he." (1)

A Roman Leader's Statement to Heraclius concerning the Reasons for Triumphs of the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Is'haaq reports that no enemy could stand his ground before any of the Sahabah رضي الله تعالى عنهم for even the time it took between two successive squeezes of a camel's teats when it is milked. Heraclius was in Antioch at the time when his Roman army returned defeated from a battle (against the Muslims). "Shame on you!" Heraclius said to them, "Tell me about those people you were fighting against. Are they not humans like you?" "They certainly are," the men replied. "Then were you more in number or were their numbers more?" "On every occasion we were several times more in number than they," came the reply. "Then what is the matter," Heraclius asked, "Why were you still defeated?"

An elderly leader explained. He said, "It is because they stand in salaah all

(1) Tabraani. Haythami (Vol.6 Pg.218) has commented on the chain of narrators. Abu Ya'la has reported a similar narration, but Haythami (Vol.8 Pg.238) has commented on the chain of narrators.

night, they fast all day, they fulfil their promises, they enjoin good, they forbid from evil and are just towards each other. It is also because we drink wine; we fornicate, we do what is prohibited, we break our promises, we rob, we oppress, we enjoin what is forbidden, prohibit people from acts that please Allaah and we spread anarchy on earth." Heraclius said, "You are telling me the truth." (1)

A Christian Arab Describes the Sahabah رضي الله عنهم to the Commander of Damascus

Hadhrat Yahya bin Yahya Ghassaani reports that two men from his tribe reported, "When the Muslims set up camp outside Jordan, we talked amongst ourselves that Damascus would soon be under siege. We therefore went to do our business in Damascus before that happened. We were still there when the commander of Damascus sent for us.

When we came before him, he asked, 'Are you two Arabs?' When we replied in the affirmative, he asked further, 'Are you Christians?' 'Yes,' we replied. He then said, 'One of you will have to spy on them to learn about their intentions. The other will stay behind to look after his companion's belongings.' One of us then went and stayed with the Muslims for some time before returning.

He said, 'I **have come to you from people who are thin and who ride fine horses. They are monks by night, brave horsemen by day and can even attach feathers to their arrows, carve them out by themselves and straighten their spears to perfection. If you were to speak to someone sitting beside you, he would be unable to hear you because they were always reciting the Qur'aan and engaging in Dhikr in loud voices." The commander then turned to his companions and said, "Such people have come to you against whom you can offer no resistance."** (2)

A Christian Arab Describes the Sahabah رضي الله عنهم to Qubuqalaar

Hadhrat Urwa رضي الله عنه reports that when the two armies confronted each other (during the Battle of Yarmook), Qubuqalaar (the Roman general) sent for an Arab man whom the narrator believes was a man from the Yazeed bin Haydaan family of the Qudhaa'ah tribe. His was known as Ibn Huzaarif. Qubuqalaar's instruction to the man was, "Infiltrate the ranks of these people, stay with them for a day and a night and then report their condition to me."

Because he was Arab, he blended into the Muslim army undetected and stayed with them for a day and a night. When he then returned, Qubuqalaar asked him what he had found out. He replied, "**They are monks by night and valiant horsemen by day. Even if their king's son had to steal, they would amputate**

(1) Ahmad bin Marwaan Maaliki in his Mujaalasa, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.15). Ibn Asaakir (Vol.1 Pg.143) has reported a similar narration.

(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.15). Ibn Asaakir (Vol.1 Pg.143) has reported a similar narration.

his hand and should he commit adultery, he will be stoned so that the law is enforced."
To this, Qubuqalaar remarked, "If what you say is true, then being underground is better than clashing with them above the ground. I wish that Allaah would leave me alone with them, without assisting either me against them or them against me (in which case our larger numbers would win the day)." (1)

A Persian Spy Describes the Sahabah رضي الله عنهم to Rustam

Hadhrat Ibn Rufayl narrates that when Rustam camped at Najaf, he sent a spy from there to the Muslim army. The spy infiltrated their ranks so well at Qaadisiyyah that he appeared to be one of them. He saw them brushing with the Miswaak before every salaah, performing salaah and then dispersing to their respective tents. He then returned and informed Rustam about their condition and about the lives they led.
Rustam interrogated him thoroughly, even asking what it was that the Sahabah رضي الله عنهم ate. To this the spy replied, "By Allaah! Although I stayed with them an entire night, I did not see them eat anything. All I saw them do was to suck on some sticks in the evening, when they went to sleep and just before dawn.
Rustam then proceeded and when he camped somewhere between Hisn and Ateeq, he happened to cross paths with the Muslim army. Hadhrat Sa'd رضي الله عنه's Mu'addhin had just called out the Adhaan for the Fajr salaah and Rustam saw them all preparing. He then instructed the Persians to mount their animals. When they asked him the reason, he said, "Did you not see that when the announcement was made amongst your enemy, they all started to prepare to fight you." The spy corrected him saying, "They are only preparing for salaah."
Rustam then said the following words in Persian, the translation of which is: "A voice came to me in the morning. It was the voice of Umar, talking to those dogs (the Arabs) and teaching them some wisdom." After they had crossed the river, they again happened to cross paths as Hadhrat Sa'd رضي الله عنه's Muaddhin called out the Adhaan for salaah. Hadhrat Sa'd رضي الله عنه then led them in salaah. This time, Rustam remarked, "Umar has now eaten my liver." (2)

A Roman Describes the Sahabah رضي الله عنهم to Heraclius

Hadhrat Abu Zahraa Qushayri reports from a man of the Qushayr tribe that as Heraclius was leaving for Constantinople, he met with a Roman who had been held captive by the Muslims and who had subsequently escaped. "Tell me about these people," Heraclius asked the man. The man said, "I shall describe them to you as if you are actually looking at them. **They are valiant horsemen by day, monks by night and they never take anything from their non-Muslim subjects without paying its full price. They never see anyone without first greeting with**

(1) Ibn Jareer (Vol.2 Pg.610)
(2) Ibn Jareer (Vol.3 Pg.45)

Salaam and they remain glued to anyone they meet in combat until the matter is settled." To this, Heraclius remarked, "If what you say is true, they will certainly be the inheritors of this land beneath my feet." (1)

The Statement that the Emperor of China made about the Sahabah رضي الله عنهم

(The Emperor of Persia) Yazdgird once wrote to the Emperor of China to seek reinforcements. Addressing the Persian envoy, the Chinese Emperor said, "I know well that it is the duty of any Emperor to assist another against those who are overpowering him. However, I want you to describe to me these people who are driving you out of your lands because I gather from what you said that they are fewer in number than you. From what you have described to me, people as few as them cannot overpower an adversary as many as you unless there is tremendous good in them and rot within you." "You may ask me whatever you please about them," the envoy said.

The Emperor then asked, "Do they fulfil their promises?" "Yes," the envoy replied. The next question was, "What do they tell you before they engage you in combat?" "They invite us to accept one of three options. We either accept their religion, in which case they treat us as they treat each other. Otherwise, we may accept to pay the Jizya and thus receive their protection. The final option is to face them in battle."

The Emperor then asked, "How obedient are they towards their leaders." "They are the most obedient of all people towards their leaders," came the reply. The Emperor further asked, "What do they regard as lawful and what do they regard as unlawful?" When the envoy gave him a detailed reply, the Emperor asked, "And do they forbid what has been made lawful for them or make lawful what has been forbidden for them?" "This they do not do," the envoy replied. The Emperor then said, **"Such a nation will never be destroyed as long as they regard what is lawful as lawful and what is unlawful as unlawful."**

The next question the Emperor asked was about the clothing the Sahabah رضي الله عنهم wore. When the envoy described it to him, he then asked about the modes of transport the Sahabah رضي الله عنهم used. The envoy described the Arab horses that the Sahabah رضي الله عنهم used in detail, after which the Emperor remarked, "Those make excellent fortresses." The envoy then went on to describe the camels that they used and even explained how they sit and then get up with their loads. The Emperor (who had probably never seen a camel before) notes, "That is common with all animals that have long necks."

The Chinese Emperor then wrote back to Yazdgird saying, "It is not ignorance of my duty that prevents me from sending to your aid an army so large that while the first of it is in (the Persian city of) Marw, the last is still here in China. However, the description of these people whom your envoy has described to me tells me that if they had to come up against a mountain, they would certainly

(1) ibn Jareer (Vol.3 Pg.99)

shatter it. If they are left to advance and retain their qualities, they will soon remove me from my kingship. Enter into a treaty with them and be content to abide by the clauses of the treaty. You should however never attack them as long as they do not attack you." (1)

This is the last narration that I wish to include in this book.

"اَلْحَمْدُ لِلّٰهِ الَّذِیْ هَدَانَا لِهٰذَا وَمَا كُنَّا لِنَهْتَدِیَ لَوْلَا اَنْ هَدَانَا اللّٰهُ"

All praise is for Allaah, Who has guided us to this because we would never have been rightly guided had Allaah not guided us.

اَللّٰهُمَّ لَوْلَا اَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَاَنْزِلَنْ سَكِيْنَةً عَلَيْنَا اِذَا اَرَادُوْا فِتْنَةً اَبَيْنَا

"O Allaah! Had it not been for you, we would never have been guided
neither would we have given charity or performed salaah
So shower Your peace upon us
Whenever they (the Kuffaar) intend any acts of anarchy, we will oppose them"

With these words this book **Hayaatus Sahabah** رضي الله تعالى عنهم ("The Lives of the Sahabah رضي الله تعالى عنهم) is completed by the hand of the weak servant Muhammad Yusuf (May Allaah safeguard him against lamentation and grief) on this Wednesday of Allaah's month of Muharram, 1379 years after the Hijrah of Rasulullaah ﷺ (may Allaah shower a million mercies and greeting upon him).

Compiled on 10th Muharram 12 midnight 1426.

18 February 2005

A.H.Elias(Mufti)

Ismail Ebrahim (Moulana)

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(1) Ibn Jareer (Vol.3 Pg.249)
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Glossary of Terms

NOTE: This glossary has been made brief so that readers may have an easy understanding of the context in which the various terms appear. Refer to the Ulema for details of the various terms.

A.H.: "After Hijrah" When preceded by a number, this abbreviation denotes a specific year of the Islaamic calendar. For example, 5 A.H. means five years after the Hijrah took place. **See Hijrah**

Aakhirah: The Hereafter, referring to the period after people have been brought back to life on the Day of Qiyaamah. This existence will be both physical as well as spiritual.

Aaliha: see Ilaah

Aalim (plural - Ulema): Literally means "a learned man". This title is used for a person who has studied the various branches of Islaamic knowledge.

Aameen: An expression said at the end of a du'aa, meaning, "O Allaah! Accept this du'aa." Similar to the expression "Amen", which affirms the content of a said prayer.

Aayah (plural - Aayaat): This word literally means "a sign" but has the following three meanings:(1) the verses of the Qur'aan (2) the natural signs in the universe that inform one about the existence and Oneness of Allaah (3) miracles of the prophets. In many verses, all three meanings can be assumed at the same time.

Aayatul Kursi: Literally translated as 'Verse of the Throne', this is the name of verse 255 of Surah Baqarah.

Abdul Muttalib: The paternal grandfather of Rasulullaah ﷺ.

Abu Bakr رضي الله عنه: Hadhrat Abu Bakr رضي الله عنه (bin Abu Quhaafah رضي الله عنه) was the most eminent of the Sahabah رضي الله عنهم, the father-in-law of Rasulullaah ﷺ and the first Khalifah of Islaam.

Abu-: A prefix meaning "father of". Therefore, Abu Muhammad would mean "The father of Muhammad".

Adhaan: The public call made before every Fardh salaah to inform Muslims that salaah is soon to take place.

Ahaadeeth: see Hadith

Ahlul Kitaab: The term literally means "People of the Book" and refers to the Jews and the Christians because they received books from Allaah, namely the Torah and the Injeel respectively.

Ahzaab: see Battle of Ahzaab

Ali رضي الله عنه (Hadhrat Ali bin Abi Taalib رضي الله عنه): He was one of the most eminent Sahabah رضي الله عنهم, the son-in-law and cousin of Rasulullaah ﷺ and the fourth Khalifah of Islaam.

Al-Ameen: A title given to Rasulullaah ﷺ even before he announced his Nabuwwaat. It means "the Trustworthy".

Allaah: Commonly spelt "Allah", He is the One and Only being worthy of worship Who has no partners or children and is unlike anything we know. He is the Creator and Sustainer of all creation and controls everything in the universe. Only He knows, sees and hears everything and will only be seen by the people of Jannah. Non-Muslims refer to Him as "the God of the Muslims".

Allaahu Akbar: An Arabic expression translated as "Allaah is the Greatest". This expression is referred to as the "Takbeer".

Ambiyaa: see Nabi

Amaanah: Literally translated as "trust" and refers to something given as a trust for another to keep until the owner wants it back.

Ameer: The word means "leader" and may refer to any Muslim leader or commander appointed to lead others. See also Ameerul Mu'mineen

Ameerul Mu'mineen: The term means "Leader of the Mu'mineen" and is a title reserved for someone who leads the Muslims. It was first used for Hadhrat Umar رضي الله تعالى عنه.

Ansaar: Literally means "helpers". This term refers to those Muslims during the time of Rasulullaah ﷺ who were native inhabitants of Madinah and who helped the Muhaajireen who migrated to Madinah. A single person from amongst the Ansaar is referred to as an Ansaari.

Ansaari: see Ansaar

Asr: One of the five Fardh salaahs. It is performed between late afternoon and sunset.

Aws: One of the two prominent tribes of the Ansaar. The other was the Khazraj tribe.

Awqiya: The equivalent of 40 Dirhams, with one Dirham equal to approximately 3.1g of silver.

B

Badr: A place approximately 160 km south of Madinah where the Muslim army led by Rasulullaah ﷺ fought the Mushrikeen army in the first battle that the Muslims ever fought. Although only 313 in number and extremely short of arms and transport, the Muslims convincingly defeated the Mushrikeen, who numbered more than a thousand and were armed to the teeth. This battle took place two years after Rasulullaah ﷺ migrated to Madinah and is known as the Battle of Badr.

Bani Israa'eel: Literally translated as "The children of Israa'eel". Israa'eel was the title of Hadhrat Ya'qoob عليه السلام, who was the son of Hadhrat Is'haaq عليه السلام and the grandson of Hadhrat Ibraheem عليه السلام. The Bani Israa'eel are therefore the descendants of Hadhrat Ya'qoob عليه السلام. They are more commonly known as the Jews.

Baqi: Also known as Jannatul Baqi or Baqi'ul Gharqad. This is the graveyard of Madinah.

Barzakh: The stage of existence between the time when a person passes away

until the time when he is resurrected on the Day of Qiyaamah. It is commonly referred to as a person's "existence in the grave".

Battle of Ahzaab: Also called the Battle of the Trench or the Battle of Khandaq, which was fought in 5 A.H. When the combined armies of the Jews and various Mushrikeen tribes decided to attack Madinah, the Sahabah رضي الله عنهم dug a trench around the city to keep them at bay. The word "Ahzaab" refers to many groups or armies, while the word "Khandaq" means "trench" - hence the names of the battle.

Battle of Badr: see Badr

Battle of Tabook: see Tabook

Battle of Uhud: see Uhud

Bay'ah: A pledge of allegiance, referring to the pledge people take at the hand of their leader, vowing to remain loyal to him.

Baytul Maal: The public treasury of a Muslim country.

Baytul Maqdas or Baytul Muqaddas (Al Quds/Jerusalem): This ancient city is famous in the Muslim world because the Masjidul Aqsa is located in it.

Bid'ah: An act or a belief that is not part of Deen, but understood as such.

-bin-: This word appearing between two names means "the son of". Therefore, Muhammad bin Abdullaah would mean "Muhammad the son of Abdullaah."

-bint-: This word appearing between two names means "the daughter of". Therefore, Aa'isha bint Abu Bakr would mean "Aa'isha the daughter to Abu Bakr".

Bismillaah: *The act of reciting "Bismillaah" or "Bismillaahir Rahmaanir Raheem" (In the name of Allaah, The Beneficiant, The Merciful).*

Book of Allaah: see Qur'aan

Bridge of Siraat: This is an extremely precarious bridge spanning Jahannam, which every person will have to cross on the Day of Qiyaamah. Those who fall off will remain either permanently or temporarily in Jahannam, while those destined for Jannah will cross over speedily and enter Jannah.

Bukhari: The most authoritative compilation of Ahadeeth.

C

Conquest of Makkah: This refers to the time when the Muslims under Rasulullaah ﷺ marched into Makkah and captured the city without a war. This occurred in the 8th year after the Hijrah.

D

Dajjaal: Literally translated as "great deceiver". He is referred to in the present Bible as "man of sin" or "the lawless one" (2 Thessalonians 2:8-11). Rasulullaah ﷺ mentioned that he will appear before the Day of Qiyaamah and lead the Kuffaar armies against the Muslim armies. Isa عليه السلام will eventually kill him.

Da'wah: Although the word literally refers to an invitation, it is specifically used to describe the act of inviting people towards Islaam.

Day of Qiyaamah: Also known as the Last Day. It is on this day that the world

will come to an end and everything besides Allaah will die. It is described in many verses of the Qur'aan.

Deen: Although this term refers to the religion of Islaam as we know it today, it is also used to refer to any true religion of the past, which Allaah taught man through His Ambiyaa. It should be borne in mind that the religions of the previous prophets are also referred to as Islaam because they all taught people to surrender themselves to Allaah.

Deeni: Related to the Deen, e.g. Deeni matters would refer to matters related to the Deen.

Dhikr: This word refers to the remembrance of Allaah. However, it is often used for the formal repetition of words by which Allaah is remembered, such as repeating the words (لَا إِلٰهَ إِلَّا اللّٰهُ) "Laa Ilaaha Illalaah" ("There is none worthy of worship but Allaah") or "Allaahu Akbar" ("Allaah is the Greatest"), etc.

Dhimmi: A non-Muslim citizen of a Muslim country.

Dhul Hijjah: The 12th and last month of the Islaamic calendar.

Dhul Qa'dah: The 11th month of the Islaamic calendar.

Dinaar: A coin made of pure gold that was used as a form of currency. It was equal to approximately 4.25g of gold.

Dirham: A coin made of pure silver that was used as a form of currency. It is equal to approximately 3.1g of silver.

Du'aa: A supplication or prayer to Allaah.

Dunya: Arabic term for this world and also commonly used everything worldly. The term is also used to refer to the life of this world, in which case its antonym will be Aakhirah (the life of the Hereafter).

Durood: Also referred to as a salaah on Rasulullaah ﷺ. This term refers to sending salutations to Rasulullaah ﷺ by reciting certain formulations, which all invoke Allaah to shower his choicest mercies on Rasulullaah ﷺ.

F

Fajr: One of the five Fardh salaahs. It is performed between dawn and sunrise.

Fardh (plural - Faraa'idh): Those acts that are obligatory for a Muslim to carry out and are clearly mentioned in the Qur'aan.

Farsakh: A unit of measurement with one Farsakh being equivalent to approximately three miles.

Fataawaa: see Fatwa

Fatwa (plural - Fataawaa): A ruling or verdict passed by a Mufti stating the legal status of an act.

Fay: The booty received from conquered lands when the enemy surrenders without a fight.

Fiqh: Islaamic jurisprudence.

Fir'oun: Normally translated as "Pharaoh". In Qur'aanic terms, it refers to the king of Egypt during the time of Moosa عليه السلام. He claimed to be Allaah (May Allaah save us from such utterances).

Fitnah: The term is used very broadly to refer to temptation, trial, chaos and dissension.

Fuqahaa (plural of Faqih): A term used for the recognised jurists of Islaam, who were experts in the science and philosophy of Islaamic law. The term generally refers to the four famous Imaams of the four schools of jurisprudence.

G

Ghilaaf of the Kabah: This is the black drape that covers the Kabah.

H

Haafidh (plural - Huffaadh): A person who has memorised the entire Qur'aan.

Haaji: A person performing or who has already performed Hajj.

Hadhrat: A term of respect used before the name of a person.

Hadith (plural - Ahaadeeth): The words or actions of Rasulullaah ﷺ, which are narrated by his companions رضي الله عنهم.

Hajar Aswad: Literally translated as "the black Stone". It is a stone mounted on the corner of the Kabah closest to the door. It is highly revered and it is from this point that people begin their Tawaaf.

Hajj: The pilgrimage of Muslims that occurs during the month of Dhul Hijjah. During the Hajj, pilgrims are required to abide by certain restrictions and visit specific sites in and around Makkah, carrying out specific acts. It is obligatory only for those Muslims who have the means to perform it. The pilgrimage to the Kabah that the Mushrikeen used to perform before the coming of Rasulullaah ﷺ was also called Hajj. The Qur'aan makes many references to this "Hajj" of theirs.

Halaal: Something that is lawful in the Shari'ah.

Haraam: Something that the Shari'ah clearly declares unlawful. The prohibition of anything Haraam is mentioned in the Qur'aan.

Hateem: A short semi-circular wall around one side of the Kabah.

Hidaayah: The Arabic term for guidance, especially the guidance Allaah gives people to do good.

Hijaaz, province, western Saudi Arabia, bordering the Red Sea. Makkah and Madinah, are located here. Other population centres in this region include Taa'if and the Red Sea port of Jiddah.

Hijrah: To migrate from one place to another for the pleasure of Allaah. Hijrah is compulsory when it is difficult or impossible for a Muslim to practise Islaam in the place where he lives. The term Hijrah (also spelt Hegira) also refers specifically to the migration of Rasulullaah ﷺ from Makkah to Madinah. It is from this important event that the Islaamic calendar begins, which corresponds to the year 622 AD of the Gregorian calendar. When something had occurred five years after this Hijrah (migration) of Rasulullaah ﷺ, it is said that it occurred in 5 A.H.

Huffaadh: see Haafidh

Hudaybiyyah: A place close to Makkah where the Treaty of Hudaybiyyah was signed by Rasulullaah ﷺ with the Mushrikeen of Makkah. This occurred six years after the Hijrah when the Mushrikeen refused the Muslims entry into Makkah to perform Umrah. Although the clauses of the treaty favoured the Mushrikeen, it was the Muslims who abided by them. Barely a year and a half passed when the Mushrikeen violated the treaty. This violation led to the Conquest of Makkah in the year 8 A.H.

Hayyaakallaah: An expression translated literally as "May Allaah keep you alive".

Hypocrite (known as Munaafiq): A person who is a Kaafir but pretends to be a Muslim. Where Ahadeeth refer to specific hypocrites, these will be those hypocrites who lived in Madinah during the time of Rasulullaah ﷺ.

I

Ibaadah: An act of worship e.g. salaah, Hajj, charity, etc.

Iblees: see Shaytaan

Ijtihaad: *Ijtihaad* briefly refers to applying one's mind to the source references of the Shari'ah to deduce laws that are not explicitly stated. This is, of course, the work of a person whose proficiency in Islaamic jurisprudence in unquestionable.

Ilaah (plural - Aaliha): The Being whom one worships and whom one regards as the being most deserving of worship. Therefore, the Ilaah of Muslims is Allaah and the Ilaah of others are the gods they worship.

Imaan: Although this word is normally translated as "belief" or "faith", its meaning is broader. In summary, Imaan means believing in Towheed and the Risaalah of Rasulullaah ﷺ together with everything else that Rasulullaah ﷺ taught. In addition to believing in all of this, Imaan will be complete only when a person verbally admits this belief. The Imaan of nations that lived before the coming of Rasulullaah ﷺ required belief in Towheed together with the Risaalah of the Nabi (prophet) of their time and whatever he taught them.

Innaa Lillaahi wa Innaa Ilayhi Raaji'oon: Translated as "To Allaah we belong and to Him shall we return". Although this expression is usually used when a person passes away, it is also used to indicate surprise and when some unfortunate event occurs.

Insha Allaah: An Arabic expression meaning, "If Allaah wills". It is commonly used by Muslims when they intend doing something in future. The English equivalent would be "God willing".

Iqaamah: A call similar to the Adhaan but given immediately before the salaah begins.

Isha: One of the five Fardh salaahs. It is performed at night between the time when all light has vanished from the horizon and the time of dawn.

Islaam: (commonly spelt "Islam") The literal meaning of the word "Islaam" is "to surrender" or "to submit" because Islaam teaches one to surrender himself to Allaah's commands. Although the religion taught by Muhammad ﷺ is called Islaam, the religions taught by all the Ambiyaa (prophets) are also referred to as

Islaam because the basic teachings of all prophets were the same. It was the followers of the past religions who changed the teachings of their religions and their names.

Ismul A'zam: Literally translated as "The Most Majestic Name", this is that name of Allaah, taking which any du'aa a person makes will definitely be accepted. The precise name is known only to the very chosen servants of Allaah and has always remained a secret to the masses.

Istighfaar: The act of begging forgiveness from Allaah.

Istinjaa: The act of cleaning one's private areas after relieving oneself.

I'tikaaf: Refers to a person's stay in the Masjid for a period of time without coming out at all during this time. There are many specific laws concerning I'tikaaf.

J

Jamara: One of three pillars in Mina representing the Shaytaan which people performing Hajj pelt as one of the requisites of Hajj.

Jahannam: Commonly translated as "hell" or "hellfire". This is a physical place where people will be punished after the Day of Qiyaamah.

Jannah (plural - Jannaat): Commonly translated as "paradise". It is a physical place of happiness where people with Imaan will live forever after the Day of Qiyaamah.

Jannaat: see Jannah.

Jibra'eel عليه السلام**:** The archangel Gabriel. He is the leader of all the angels and was responsible for bringing revelation to Allaah's Ambiyaa (prophets.)

Jihaad: Although usually translated as a "holy war", the word "Jihaad' literally means "to make an effort" or "to exert oneself". Therefore, although a physical battle between the Muslims and the Kaafiroon is called Jihaad, any other effort that a Muslim makes for the promotion of the Deen is called Jihaad.

Jinn: A creation of Allaah very much like human beings, except that their origin is from fire. They can assume any form, have amazing powers and are invisible to the human eye.

Jizya: A sum of money that the non-Muslim citizens of a Muslim country pay to the government in exchange for security and other privileges.

Jummua: Friday congregational prayer.

K

Kaafir (plural - Kaafiroon or Kuffaar): Commonly translated "disbeliever" or "rejecter of faith". This term refers to any person who does not have Imaan. Therefore, Jews and Christians may be referred to as Kaafiroon. Although all Mushrikeen may be called Kaafiroon, all Kaafiroon cannot be called Mushrikeen. See also Kufr and Mushrikeen

Kabah: Also referred to as "Baytullaah" ("Allaah's house"), the Kabah is a cube-shaped building situated in the Masjidul Haraam in the city of Makkah. It is

towards the Kabah that Muslims face when performing salaah.

Kaffaara: A penalty that one has to pay for committing acts of sin such as breaking oaths, etc. The Kaffaara for various sins vary according to the sin involved.

Kalimah: The testimony of belief that Muslims recite to confirm their Imaan. The words of the Kalimah are "Laa Ilaaha Illal Laahu Muhammadur Rasulullaah" ("There is none worthy of worship but Allaah and Muhammad e is the Rasul (messenger) of Allaah").

Khadeeja رضي الله تعالى عنها: The first wife of Rasulullaah ﷺ who assisted Islaam tremendously and passed away in Makkah before Rasulullaah ﷺ migrated to Madinah.

Khalifah (plural - Khulafaa): A title used for the leader of the Muslims. The title was first used for Hadhrat Abu Bakr رضي الله تعالى عنه, who succeeded Rasulullaah ﷺ as the leader of the Muslims. The word 'Caliph' is commonly used.

Khandaq: see Battle of Ahzaab

Kharaaj: The Zakaah due on crops.

Khaybar: A place where the Jews of Madinah took residence after being expelled from Madinah for betraying the Muslims. It is located approximately one hundred miles north of Madinah.

Khazraj: One of the two prominent tribes of the Ansaar. The other was the Aws tribe.

Khilaafah: Term of serving as Khalifah/position of being the Khalifah.

Khulafaa: see Khalifah

Khulafaa Raashideen: The term is translated as 'the rightly guided Khulafaa' (see Khalifah above). According to consensus of the Ummah, the "Khulafaa Raashideen" refers to Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه.

Kisra: A title used for the emperors of the Persian Empire.

Kuffaar: see Kaafir

Kufr: Commonly translated as "disbelief". Kufr is the opposite of Imaan so when it is stated that a person commits Kufr, it means that he either disbelieves in Allaah, in the Nabi (prophet) of the time (Rasulullaah ﷺ in our times) or anything that is clearly mentioned in the Qur'aan.

L

Laa Ilaaha Illallaah: The first part of the Kalimah, translated as "There is none worthy of worship but Allaah". see Kalimah and Imaan

Laat: One of the idols that the Arab Mushrikeen worshipped during the Period of Ignorance.

Laylatul Qadr ("The night of Qadr"): This is an unspecified night during the Ramadhaan of each year in which a person carrying out an act of Ibaadah will receive the reward of doing the act for a thousand months. The virtues of this night are mentioned in *Surah Qadr* (Surah 97).

Lowhul Mahfoodh: Translated as the "Protected Tablet". It is a book in the heavens where Allaah has recorded every event that has taken place and that is to take place. Everything written there will definitely take place and none can alter it.

M

Madinah: A city in Arabia. Rasulullaah ﷺ migrated to Madinah after he was compelled to leave Makkah and he lived there until his demise. He is buried in Madinah.

Maghrib: One of the five Fardh salaahs. It is performed between sunset and the period when all light vanishes from the horizon.

Mahr: The dowry that is paid to the bride upon marriage.

Mahram (plural - Mahaarim): Someone whom one is not allowed to marry, such as one's father, mother, brother, sister, etc. A list of Mahaarim is mentioned in verses 22, 23 and 24 of Surah Nisaa (Surah 4). Someone whom one is allowed to marry is referred to as a non-Mahram.

Makkah: A city in Arabia where Rasulullaah ﷺ was born. It is also referred to as Bakkah. The Kabah is situated in this city.

Malaa'ikah: The Arabic term for the angels. It is the plural of 'Malak'.

Maqaam of Ibraheem عليه السلام**:** The word "Maqaam" refers to a place where one stands and is therefore commonly translated as "station". The Maqaam of Ibraheem عليه السلام is the rock which Allaah provided for Ibraheem عليه السلام to stand on while he was building the Kabah. The rock would rise into the air whenever Ibraheem عليه السلام needed to go higher as he built the walls.

Marwa: see Safa.

Masjid (plural - Masaajid): Normally referred to as a mosque, a Masjid is a place where Muslims perform their salaah in congregation.

Masjidul Haraam: The Masjid surrounding the Kabah.

Masjidun Nabawi: Translated as the "Masjid of Rasulullaah ﷺ", it is the Masjid in Madinah that was built during the time of Rasulullaah ﷺ and where his grave is today.

Mayta: Commonly translated as "carrion", the Arabic word "Mayta" refers to the meat of animals that die without being slaughtered in the name of Allaah as well as the meat of a limb that is removed from a living animal. The only lawful things that can be eaten without slaughtering are fish and locusts.

Men of Suffa: see Suffa

Mina: A place situated approximately 4 km outside Makkah. People performing Hajj spend most of their time here.

Mithqaal (plural: Mathaaqeel): One Mithqaal equals approximately 4.4g of silver

Mu'adhin: The person who calls out the Adhaan. see Adhaan

Mubaahala: When two conflicting parties collectively make du'aa to Allaah that He should destroy the party that is wrong.

Mudd: One Mudd is equal to approximately 800g.

Muhaajir (plural - Muhaajireen): This term refers to a person who makes Hijrah i.e. who migrates for the pleasure of Allaah. The term Muhaajireen is generally used to refer to the first Muslims who migrated from Makkah to Madinah.

Muhaajireen: see Muhaajir

Muhammad ﷺ: The last Nabi (prophet) whom Allaah sent to mankind. He was born in Makkah in 570 AD and passed away in Madinah in 632 AD. All Muslims follow his teachings.

Muharram: The 1st month of the Islaamic calendar.

Mujaahid (plural - Mujaahidoon/Mujaahideen): Although the word is general used to refer to a person fighting in Jihaad, it also refers to a Muslim who is engaged in any effort to propagate Islaam. This is because it essentially refers to any person engaged in any of various forms of Jihaad. **see Jihaad**

Mujaahideen: see Mujaahid

Mu'min (plural - Mu'minoon or Mu'mineen): A person who has Imaan.

Mu'minaat: feminine of Mu'mineen and Mu'minoon.

Mu'mineen: see Mu'min

Mu'minoon: see Mu'min

Munaafiq (plural - Munaafiqeen): see hypocrite

Murtad (plural - Murtaddeen): Commonly translated as an apostate or renegade. A Murtad is a Muslim who forsakes Islaam either by adopting another religion, by rejecting a fundamental of Islaam or by doing or saying anything that removes him/her from the fold of Islaam.

Murtaddeen: see Murtad

Musaafir: Although commonly translated as "a traveller", the word technically refers to a person who has travelled a specific distance. Depending on other factors such as the duration of the person's stay in another place, the Musaafir will perform only two Rakaahs Fardh salaah instead of four Rakaahs. The detail of this are plenty and should be sourced from reliable Ulema.

Mushrik (plural - Mushrikeen): A person who commits shirk. **See Shirk**

Mushrikeen: see Mushrik

Muslim (meaning 1): **Muslim (plural - Muslims):** The word literally means "one who has surrendered his will to Allaah". However, it commonly refers to a person who follows the Deen (religion) of Islaam.

Muslim (meaning 2): One of the most authoritative books of Ahadeeth, usually regarded as second only to Bukhari.

Mutashaabih (plural - Mutashaabihaat): These are those verses of the Qur'aan that are not as clear as the "Muhkamaat" in their interpretation. Their meanings are best known to Allaah. Allaah says about these verses, **"None knows their interpretation but Allaah"** [Surah 3, verse 7]. It is necessary to interpret these verses only in a manner that does not contradict what the Muhkam verses mention. When a suitable interpretation cannot be found, one should not delve too deeply into their meanings because the injunctions of Islaam are clearly mentioned in the Muhkamaat verses and failure to perfectly interpret the

Mutashaabihaat will not affect a person's life.

N

Nabi (plural - Ambiyaa): A prophet whom Allaah sends to guide people. The term Nabi is generally regarded to be synonymous with the term Rasool. The Ambiyaa were sinless and fulfilled their duties. **See Rasool**

Nabi ﷺ: Refers to Rasulullaah ﷺ.

Nafl (plural - Nawaafil): An act of worship that is optional and not enforced by the Shari'ah. Doing it will earn reward while it will not be sinful to omit it.

Nafs: Literally translated as the 'soul', the term more specifically refers to the evil dimension of the soul. It is also translated as 'carnal passions'.

Nawaafil: see **Nafl**

Non-Mahram: see Mahram

Nubuwwah: synonym of Risaalah, see Risaalah

P

Period of Ignorance: This refers to the period in Arabia before Rasulullaah ﷺ brought the message of Islaam.

Q

Qaari (plural - Qurraa): While the term is generally used to describe person who is proficient in reciting the Qur'aan, during the early days of Islaam, it was used only for people who together with being able to recite the Qur'aan proficiently, also had a deep understanding of the exegesis and interpretation of the Qur'aan.

Qafeez: A unit of weight with one Qafeez equal to approximately 19.2kg.

Qamees: A long, loose tailored upper garment.

Qibla: The direction a person of any religion faces when praying. However, in common usage it refers to the direction Muslims face while performing salaah, which is towards the Kabah in Makkah. When Rasulullaah ﷺ arrived in Madinah, the Qibla of the Muslims was Baytul Maqdas for a short while. Thereafter, the direction of the Qibla was permanently changed to the Kabah.

Qiraa'ah: While the term generally refers to the recitation of the Qur'aan, it also refers to the various modes of Qur'aanic recitation.

Qisaas: Literally translated as retaliation, Qisaas refers to the punishment meted out to persons who inflict such wounds to others that can be inflicted to them in exactly the same manner. The execution of a murderer is also referred to as Qisaas because it entails taking the murderer's life as retaliation for the life he took.

Qiyaamah: see Day of Qiyaamah

Qiyaamul Layl: Literally translated as "standing during the night". The term refers to standing in salaah and also engaging in other acts of worship during the night, especially performing the Tahajjud salaah.

Qur'aan: The final divine scripture which Allaah revealed to Rasulullaah ﷺ in

the Arabic language. It is also commonly referred to as Kitaabullaah ("The Book of Allaah").

Quraysh: The Arab tribe that dominated Makkah during the time of Rasulullaah ﷺ. Other Arab tribes held them in high regard. Rasulullaah ﷺ belonged to this tribe.

Qurraa: see Qaari

R

Rabb: Although normally translated as "Lord", this translation falls far short of explaining the meaning of the word Rabb. The word Rabb refers to the Being Who creates, nurtures, sustains, controls and owns the entire creation. There is therefore no English word that can adequately translate it.

Rajab: The 7th month of the Islaamic calendar.

Rakaah: A unit of salaah. The salaah of a Muslim usually comprises of a few Rakaahs.

Ramadhaan: The ninth month of the Islaamic calendar during which Muslims have to fast.

Rasool (plural - Rusul): Literally translated as messenger, the term almost always refers to a Nabi (prophet) of Allaah. The term can also refer to others who are sent by another to fulfil a particular task e.g. the angels of death are also referred to as Rusul because they are sent to take the souls of people. While the term Rasool is generally used synonymously with the term Nabi, Ulema generally regard a Rasool to be a Nabi who receives his own Shari'ah. See Nabi

Rasulullaah ﷺ: The term literally means "The messenger of Allaah" and is popularly used throughout the Muslim world to refer to Allaah's final Rasul (prophet) Muhammad ﷺ.

Risaalah: This term refers to a person's position as Allaah's prophet and is usually translated as Risalaat "prophethood". For a person's Imaan to be valid, s/he has to believe in the Risaalah of Rasulullaah ﷺ i.e. s/he has to believe that Rasulullaah ﷺ is Allaah's final messenger. For the people before Rasulullaah ﷺ, it was necessary for them to believe in the Risaalah of the Nabi (prophet) عليه السلام whom Allaah sent during their time.

Ruku: The bowing posture in salaah which precedes the prostration.

Rusul: see Rasool

S

Saa: One Saa is equal to approximately 3.2kg.

Sacred Months: These are the months of Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab. The Arabs always regarded these four months as months in which no warfare should take place. However, this does not apply any longer and fighting a war during these months is not prohibited in Islaam.

Sadaqah: Charity given for the pleasure of Allaah other than zakaah.

Sa'ee: One of the rituals of Hajj and Umrah in which a person has to proceed

back and forth seven times between the hills of Safa and Marwa.

Safa and Marwa: Two hills in Makkah, close to the Kabah. Muslims performing Hajj and Umrah are required to walk between these hills seven times.

Safar: The 2nd month of the Islaamic calendar.

Sahabah رضي الله عنهم: The companions of Rasulullaah ﷺ. The term refers to any person who saw Rasulullaah ﷺ and who lived and died as a Muslim.

Sahabi: Singular of Sahabah. **see Sahabah**

Sajdah: Technically, Sajdah refers to prostrating before Allaah in salaah and is a form of worship. The act denotes placing the forehead on the ground as a sign of total submission and humility in front of Allaah. However, the term is sometimes used to mean submission and bowing down.

Sehri: A meal that a person intending to fast for the day eats just before dawn.

Shaam: Although this word is commonly translated as Syria, it refers to a large area of the Middle East including parts of modern-day Syria, Palestine, Israel, Jordan and Lebanon.

Shahaadah: A testimony of belief similar to the Kalimah but stated with different words. The words of the Shahaadah are: "Ash Hadu Allaa Ilaaha Illallaahu wa Ash Hadu Anna Muhammadan Abduhu wa Rasooluh" ("I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is His servant and Rasul (messenger)"). **see Kalimah**

Shaytaan (plural - Shayaateen): This term refers specifically to the devil Satan, who is a Jinn. However, it is also used generally for all other individuals from Jinn and mankind who create mischief among people. He is also referred to as Iblees.

Shari'ah: The code of law that governs the lives of Muslims. The term may also be used for the code of religious laws that governed the lives of nations of the past who followed other prophets.

Shirk: Usually translated as "polytheism", "Shirk" is the opposite of Towheed. "Shirk" refers to worshipping several deities, whether Allaah is included among these or not. "Shirk" also includes attributing such qualities to others, which belong to Allaah alone. For example, it will be said that a person is committing "Shirk" if s/he believes that a being besides Allaah can see and hear everything. A person who commits "Shirk" is called a Mushrik.

Siddeeq (plural - Siddeeqeen): Literally translated as "one who is extremely truthful". This title is reserved for people who are extremely true in their beliefs. It is therefore used for people who were closest to the Ambiyaa and who accepted the message of the Ambiyaa without hesitation. This title is sometimes also used for the Ambiyaa themselves.

Siddeeqeen: see Siddeeq

Siraat: see Bridge of Siraat

Subhaanallaah: A common Arabic term translated as "Glory be to Allaah" which is said to express that Allaah is totally without any partners. The expression is generally referred to as "Tasbeeh" and may also be used to express astonishment.

Suffa: A raised platform in the Masjid of Rasulullaah ﷺ where the "men of Suffa" lived. These were poor Muslims who had neither family nor homes nor occupations in Madinah. Their number varied as many more joined and others became independent and left.
Sunan: see Sunnah
Sunnah (plural - Sunan): The word literally means "a practice" and refers to a practice of Rasulullaah ﷺ. The term "Sunnah" may also be used as a collective noun to refer to all the practices and teachings of Rasulullaah ﷺ. The term may also be used for the practices of other people such as the Sahabah رضي الله عنهم. However, in such cases it will not be used by itself e.g. it will be said "the Sunnah of the Sahabah رضي الله عنهم" or "the Sunnah of our predecessors".
Surah: A chapter of the Qur'aan. There are 114 Surahs in the Qur'aan. (Although the proper plural of the word Surah is "Suwar", we have used the word Surahs to indicate the plural to make understanding easy since the proper plural is not commonly used among English speakers.)

T

Taabi'een: Muslims who saw the Sahabah رضي الله عنهم.
Tableegh: This term refers to propagating Islaam.
Tabook: A place approximately 700km from Madinah where the Muslims camped to meet a large Roman army. However, the Roman army failed to appear and the Muslims consolidated their control over the region. Although no battle took place, the expedition is known as the Battle of Tabook. This took place in the 9th year after the Hijrah. It was the final expedition which Rasulullaah ﷺ personally led and the journey proved to be very tedious and trying for the Muslims because of the extremely long journey and scorching heat.
Tahajjud: A non-obligatory salaah performed between the Isha and Fajr salaahs, preferably just before dawn. The merits of this salaah are tremendous.
Takbeer: see "Allaahu Akbar"
Talbiya: A short Arabic sentence that people continuously recite while performing Hajj and Umrah.
Taqdeer: The term refers to predestination. It is one of the core beliefs of a Muslim that everything good and bad has been predestined by Allaah. While Allaah has given man a choice to do good or bad, the outcome is determined by Allaah.
Taqwa: Although commonly translated as "fear for Allaah" or "piety", the word Taqwa refers to such consciousness of Allaah or such piety that drives a person to carry out all Allaah's commands and to stay away from everything that Allaah has prohibited.
Tasbeeh (plural - Tasbeehaat): The term refers to glorifying Allaah using words like "Subhaan Allaah" ("Glory be to Allaah"), "Subhaana Rabbiyal A'laa" ("Glory be to my Rabb, the Most High") and other similar words.
Tasbeehaat: see Tasbeeh

Tashahhud: A specific du'aa recited while sitting after every two Rakaahs of salaah.

Taubah: Repentance.

Tawaaf: The act of walking around the Kabah seven times in an anti-clockwise direction.

Tawakkul: The term refers to placing one's trust in Allaah and to rely only on Allaah under all circumstances.

Tayammum: A form of ablution that takes the place of Wudhu and Ghusl. One may perform Tayammum only when water for Wudhu or Ghusl is completely unavailable, inaccessible or when its use will cause one severe harm. Tayammum simply comprises of striking one's hands on sand and passing the hands over the entire face and arms. There are many laws attached to its performance and reasons for performance. These laws are mentioned in the detailed books of Islaamic jurisprudence.

Thareed: A dish prepared when bread is broken into curried meat.

Towheed: Usually translated as "Oneness of Allaah" or "Islaamic monotheism". Towheed refers to worshipping Allaah Only and firmly believing that the qualities of a deity belong only to Him.

Treaty of Hudaybiyyah: see Hudaybiyyah

U

Uhud: The name of a mountain on the outskirts of Madinah which was the site for the Battle of Uhud. This battle took place three years after Rasulullaah ﷺ migrated to Madinah. During this battle, the Muslims numbered about a thousand while the Kuffaar numbered over three thousand. Rasulullaah ﷺ suffered some injuries during this battle.

Ulema: see Aalim

Umar رضي الله تعالى عنه (Hadhrat Umar bin Khattaab رضي الله تعالى عنه): He was one of the most eminent Sahabah رضي الله تعالى عنهم, the father-in-law of Rasulullaah ﷺ and the second Khalifah of Islaam.

Ummah: The word literally means "nation". The Ummah of Rasulullaah ﷺ refers to the followers of Rasulullaah ﷺ.

Ummahaatul Mu'mineen: see Ummul Mu'mineen

Ummu-: A prefix meaning "mother of". Therefore, Ummu Abdillaah would mean "The mother of Abdullaah".

Ummul Mu'mineen (plural: Ummahaatul Mu'mineen): A title used for the wives of Rasulullaah ﷺ. It is translated as "Mother of the Mu'mineen".

Uthmaan رضي الله تعالى عنه (Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه): He was one of the most eminent Sahabah رضي الله تعالى عنهم, the son-in-law of Rasulullaah ﷺ and the third Khalifah of Islaam.

Uzza: An idol that the Arab Mushrikeen worshipped during the Period of Ignorance.

Wahi: This refers to the revelation that Allaah sent to His Ambiyaa (prophets.)
Waleemah: A meal hosted by the groom to celebrate his marriage.
Wasaq: A unit of weight with one Wasaq being equal to approximately 192kg.
Wudhu: Generally translated as ablution. It is a form of purifying oneself before performing salaah and before doing certain other acts of worship. There are many details pertaining to wudhu, which are mentioned in the detailed books of Islaamic jurisprudence.

Y

Ya'jooj and Ma'jooj: Commonly translated as Gog and Magog. Authentic Ahadeeth make it clear that the Ya'jooj and Ma'jooj are powerful human tribes whose numbers are so large that they cannot be counted. They are trapped behind a wall that the king Dhul Qarnayn erected [see verses 92-99 of Surah 18] and they will appear only before Qiyaamah.
Yathrib: The old name of Madinah which was used before Rasulullaah ﷺ arrived there.

Z

Zakaah: Normally referred to as a "poor due". Although the word is sometimes used for charity in general, it refers specifically to the charity which Muslims annually give to the poor. Muslims who possess a specific minimum amount of wealth for an entire year need to pay zakaah, which is calculated at 2.5% of their surplus wealth.
Zuhr: One of the five Fardh salaahs. It is performed between midday and late afternoon.

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Glossary of Symbols

عليه السلام: Read as "Alayhis Salaam", this Arabic term means "Peace be upon him" and is used as a term of respect and a prayer after the names of Allaah's Ambiyaa (prophets) and angels.

عليهم السلام: Read as "Alayhimus Salaam", this Arabic term means "Peace be upon them" and is used as a term of respect and a prayer after the names of Allaah's Ambiyaa (prophets) and angels.

رضي الله تعالى عنه: Read as "Radhi Yallaahu Ta'aalaa Anhu", this Arabic term means "May Allaah be pleased with him". It is used as a term of respect and as a prayer after the name of any one of the male Sahabah رضي الله تعالى عنهم.

رضي الله تعالى عنها: Read as "Radhi Yallaahu Ta'aalaa Anhaa", this Arabic term means "May Allaah be pleased with her". It is used as a term of respect and as a prayer after the name of any one of the female Sahabah رضي الله تعالى عنهم.

رضي الله تعالى عنهما: Read as "Radhi Yallaahu Ta'aalaa Anhumaa", this Arabic term means "May Allaah be pleased with the two of them". It is used as a term of respect and as a prayer after the name of any two male or female Sahabah رضي الله تعالى عنهم.

رضي الله تعالى عنهم: Read as "Radhi Yallaahu Anhum", this Arabic term means "May Allaah be pleased with them". It is used as a term of respect and as a prayer after the word "Sahabah" or after the names of a few Sahabah.

صلى الله عليه وسلم: read as "Sallallaahu Alayhi wa Sallam" and is used after the name and titles of Rasulullaah صلى الله عليه وسلم. The term means "May Allaah shower mercy and peace on him" i.e. on Rasulullaah صلى الله عليه وسلم.

رحمه الله تعالى: Read as "Rahima Hullaah Ta'aalaa", this Arabic term means "May Allaah have mercy on him". It is used as a term of respect and as a prayer after the name of any pious person.

تبارك وتعالى: Read as "Tabarak wa Ta'aalaa", this Arabic term means "The most honoured and mighty". It is used only after the name of Allaah.

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